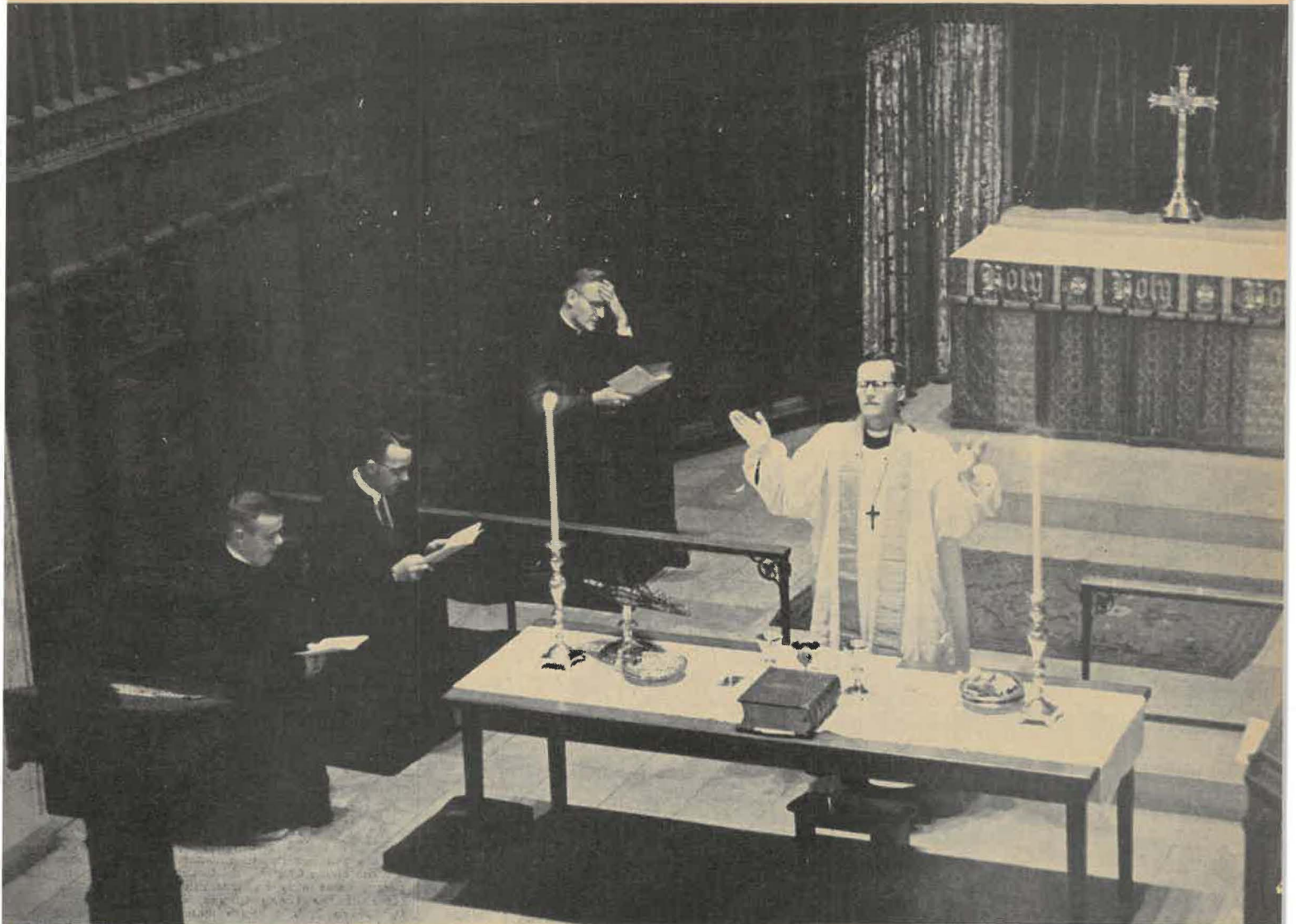


# The Living CHURCH

December 28, 1958

25 cents



Bishop Newbigin celebrated Liturgy of Church of South India in chapel of Episcopal Theological School [p. 5].

page 10:

**A Year in Brief**



# What! Christmas already?

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## BOOKS

### Intention in the Liturgy

**COVENANT AND SACRIFICE.** By Basil Minchin. London: Longmans. Pp. xvi, 219. 10/6 (about \$2.65 if ordered through an American dealer).

Basil Minchin is an English priest who is much interested in the Liturgical Movement. His *Covenant and Sacrifice* is the first of a projected series in which he "explores the intention of the Church in the performance of the Liturgy and seeks by revivals, restorations, and revisions an expression of that intention for today in forms which will draw every member into the action of the Body."

In *Covenant and Sacrifice* Mr. Minchin traces the history of the Eucharist from its background in the sacrificial worship of the Old Testament and its more immediate origin in the Last Supper, through the early Christian rites, the medieval Western and the Eastern Orthodox elaborations, and the period of the Reformation down to the present.

On the basis of this historical survey, the author devotes a chapter to discussing what it is that we "do" in the Eucharist and how its true meaning may be better underlined in practice. A final chapter treats of Baptism and how this can be made more meaningful in actuality. An appendix gives the text of an "experimental rite" — startling in some respects — designed to incorporate the principles arrived at in the book.

Some difficulty seems to have been encountered in getting an American publisher for this book, one explanation being that "it is far too intellectual for the American clergy, let alone the laity!" It is hard to see the relevance of this. Mr. Minchin is obviously well read in Liturgics and what he says seems to be generally sound. Thus the book may be regarded as at least scholarly-based. But it is a little hard to see wherein it is "too intellectual" for the American clergy — or indeed for those of the laity who go in for the study of Liturgics.

Some of the sentence-structure, it is true, could be smoothed out and simplified; "St. John's Gospel" (p. 169, line 3 from top) should read "St. Matthew's Gospel"; but this is certainly a work which advocates of the Liturgical Movement on this side of the Atlantic will want to look into, even as they will look forward to further installments in the series which it initiates.

FRANCIS C. LIGHTBOURN

# The Living CHURCH

Volume 137      Established 1878      Number 26

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

PETER DAY  
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ALICE KELLEY  
JEAN DRYSDALE  
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## Things To Come

#### December

28. Holy Innocents

#### January

1. Circumcision
4. Christmas II
6. The Epiphany
11. Epiphany I
14. Installation of Bishop Lichtenberger as Presiding Bishop, Washington Cathedral, Washington, D. C.
18. Epiphany II  
Week of Prayer for Christian Unity, World Council of Churches, to 25.
25. Septuagesima  
Theological Education Sunday.  
Consecration of the Rev. Edmund K. Sherrill as bishop of Central Brazil, Christ Church, Rio de Janeiro, Brazil.  
National Girls' Friendly Society Week to February 1.
26. Conversion of St. Paul (transferred from January 25).  
Special convention of the diocese of Washington to elect a coadjutor.

NEWS. Over 100 correspondents, at least 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 St., Milwaukee 2, Wis. 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.

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# LETTERS

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

## In Bongo Beat

The crucifix depicted [L.C., December 7, page 6] seems to me to be a natural result of our mixed up modern world. To accompany it I presume the Advent Invitatory should be in bongo beat. It is as terrifying as the heathen gods of the dark ages. Of course, I am not an "artist."

EDITH R. LYNN  
(Mrs. William N.)

Knoxville, Tenn.

## A Totem Pole?

This is a protest against the portrayal of "Christ the King," and to express the hope that you will never again print such an awful monstrosity [L. C., December 7].

It might well have been a totem pole!

Can you imagine such a Christ speaking the words, "Today shalt thou be with me in paradise" or "Come, ye blessed of my father. . ."

Things like this are indeed contemporary

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### December

28. Holy Innocent's, Corte Madera, Calif.; Church of the Holy Innocents, Highland Falls, N.Y.
29. St. Luke's, Hot Springs, S. D.
30. Oratory of the Guardian Angels, North Bennington, Vt.
31. St. John's, Kissimmee, Fla.

### January

1. All Saints' Chapel, Nassau, B.W.I.
2. Church of the Advent of Christ the King, San Francisco, Calif.
3. Church of the Holy Redeemer, Denver, Colo.

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and reflect the diseased conditions of our modern world with its space rockets and space men.

I just cannot imagine the old LIVING CHURCH of the time of Frederic Cook Morehouse stooping so low as to print, and so prominently, such an affront to our Lord and to lovers of art.

I do not think many will worship as they should before such a crucifix, and I fancy Bishop Pike will have to pray and meditate with closed eyes. I know Karl Block would have had none of it.

(Rev.) WALTER W. REID

Riverside, Conn.

## Harmony and Discord

The very charming illustration on the cover of your November 16 issue tells more eloquently than any picture I have ever seen, the importance of keeping the races separate. As you point out, the black keys of the piano and the white keys produce a rich harmony. There are no gray keys.

ELIZABETH O'NEILL VERNER  
Charleston, S. C.

I feel called upon to comment on the November 16 LIVING CHURCH [see cut]. When that number of the magazine came, I was in-



©Daily Herald

## Propaganda or eloquence?

censed but let it pass. I cannot object constantly to the inroads of Communistic propaganda, but I recognize it even in its most subtle form.

LOIS E. GRESHAM  
Retired teacher

Springfield, Mo.

To me this is one of the most profound and beautiful pictures I have ever seen and certainly with its simplicity solves a present serious problem.

G. A. ALDERSON

Chicago, Ill.

## Bishops and Priests

The letter of Embry G. Scott [L. C., November 7]: "I know of none of our bishops and priests who are not strong trinitarians and incarnationists." Is that statement meant for irony, for wishful thinking, or for a confession of honest ignorance?

RUSSELL CARTER

Albany, N. Y.

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# The Living Church

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

**Holy Innocents  
December 28, 1958**

## **SOCIAL RELATIONS**

### **For Misery, Bold Action**

In a letter regarding the campaign of the Rev. James Gusweller against slum graft [L.C., December 21], Bishop Donegan of New York announces that he has asked the diocesan department of Christian social relations "to obtain from the clergy all possible information of illegal conditions and practices existing within their parish areas."

The letter has been sent to all clergy in charge of congregations in the diocese of New York. In it the bishop urges the clergy "and through them" the laity "to alert themselves to every problem affecting human welfare."

Fr. Gusweller, rector of the Church of St. Matthew and St. Timothy, Manhattan, has been campaigning and collecting evidence against graft payments by slum landlords to city regulatory officials.

Bishop Donegan's letter said:

"This is not the first time that unethical practices and resulting deplorable conditions have been brought to the attention of city officials. Similar action by me and other religious leaders on past occasions had some effect in clearing up specific situations.

"I have said before, and I want to re-emphasize, that it is the duty of the Church as part of its concern for social relations to point to evidences of evil and to provide the spiritual dynamic that will arouse people to bold action to correct practices which create or aggravate human misery.

"If our Christian conscience is as sensitive as it ought to be, we all should be disturbed and remain disturbed until these deplorable situations and practices are stamped out.

"The Rev. James Gusweller has shown a marked degree of Christian courage, and I am sure that much good will result from the work he has done. But we cannot take the position of interested bystanders who applaud the efforts of one man and then forget our individual responsibility. This is the task of the whole Church, of every clergyman, and every lay person.

"No parish can be an island unto itself. What happens in one parish or to one human soul must be the concern of all parishes for all souls. We dare not remain silent and unmoved to action wherever corruption or social ills are tolerated. . . .

"The Department of Christian Social Relations has been asked by me to obtain from the clergy all possible information of illegal conditions and practices existing within their parish areas. Such information must be given



**Bishop Donegan**  
**How sensitive is the Christian conscience?**

through proper channels to the appropriate officials in government. These officials must be compelled to take action against injustice and corruption in whatever form it is expressed.

"I have also asked this department to seek the cooperation of other religious bodies in the matter. This is not our concern alone, brethren, it is the concern of all who really believe in the Fatherhood of God and the brotherhood of man."

## **EPISCOPATE**

### **Convention Reconvenes**

The special convention of the diocese of Washington to elect a bishop coadjutor, who automatically will succeed Bishop Dun, the present diocesan, when he retires, will reconvene on Monday, January 26.

The Very Rev. John B. Coburn, dean of Episcopal Theological School, declined his election which took place November 24 [L.C., December 7 and 21].

Continuing nominees now before convention are the Rev. William F. Creighton, rector of St. John's Church, Bethesda, Md.; the Rev. W. Curtis Draper, Jr., rector of Trinity Church, Upper Marlboro, Md.; the Rev. Charles D. Kean, rector of Epiphany Church, Washington, D. C.; the Rev. Charles S. Martin, canon of Bishop Washington Cathedral and headmaster of St. Albans School; and Bishop Murray, suffragan of Alabama.

### **Family Affair**

The Rev. Edmund K. Sherrill, bishop-elect of the missionary district of Central Brazil, will be consecrated bishop in Christ Church, Rio de Janeiro, on January 25, 1959.

The ceremony of consecration for Mr. Sherrill, who was elected at the 1958 General Convention to succeed the Rt. Rev. Louis C. Melcher, will be a family affair. Bishop Sherrill, who retired on November 15 as Presiding Bishop, will act as his son's Consecrator. Mr. Sherrill's brothers, the Rev. Henry W. Sherrill of Cincinnati, Ohio, and the Rev. Franklin G. Sherrill of Ipswich, Mass., will be the attending presbyters, with the former also serving as deputy registrar for the service.

Others participating in the consecration will be Bishops Krischke of Southern Brazil and Simoes of Southwestern Brazil as co-consecrators and as presenting bishops.

Bishop Krischke of Southern Brazil will also be the preacher. The litaniist will be the Ven. G. Vergara dos Santos, archdeacon of Central Brazil.

### **Bishop MacAdie's Duties**

In a December 5 letter to the clergy of the diocese, Bishop Stark of Newark has described the distribution of responsibilities between himself and his suffragan, Bishop MacAdie, who was consecrated recently [L. C., November 2].

In general, Bishop MacAdie is to work with the churches in Bergen, Passaic, Warren, and Sussex counties, while Bishop Stark will retain responsibility for those in the rest of the diocese. However, he points out that any clergyman, vestry, or executive committee is to feel free to turn to either bishop for advice or counsel. Bishop MacAdie will have general oversight of these diocesan organizations: department of promotion; department of Christian education, together with young people's work and summer conferences; departments of urban work and Christian social relations, including the House of the Holy Comforter, the Youth Consultation Service, and the City Mission Society; and the committee on laymen's work.

Bishop Stark intends to remain in close contact with these bodies, even though he will relinquish immediate responsibility



for them. Each bishop will make half the Confirmation visits in the diocese, exchanging assignments each year so that each will visit every church for Confirmation at least once every two years. Both bishops will maintain a close relationship with candidates for Holy Orders.

## WORLD COUNCIL

### The Forgotten People

Dr. Elfan Rees, adviser on refugee problems for the World Council of Churches, urged all Christians to support the 1959 World Refugee Year, recently proclaimed by the United Nations.

Addressing the annual luncheon of the Friends of the World Council of Churches, he warned that failure to deal with the refugee problem "may become a major contribution to a new war."

He told some 170 clergy and lay leaders that although the World Refugee Year would not solve the problem, it gives hope that both governments and the people will remember "the forgotten people."

"Nobody knows today just how many refugees there are in the world," Dr. Rees said. "But we do know that no less than 40 million people have lost their homes in the last ten years." He spoke of the 25 million who have been made homeless in Asia including nine million in Korea, 800,000 in Vietnam, 700,000 Chinese refugees "on the streets of Hong Kong," and 13 million in India and Pakistan living "in the railway stations of India" and "the ditches of Pakistan."

The number of Arab refugees now exceeds one million, he said. "In Europe not less than 15 million have lost their homes and all that goes with them in the last ten years," Dr. Rees said.

Of these refugees, several millions have been resettled "but millions are left about whom something is yet to be done."

### Headquarters Building

At the same meeting it was announced that the sum of \$462,000 has come from United States contributors, individuals and foundations, for the new headquarters building of the World Council of Churches in Geneva, Switzerland.

The Most Rev. Henry Knox Sherrill, chairman of the U.S. Conference for the World Council of Churches, made the announcement.

Bishop Sherrill, who is chairman of the international committee of the new building, said that an additional \$300,000 has been pledged by member Churches of the WCC.

**For facts and ideas  
about parish administration  
see the January fourth  
Living Church**

## INTERCHURCH

### CSI Celebrations

At least two celebrations of the liturgy of the Church of South India have taken place at Episcopal Church altars since General Convention in October gave recognition to episcopally ordained clergy of the Church of South India.

On Sunday, November 23, the Rev. Sundar Clarke, CSI priest studying at Berkeley Divinity School, New Haven, Conn., celebrated the CSI liturgy in Christ Church, Guilford, Conn., with the permission of Bishop Gray of Connecticut. The Rev. Bradford B. Locke, Jr., rector of Christ Church, assisted in the service.

Fr. Locke reports enthusiastic congregational response.

"The people were particularly happy about the large amount of congregational participation and specially in the litany of the CSI rite, which corresponds closely to the Prayer for the Church in the American service. Some said that they found the CSI rite, with its places for silent prayer and litany-like responses, more moving than the Anglican service."

The other occasion on which the CSI rite was recently used was when the Rt. Rev. J. E. L. Newbigin, Bishop of Madurai Ramnad [CSI], celebrated the Holy Eucharist according to the rite of his Church in the chapel of Episcopal Theological School, Cambridge, Mass. This was on November 21 — only two days before the celebration at Christ Church, Guilford, Conn.

Bishop Newbigin was on this occasion assisted by the Rev. Sundar Clarke. Present in the chancel were Bishop Stokes of Massachusetts and the Very Rev. John B. Coburn, dean of ETS. Two seniors, Edward B. Gammons, Jr., and William B. Merrill, acted as lay readers.\*

## NATIONAL COUNCIL

### Money and No Tea

(See also last week's LIVING CHURCH)

Financial reports by the yard were placed in the hands of National Council members at their December meeting. Perhaps the most important was the 11-month total of payments on quotas by the dioceses and districts. This showed annual quotas of \$5,963,000, stated expectations of \$5,951,000, payments received up to November 30 of \$4,776,000, and a balance due on these expectations of \$1,175,000.

The Church School Missionary Offering had reached a total of \$390,000 by November 30. A 50-50 split of the offering between Salina and the Church in Japan was voted.

On the expenditures side was an appropriation of an additional \$50,000

\*Bishop Stokes is shown behind altar rail in cover picture. Messrs. Gammons and Merrill (l. to r.) are in front of rail.

to the missionary bishop of the Philippines for construction of the Cathedral of St. Mary and St. John. Another \$15,000 was voted for the Philippines to build a dwelling for the suffragan bishop-elect of the district [L.C., November 2], the Rev. Benito C. Cabanban. A \$6,000 loan was voted for the enlarging of facilities of the Cathedral Academy in San Juan, Puerto Rico.

Among other actions were these:

✓ Mrs. Arthur Sherman, executive secretary of the General Division of Women's Work, was reelected National Council representative to the board of directors of the Japan International Christian University to serve until 1962.

✓ National Council approved "in prin-



Episcopal Church Photo

**Bishop Lichtenberger  
Anyone to unpack books?**

ciple" proposals to integrate the International Missionary Council and the World Council of Churches.

On the human side:

✓ Presiding Bishop Lichtenberger had to apologize for failing to invite Council members to his home for tea. Dover House, which stands on the Seabury House grounds, stared through curtainless windows upon a snowy landscape, and inside was all the normal confusion of a home into which a family has just moved. "You can come over, if you want to unpack books," the Presiding Bishop said.

✓ There was a quiet graciousness in the action of Bishop Gray of Connecticut in stepping out of the chairmanship of the Christian Education Department to make way for Bishop Bayne of Olympia. Bishop Gray's reason was that he would no longer be on National Council when the next General Convention is held.

✓ One of the "freshmen" at the meeting was the Presiding Bishop who has never before served on National Council. Another, Mr. Lindley Franklin, is a freshman in name only, since he has probably attended as many National Council meetings (as assistant treasurer but not a member) as anyone present. But it was only at this session that he, as treasurer, held membership.



## Hugh Murtaugh In Custody

Hugh Murtaugh, who was found picking the lock of St. Paul's Church, Ogallala, Neb. [L.C., December 14], was being held at Independence, Kan., charged with taking a doctor's kit containing narcotics. His wife was being held with him. The Rev. Charles Fred Parks, rector of Christ Church, Sidney, Neb., reports that he helped officials identify Mr. Murtaugh (he has 10 aliases\*) with the aid of THE LIVING CHURCH story which reported the lock picking and referred to an L.C. caution notice on Hugh Murtaugh run in November, 1957.

The Montgomery County sheriff's office in Independence said on December 12 that the couple had not yet admitted two other narcotic thefts, in Sidney and Cheyenne, Neb., but were still being questioned. The office said the couple would be prosecuted on a grand larceny charge for the Independence theft.

## COMMUNICATIONS

### Short Life for DNA

The Diocesan News Association, brought into being at the triennial meeting of the National Diocesan Press Association during General Convention at Miami Beach [L.C., October 19] has had a short life.

A release from NDP president, the Rev. Ralph E. Hovencamp, says that DNA "has folded." The reason: "lack of financial support." A minimum of 20 subscribers was needed in order to carry beyond October the weekly Episcopal Church news reports which the DNA proposed to issue to diocesan magazines. Fr. Hovencamp explained:

"We had indications of only 16, of whom 11 were dioceses who would pay the full \$10 per month, or \$100 a year. The others were missionary districts at half rate. Only six who signed up had paid anything at all by November 15. . . . Perhaps we can embark on such a venture in the future but it will take capital we do not have now."

Marion Q. Wiegman, secretary-editor of NDP, says she does not share Fr. Hovencamp's dejection about the failure to launch DNA:

"With our very nebulous organization and with members all tied to budgets and council actions it was too much to hope that the needed action and resulting financial support would be forthcoming overnight. . . . Some exploratory effort and preliminary promotion . . . might help if we try again. . . . Perhaps, in time, 281 will feel moved to provide such a service . . . a service which is not confined to the promotion of 281-sponsored ideas. The recent 'highlights of the National Council meeting' sent out by Doug Bushy was a step in the right direction."

\*Three of them use Fagan: W. P., Walter, and Pat. The other names: Dr. James P. Connelly, Hugh Conely, Pat Conely, Harold McClenton, Harold Jones, Carl Wiehe, and Richard Patrick Quinn,

## New Principal

The Rev. Canon Emani Sambayya, one of the best-known priests in the Church of India, Pakistan, Burma and Ceylon, and a LIVING CHURCH correspondent, was named new Principal of Bishop's College, Calcutta. He succeeds Canon P. de D. May, the London *Church Times* reports. Canon Sambayya is the senior member of the College staff, having served for 17 years. There were two interruptions in his service. He was sent to Nandyal as Metropolitan's Commissary, and attended Union Theological Seminary, New York City, where he received his Master's degree in theology.

## The Bishop Was Excused

The Rt. Rev. Basil Peacey, former Bishop of Lebombo, asked to be excused from future meetings of the Cape Town diocesan synod because he believes his right to a private judgment on the race question is being denied. Bishop Peacey has upheld the South African government's policy of *apartheid*, which has been strongly condemned by the synod, under the leadership of the Archbishop of Cape Town, the Most Rev. Joost de Blank [L.C., December 21]. Dr. de Blank granted the bishop leave of absence from the current synod, but refused to commit himself or his successors for the future. He said he knew of no action in the synod which had impugned Bishop Peacey's loyalty or questioned his right of private judgment.

## Seminary Problems

A basic concern of the Nippon Seikokwai (Holy Catholic Church in Japan) — how to develop a self-supporting Church with very limited funds — is reflected in a report from the Central Theological College in Tokyo. The college reports that, while seven students were graduated in March, 1958, only four new students entered the seminary, because the dioceses do not wish to send candidates to the college if they can see no certain work or financial support for them when they are graduated. The Church does not have the funds to support the seminary itself and its Japanese faculty as yet. The seminary hopes to establish an endowment fund, mainly for professorial salaries, bit by bit.

## Psalter Revision

Two very well known names figure on the Commission appointed by the archbishops of Canterbury and York to produce a revision of the text of the Psalter. They are Mr. T. S. Eliot and Dr. C. S. Lewis — who is now professor of Medieval and Renaissance English at Cambridge University.

## Bishops in Presbytery

by the Very Rev. WALTER H. DE VOIL

Presbyterian Kirk Sessions in Scotland are in the process of discussing a report made by a joint conference of Anglican and Presbyterian representatives. It came before the Lambeth Conference and is now being considered also by the Church of England.

The Presbyterian Established Church of Scotland is sharply divided over the recommendations which have been made. These appear to find little support amongst the rank and file of the laity, though many of the ministers are of a less prejudiced mind. Even so, it is not uncommon to hear ministers who are graduates of the Scottish universities founded in pre-Reformation days by bishops — whose names are rightly hon-



ored in university annals — decry episcopacy in any form. "The very name 'bishop' makes my blood boil!" may come from the lips of a man from the university at Aberdeen, where a prominent feature of the chapel is the magnificent tomb of its noble founder, *Bishop William Elphinstone*. Similar words may come from one educated at St. Andrews University (founded 1411) despite the fact that every year the students enact a pageant in honor of their university's founder — a bishop. Presbyterians hold the pre-Reformation church buildings and continue to call some of them cathedrals, though no bishop now has his seat therein. They have become the meeting houses of a body bitterly opposed to episcopal Church government in any form.

The national press in Scotland readily prints anti-episcopal letters and articles. Even the *Scotsman* and the *Glasgow Herald* show bias against episcopacy, while Lord Beaverbrook's paper, the *Scottish Daily Express*, actively campaigns against anything short of the complete recognition by the Anglican Communion of Presbyterian orders and the establishment of complete intercommunion forthwith. If this attitude is adopted officially by the Presbyterian Established Church of Scotland, the closer relations sought by the Anglican and Presbyterian Churches in Great Britain will suffer a severe check.



# AROUND THE CHURCH

Moving Day has come and gone, as the **Central House for Deaconesses** switched its location from **Sycamore, Ill.**, to **Evanston**. The Central House's new address is: 1906 Orrington Avenue, Evanston, Ill. Easily accessible from Chicago, the new Central House is 4/10 of a mile from Seabury-Western Seminary and is in the heart of the Northwestern University area, with women's dormitories across the street.

"The new location provides us with more opportunities for field work and extra-curricular activities," writes Edith A. Booth, Deaconess-in-charge. "The thing that thrills us," she adds, "is the fact that this is our very own Central House, not rented, or a part of a larger establishment in which our identity is lost, but our very own."

The Central House was established in 1953 at the Bishop McLaren Conference Center in Sycamore, 60 miles west of Chicago. In its new Evanston location, it will continue being the headquarters of the Order of Deaconesses, providing training and serving as the direction and promotion center for deaconesses working in the field and as a place of rest for those on furlough.

**John Crowe Ransom**, editor of the **Kenyon Review**, has announced the appointment of **Irving William Kreutz** of the Kenyon faculty as managing editor of the quarterly magazine published at the College. Mr. Kreutz, who has been at Kenyon since 1952, teaches Elizabethan drama, Shakespeare, and the writing of fiction. Mr. Kreutz succeeds **Edgar Collins Bogardus**, who died earlier this year. The **Ford Foundation** has invited Mr. Kreutz to submit one of his plays to its program for playwrights, for possible production in 1959 at one of the regional theatres affiliated with the program.

Ground has been broken for the new **Church of Our Saviour, Baltimore, Md.**, located in a redevelopment area near **Johns Hopkins Hospital**. The church serves the hospital community of doctors, nurses, and students, as well as patients and their families.

The church (seating 200), adjoining parish house, and office for the **diocesan Department of Christian social relations** will replace the old structure, damaged beyond repair two years ago by Hurricane Hazel (Diocesan headquarters office is at 105 W. Monument St., Baltimore.) These new buildings will cost approximately \$300,000, and have been designed in a restrained modern style.

Something a little different in anniversaries was celebrated recently at **Trinity Church, Williamsport, Pa.**, when the 75th anniversary of the founding of the choir was appropriately observed. Present, along

with many former choir members gathered from some distance, was **Bert Wood**, who has served as a choir member in the parish for 70 years. Two three-generation teams of choir members were present.

Seventeen-year-old **Mike Graham of Germantown, Tenn.**, has been named teenager of the week by a Memphis, Tenn., newspaper, the **Memphis Press-Scimitar**. He is president of the Episcopal House of Young Churchmen in West Tennessee, leading young people of 14 churches in the Memphis district, and is active at St. George's Church, Germantown. Mike, who plays football for Germantown High School, says anyone brought up in Church work won't have any trouble anywhere.

**Dr. William G. Pollard**, priest-in-charge of St. Francis church, Norris, Tenn., and executive director of the Institute of Nuclear Studies at Oak Ridge, said the United States was "on the threshold of a great theological renaissance."

Speaking at the Cathedral of All Saints, in Albany, N. Y., recently, he noted that people today respond more to the scientific than to the religious concept of reality.

Science is at its peak, Dr. Pollard said, while the Church has become a symbol of the good and the respectable rather than of reality, and has grown dull and moralistic.

Dr. Pollard said also that a ban on nuclear weapon tests would be a constructive step toward world peace, but that it was not the entire answer. A ban on tests would not stop the development of nuclear weapons, he noted.

The **New York University Social Club**, a group of 15 young people of various races, affiliated with Trinity Church's Lower East Side Chapels in New York City, has won a special award and a \$50 prize in the **Parents' Magazine** 4th Annual Group Achievement Awards Program.

Announced in the magazine's November issue, the award cited the group for "their determined spirit and the self-betterment for which they worked." The club was started three years ago by St. Augustine's and St. Christopher's Chapels, and was affiliated in its first year with NYU's Youth Community Participation Project. Despite adult community resistance and handicaps posed by an underprivileged, high delinquency area, the club survived, and now conducts its meetings without the aid of an adult leader. Last fall, it raised \$180, and gave \$100 of this sum to the Rev. Drury L. Patchell, priest who works in New York with youthful offenders; the remaining \$80 started a scholarship fund for members who aspire to a college education.

The **Advertising Club of St. Louis, Mo.**, has chosen Bishop Lichtenberger as its man of the month. A plaque presented on December 9 to the Presiding Bishop read, "in appreciation of outstanding contributions to the progress and welfare of our city, and for unselfish service of the highest order which has brought renewed recognition and respect to metropolitan St. Louis."

Two undergraduate prize awards amounting to \$150 each, and a graduate scholarship which may amount to as much as \$1,500 (\$500 per year for three years), have been announced at **Hobart and William Smith Colleges**. To be known as the **Canterbury Awards**, they are made possible by the gift of an anonymous donor, and are designed to recognize that "Christianity in general and the teachings of the Episcopal Church in particular are not remote to life, specifically student life."

Acting as chaplain for a group of more than **100 Virginians**, the **Rt. Rev. John J. Gravatt**, retired bishop of **Upper South Carolina**, made a European tour in October and November which included a visit to the Brussels World's Fair for Virginia week.

The Virginians visited Paris, where Bishop Gravatt took part in a Woodrow Wilson memorial service, and St. Paul's Cathedral, London. The bishop held a service in the newly completed American Memorial Chapel of St. Paul's [L. C., November 30].

A quiet graying man named **Shirley Majors** has brought football fame to the **University of the South, Sewanee**.

In 1956, the year before Mr. Majors arrived, Sewanee won one in eight. This fall Mr. Majors produced the first unbeaten team at Sewanee in 59 years, racking up 285 points to 28 for the opposition.

Mr. Majors is the father of Johnny Majors, a former all-American for the Tennessee Vols and now on the Vol coaching staff, and Bill Majors, a tailback for the Vols. Another son, Joe, is a quarterback for Florida State.

Sewanee's vice chancellor, Dr. Edward McCrady, saluted the school spirit to be found at Sewanee these days and said "the finest thing about it is that we have been able to achieve it without the slightest compromise of our amateur policy."

Dr. McCrady, with no pun intended, said "the major explanation can only be found in the coach."

Sewanee, which has no athletic scholarships, was picked 19th among the United Press International small college football teams.

Urging Churchpeople to become more aware of the varied and effective uses of radio and television as valuable evangel-

*Continued on page 13*



# Alcohol, Alcoholism, and Social Drinking

**The Church is never more truly the Body of Christ  
than when it is the channel through which  
the love of God flows to those in need**

*Statements on social drinking, presented to General Convention and widely publicized, were only a part of an official pamphlet of the Church's Joint Commission on Alcoholism. Because the pamphlet constitutes careful thinking on a problem of concern to all Churchpeople, THE LIVING CHURCH is reprinting the whole document, by permission of Seabury Press. Copies of the pamphlet are available from Seabury Press, Greenwich, Conn., 75 cents.*

## **Part III Conclusion**

### **Special Claims Upon Us The Responsibility of the Clergy**

**W**e list the clergyman separately here because there is much in his life situation that seems to require it. Many people, even those who are drinkers themselves, believe that the clergy should not drink.

In answer to this, we note, first of all, that historically the clergy have been drinkers of alcoholic beverages. From the earliest days of the Christian Church there has been no separation between the demands upon them in this respect and the demands upon laymen. In this, as in other aspects of morality, the basic Christian truth has been that there is no double standard of morality for a Christian. Christian moral standards that apply to laymen apply equally to clergy and vice versa, and what has been said about the dangers and joys of drinking alcoholic beverages is true for both clergy and laymen. The notion, which is in some places extant, that it may be permissible for the layman to drink moderately but a scandal for the pastor to drink at all is a scandal itself.

The clergy must make their own individual conscientious decisions regarding the claims of total abstinence or moderate and careful and responsible drinking before God and their fellow man, just as laymen are called upon to do.

A clergyman is in a position to offend his brother's feelings in this matter more readily than a layman, however. His freedom to drink at certain times and in certain places, therefore, would be more limited than his lay brother's. His choices as to time and place can never be as wide, unless he is prepared to do violence to the sentiment and concern of his brothers, who may be within and without his own congregation. In his enjoyment of these gifts, therefore, he must not flaunt his liberty before those who believe he has none.

His response to his duties and privileges here will vary quite naturally with his environment. What is offensive in the country may be of no concern in the city; what would hurt his brothers in one place would cause no stir in another. He must make his own conscientious and prayerful decision about his drinking based upon all the understanding and factual knowledge he can get about alcohol and drinking and about his people, his community, and its culture.

Aside from his own practices, however, the clergyman is called upon to be a useful person in interpreting alcohol problems to the community and supplying skillful aid to persons with them, particularly to those who have been hurt by them. He should develop an informed and careful pastoral concern for all his people and support them with a loving care, whether they be alcoholics or total abstainers or something in between. He should be interested in doing all he can to disseminate literature, sponsor education classes, conferences, and institutes, and be prepared to use whatever sound education device is readily available to educate his people on the subject of alcoholism and the careful and responsible

use of alcoholic beverages. He would be further advancing the welfare of his people if he would seize every similar opportunity to be educated himself in these and other aspects of pastoral care. He should help others help him to become aware of pressures within himself that may keep him from being an understanding and loving pastor to his people.

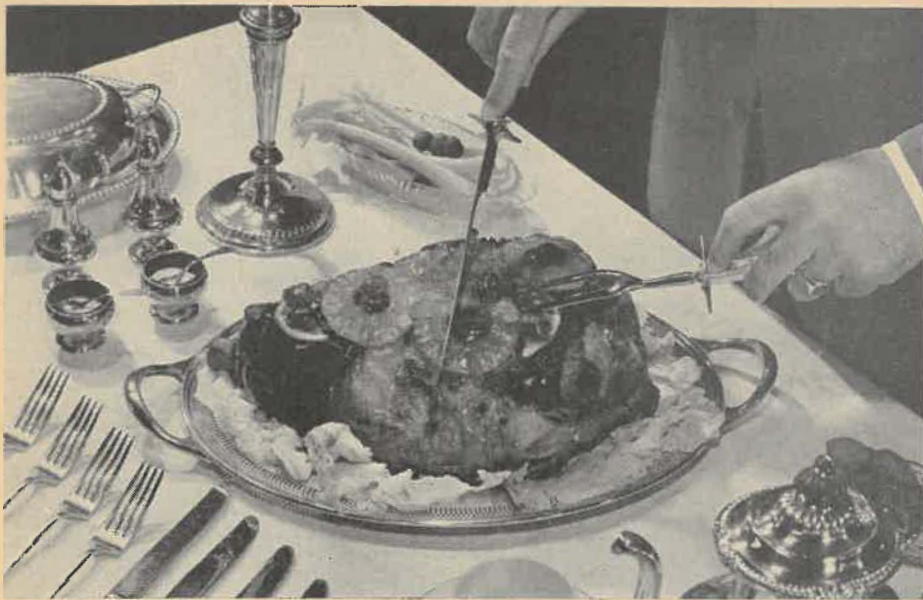
In all these things he should seek to be, and pray daily that he may be, a channel of God's love and His redeeming and forgiving grace, not a judge of human behavior nor a professional scold. He can join with other people in taking opportunities to know local groups of Alcoholics Anonymous in meetings and as individuals, as well as other people who are affected by intemperate drinking, and he should lend them whatever help he can. He can hold to the truth that the precious gift of healing has been given by Almighty God to His Church, and that there is healing power in the Christian ministry. He can be a helpful pastor with fervent prayer, lively faith, and careful use of sound medical and community resources. He has the unique Christian function of permitting the love of God that is available in the life of the Church to flow through him to others. He has the unique priestly function of being a faithful minister of the Sacraments, that God may bring to His people in this way His love and healing grace.

#### **The Responsibility of Young People**

The decision as to the responsible use of alcoholic beverages requires a degree of maturity that the young person does not have. The proper age for such decision, to drink or not to drink, will remain an individual matter between parents, teachers, and the young people.

Young people can be placed in favorable position to discuss with their parents and teachers such real life questions as, (a) Is it smart to drink on dates? (b) Is it the drunken person or the sober one who is the "wet blanket" at a party?





Harold M. Lambert

Part of the code: Serve the meal without prolonged delay if alcoholic drinks precede it.

(c) Should one get car keys away from an intoxicated person to avoid accidents? If so, how? (d) How should young people handle themselves in relation to cocktail parties which are a part of the social pattern in sections of the country and certain colleges?

Young people need alcohol education in preparation for their adult responsibilities, preferably the kind of education that can go on most naturally in the home with responsible parents and teachers leading them and helping them to understand the problems and the joys involved, the kind of education that will prepare them to make prayerful and sensible choices regarding their own position and which will help them be sensitive to these problems and to the needs of others.

#### The Responsibility of a Host or Hostess

The repeated role of host and hostess in our own homes gives us ample opportunity to develop good codes which can set a standard for careful, moderate, and responsible drinking, codes which would recognize that over-drinking is a form of gluttony and that any value to be found in drinking alcoholic beverages is lost where relaxation becomes loss of control. Social drinking, we remember, takes place only when the social unit gains; it is not egocentric drinking. Beyond an ascertainable point in the accumulation of alcohol in the bloodstream, a point that can be demonstrated in the laboratory, all the so-called values of social drinking are gone.

A helpful code for a host and hostess would include such rules as:

(1) *Never give a party for the main or sole purpose of drinking.*

(2) *Always serve food with alcoholic drinks.*

(3) *Always serve the meal without prolonged delay if alcoholic drinks precede it.*

(4) *If alcoholic drinks are served, serve always with them, and as attractively, non-alcoholic drinks.*

(5) *Never violate courtesy by allowing pressure to be put on guests to drink if they do not wish to do so.*

(6) *Never delegate to cocktails the host's responsibility to create an atmosphere, and to encourage relationships, conducive to wholesome recreation.*

(7) *Avoid drawing attention to a guest who is known to have the illness of alcoholism.*

### Our Responsibility Towards Alcoholics and Their Families

Alcoholics are sick people whose uncontrolled, harmful use of alcohol afflicts the body, the mind, and the spirit. The causes of such an illness are numerous and may comprise many interrelated factors. Some persons suffering from certain psychiatric disorders become alcoholics and in many of them there is a background of disturbed emotional development and interpersonal adjustment. It also seems highly possible that some peculiarity of metabolism, not well understood at present, may play an important underlying causative role.

It is certainly true that the alcoholics' sickness destroys their physical health, their mental functions, and inevitably the integrity of their relationships with other people unless their lives are restored. Without treatment, alcoholics characteristically deteriorate, becoming progressively more lonely and more isolated from God and from their fellow men.

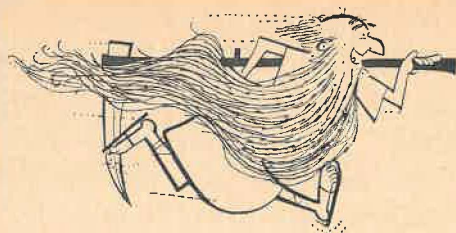
Alcoholics, like other sick persons, stand in need of help. Like all human beings created by God in the fulfillment of His loving purposes, alcoholics merit our concern and efforts for their rehabilitation. Many barriers still stand in the way of

effective help for them: Their own inability often to understand and respond to their own need; the inability of their family to be patient and understanding as they take the brunt of much of the illness; the imperfections of our knowledges of the causes of alcoholism and its proper treatment; the inadequacy of treatment facilities to make best use of the therapeutic knowledge we do have; and the blindness, prejudice, and coldness of heart in the family, the Church, and the community that denies to alcoholics the healing environment in which their problems may be faced and solved. Nevertheless, in recent years much has been accomplished.

What the role of the Church should be in expressing our concern and care for these people needs our earnest study. We cannot doubt that the grace of God is freely and unfailingly available to the Church as a most potent guide in motivating and directing our efforts in behalf of those affected by alcoholism. Already our way is clear in several directions: As Church people we should make ourselves generally familiar with the overall results of medical, sociological, and other work going on regarding the illness of alcoholism and be so aware of the new insights that have come from this work that we may free ourselves from much superstition and prejudice. We should know about and support sound agencies and programs devoted to research on problems of alcohol, dissemination of information, and care and rehabilitation of alcoholics and their families. Often such knowledge and support may be the means of bringing an alcoholic into contact with helpful medical, psychiatric, and other resources. Further, we have an essential role in increasing public awareness of and responsibility for the general problems of mental health, of which the problems of alcoholism are an integral part. It is appropriate that we recognize the misuse of alcohol as a sign of pathology in our contemporary culture.

In the practical expression of our concern in these several ways, we as Church people are supported by the faith that the Holy Spirit acts through research scientists, internists, psychiatrists, psychologists, social workers, and other devoted people, to bring God's healing powers to all sick and troubled persons. Supported by this faith, we are enabled to receive assurances from Christ Himself and from the experience of the Church since earliest times that the Church is a sacred, enduring community within which is to be found restoration, health, and abundant life. It is the privilege and mission of the Church to embrace alcoholics as well as all ill and unhappy people within its holy and loving fellowship. The Church is never more truly the Body of Christ than when it is thus the channel through which the love of God flows out to those who need strength and healing.





# Review of a Hasty Year

By Bill Andrews

Things were thoroughly normal in the Church at the year's opening:

- ✓ One major controversy was raging (on relations with the **Church of South India**).
- ✓ Two other controversies (over **Christian education** and over **liberal theological views of some priests**) were in quieter stages but waiting to bloom as Convention approached.
- ✓ Assorted **commissions** were polishing up final drafts of reports which even they doubted would fare well at General Convention.
- ✓ National Council was shaping a moderately heroic **budget** and a plan for a **mass-circulated magazine** which would somehow be as tightly controlled as *Forth* and yet daringly independent.
- ✓ Bishops and their ladies were studying travel folders in preparation for **Lambeth**.
- ✓ And hardly anybody really sensed that the Church was at the end of an era. There was a little talk about **Bishop Sherrill's successor**, but it was hard to visualize a Church which did not feel his strong hand on the helm. Twelve years is a long time, and the Church — even the clergy group — was crowded with people who had never known another Presiding Bishop.

That beginning was almost the last gasp of normalcy for the Church. The rest of the year was crowded with anomalies, quirks, curiosities, a few decisions, more blighted dreams, some dire developments and a modest set of ironies.

It was a year of change in the **episcopate**. There were 14 elections (not counting the P.B.'s). In the rush to find bishops, two dioceses picked the same man (**Fr. Corrigan**) on the same day. Still another diocese (Washington) chose to ignore a request of **Dean Coburn** of the Episcopal Theological School that his name be withdrawn from consideration and found itself with a flat turn-down of the election. California elected **Dean Pike** and the Church experienced one of the rare serious attempts (this one was unsuccessful)

ful) to block consent to an election. Bishop Pike was quickly elevated to the position of diocesan by the sudden death of **Bishop Block** (who died in the midst of an ordination service in his own cathedral). Altogether, nine men were consecrated during the year. The deaths of three retired bishops occurred during the year—**Bishops Daniels** of Montana, **Casady** of Oklahoma, and **Gilbert** of New York.

**Lambeth** made the normally sleepy months of summer excitingly newsworthy, with a sharpening of the definition of the **CSI problem**, a friendlier view of **birth control** being enunciated, and some pious hopes expressed on issues of **war** and **weapons**. A strong set of statements on **race relations** and a middle-of-the-road statement on the **Bible** were adopted.

Meantime, the Church had been taking a look at the **program and budget proposals** the National Council drafted in April for presentation at General Convention. There had been an opening spat of skirmish fire against the proposals at some May diocesan conventions — notably **West Virginia's**. By September, Miami Beach-bound deputies were being bombarded with pleas for "economy" and attacks on "bureaucracy." Faced with a National Council proposal for a \$12 million increase in the budget for the new triennium (including \$6,600,000 of capital funds), large sections of Church leadership stampeded — sections curiously mixed as to Churchmanship. The **Program and Budget Committee** of General Convention chopped \$7,000,000 out of the budget, and delayed most of the modest increases granted to the latter years of the triennium. In spite of this, the 27 million dollar triennial budget adopted was a record one.

Linked to the budget of National Council was a proposal for an official Church **magazine** to reach the great majority of Church families. This was dropped by General Convention for economy reasons and also because of opposition to the draft plan's scheme of having National Council choose the magazine's governing board. However, General Convention did appropriate money for further study of the magazine question by a committee to be appointed by the Presiding Bishop.

The **CSI proposals** went through an interesting series of modifications throughout the year. As the year opened, the proposals under debate were essentially those submitted a year earlier by the delegation which had visited India. In February the **Joint Commission on Ecumenical Relations** made major modifications in the proposals designed to meet objections raised by many people during the debate. Lambeth put the question in a new perspective by highlighting the superiority of the Ceylon scheme of union to the policy of **CSI**. General Convention, after extensive debate, approved a somewhat tightened-up version of the Ecumenical Commission's proposals. At year-end some opponents of any formal relationship with **CSI** were still objecting to Convention's action, but it was not clear what specific action they were urging upon the Church.

The **Christian Education** controversy was settled by a victory for the **Seabury Series** and the **Christian Education Department**.

Grimly the Church lived through a year in which **race relations** deteriorated. At the opening of the year, there was a glow of pride and hope, based mainly on the action of a number of **southern clergy** in confronting segregationist threats and violence with Christian courage. But dismal months followed, and hard and bitter divisions continued, both in and out of the Church. What little comfort there was in the situation for the Church was symbolized by General Convention's debate, in which extreme racism was not heard at all, in which a neutral resolution was overwhelmingly defeated, and in which the two principal resolutions differed only in minor shadings of meaning. The Church remained officially — by the vote of a majority of her southern General Convention deputies as well as by the votes of most northerners — and firmly opposed to discrimination and segregation. Throughout the year, only one member of the House of Bishops had given his support to public pro-segregation statements, and he was a retired bishop in his mid-80's. Yet it remained true at year-end that in many dioceses there were tensions and divisions on the race issue which impaired the working of the Church and threat-

*Continued on page 13*



## Alcohol and Morals

With this issue, we conclude [p. 8] presentation of the report on Alcohol, Alcoholism, and Social Drinking which drew so much attention when it was made public at Miami Beach during General Convention. In our opinion, it represents a thoroughly sound approach to the question of the Christian use of alcohol.

This report has drawn fire from a number of Protestant spokesmen, notably Methodist Bishop J. Wesley Lord, for its insistence that alcoholic beverages can be regarded as among the good things of creation. The report as a whole also provides many sharp warnings of the dangers and tragedies arising from the misuse of alcohol and is by no means an unqualified invitation to "have another drink." This fact has been noted with appreciation by some Protestant students of the subject, as Bishop Mosley of Delaware pointed out in a recent letter in our columns.

There is, we think, a profound issue here between the Episcopal Church and a large proportion of American Protestantism. Perhaps it is one of the "non-theological issues" that stand in the way of Church unity. But it may not be as non-theological as it seems. It is one facet of a whole approach to moral and ascetical theology that needs to be explored frankly and fully.

At ecumenical gatherings, there is usually a contingent which may, after the day's session, repair to the bar to "strike a blow for liberty" in John Garner's immortal phrase. This contingent does not consist entirely of Episcopalians, Orthodox, and Lutherans. On the contrary, it includes Methodists, Presbyterians, and others whose Churches in their public pronouncements have nothing but bad to say about alcoholic beverages. Some Christians seem to follow the classic political formula, "Drink wet, vote dry."

Whether "sinning a little" is in some circles a kind of social grace to be regarded indulgently we do not know. But, with full recognition of the extent to which mankind is bound by the chains of sin, we still do not think that the hypocrisy involved in "drinking wet and voting dry" sits well upon the followers of Christ. We prefer a straightforward attempt to distinguish between the good and the evil in drinking, with commendation of the one and condemnation of the other.

The theological issue which may be involved in this subject goes deeper, however, than this. It is the broad issue of the moral implications of human behavior. Is every act to be weighed in the balance and judged to be "moral" or "immoral"? Or is there a substantial area of choice between goods, with no moral blame attaching to the man who chooses one good instead

of another? St. Paul recognized this validity of personal choice when, writing on marriage, he said, "He who marries his betrothed does well; and he who refrains from marriage will do better." Here the apostle gave voice to that recognition of the "betterness" of asceticism which has perplexed the moral theologian right down to the present. Isn't the Christian obliged to do his best, and therefore to choose the "better" of two courses?

The answer of the Catholic moral theologian is, "No. A man is under no obligation, in a particular case of this kind, to choose the 'better' way. That is only for those who personally find that God is calling them to it."

The voluntary acceptance of austerity is not *morally* better. *E.g.*, a monk or nun is not necessarily a more righteous person than the ordinary Christian. Nor is the total abstainer from alcoholic beverages more righteous than another man who does not abstain. But if the abstainer approaches the question in the right way, he has done something good: He has found a particular way in which he can express his love for God. Others have found other ways.

Morality is comparable to bringing home the groceries. Asceticism is comparable to bringing home something non-essential — flowers, candy, an enjoyable book, a piece of bric-a-brac. The family which had no such ways of expressing its love would be a less happy family than one which had them. But there is no rule that applies to everybody or to every occasion regarding flowers, candy, and bric-a-brac.

There is a great tendency in Protestantism to reduce all life's decisions to moral decisions. If this tendency is carried out to its logical extreme, there is nothing one can do to show his love, no area for gracefulness and tenderness, only an endless series of necessities. This leads to a distorted view of the relation between man and man and the relation between man and God.

Hence, we say that in refusing to consign a matter of personal choice to the area of right vs. wrong, the Episcopalian is standing for a theological view of man on which he cannot compromise. Certainly, he can make personal concessions and persuade his friends to do the same. Paul talked Timothy into accepting circumcision. But when the issue was, "Everybody must be circumcised," St. Paul flatly refused to compromise.

So, the individual Episcopalian might very well give up drinking for any one of many good reasons, including the desire to avoid offending the consciences of his fellow-Christians. But he cannot turn this personal act of love into a general principle binding upon everybody without playing false to God's truth as he sees it.

In this holiday season, however, one more word needs to be said. Irresponsible drinking, as the alcohol pamphlet points out, is a serious kind of immorality. The driver who has had even a few drinks is a dangerous driver. Too much drinking at parties is not an exercise of Christian freedom but of unChristian license. Those who believe that moderate and seasonable use of alcoholic beverages is proper must prove by their own actions that moderation is a feasible rule.



# sorts and conditions

AT THE END of 1958, the world looks like a much brighter place for THE LIVING CHURCH than it did at the end of 1957. And when I think of the situation at the end of 1956, I can hardly believe that it is the same magazine. Perhaps it isn't!

THE EVENTS of the past two years have profoundly changed the relationship of this magazine to the Church. This was made particularly clear at General Convention, where Church leaders of every description, including bishops, priests, laymen, and women, expressed themselves emphatically as pleased with the magazine's service.

THE ECONOMICS of our existence have changed just as dramatically. Two years ago, we faced the possibility of having to shut up shop. This year, we expect the final figures to show us operating in the black, with every indication that we shall be in the black in 1959 too.

MANY PEOPLE have had a hand in the changes that have taken place,

from our own board of directors down through the staff and out across the Church. I feel grateful to them all, and they all have a right to be grateful to each other. "The Church has taken THE LIVING CHURCH to its bosom," is the way one person expressed it.

FOR the near future, there are a great many pressing items on THE LIVING CHURCH's agenda. In the realm of reaching out to our full potential of readership, I can't help repeating the slogans of our pre-Christmas advertising: "People are crazy about THE LIVING CHURCH" and "So you're a LIVING CHURCH fan — well, don't just stand there; do something!" There are thousands of Churchpeople who would be delighted with THE LIVING CHURCH if we could only find some way of introducing them to it.

IN THE REALM of editorial objectives, our great aim is to make the magazine more useful to the leadership group of the local parish — the vestryman, the women's leaders, canvassers,

ushers, Sunday school teachers, committee members. We also feel it is time for people such as these to come to grips with some of the great subjects that have too little relationship to the life of the local parish today — the Church's world mission, the social implications of the Gospel, the ministry of the laity. To do the right sort of job in some of these areas, we may have to seek supplemental financial resources. You can't put everything into a slim magazine!

THE BIG question of a Church monthly family magazine has been put into the hands of a committee under the new Presiding Bishop for a three year study. Right up to the beginning of General Convention, I thought that such a magazine ought to be officially sponsored. Now I am not so sure. THE LIVING CHURCH seems to have broken through the "special interest" classification and won Churchwide acceptance. The English *Church Illustrated*, a magazine of the right general type edited from an English point of view, appears to have won its way in its homeland and is going into an international edition. It is possible that the Church is ready for an every-parishioner magazine under unofficial auspices. What do you think?

PETER DAY

## THEOLOGICAL EDUCATION SUNDAY 1959—January 25th

The Theological Seminaries are not optional extras in our Church life. They are necessary and vital to the life of every congregation; the quality of their work shows itself in the quality of the ministry. Here, again, is your opportunity to help our Seminaries do the work they must do if our clergy are to be well prepared.

The Feast of the Conversion of St. Paul, January 25th, which this year falls on Septuagesima Sunday, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

This is an important cause; I ask your generous support and your continued prayers for our Seminaries.

Arthur Lichtenberger  
PRESIDING BISHOP

### DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.



## AROUND THE CHURCH

Continued from page 7

istic tools, National Council's **Division of Radio-TV** has recently sent out a brochure on the subject. It advises the tailoring of programs to the main audience which will be reached — the non-church member.

Pointing out that radio and television production takes much time, dedicated attention, and some money, the Division feels that the Church should spend its money to produce the best programs possible, offer them free to the station, which should, in turn, give the time as a public service.

The pamphlet lists types of programs, such as devotional, panel, interview, documentary, etc., and briefly explains the function of each. Scholarships are available from the Division for attendance at radio and television workshops held throughout the country. The Division also maintains an exchange library of tapes of National Council programs for local broadcasting, available without charge.

The body of an almost penniless lady was recently buried in Congressional Cemetery, Washington, D. C., by the church that her father had helped build.

Members of the congregation of St. James' Church, Washington, determined to provide Miss **Frances Dawson, 75**, with burial in her family plot, responded to the appeal of the Rev. William L. Goodrich, St. James' rector.

He had been called by a Washington hospital to administer last rites to Miss Dawson, who had been a patient there for some 15 years. He was informed that she was without any close relatives, and had only \$33.33 at the time of her death. A check of old church records revealed that her father, George F. Dawson, had, more than half a century ago, given the land for the church, paid for the parish house, and provided baptismal font, bell, and communion rail.

The congregation donated nearly \$100, and pledged \$50 more. This total, said Fr. Goodrich, added to \$30 in the church discretionary fund, would be enough to cover the costs of burial.

## SCHOOLS

### NURSING

#### SCHOOL OF NURSING

**St. Luke's Hospital, Davenport, Iowa**

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to **director**.

## Hasty Year

Continued from page 10

ened, in some areas, to cause serious breaches between clergy and substantial numbers of their laity.

Two missionary districts, **Arizona and North Texas**, were voted diocesan status.

On most other issues (**marriage, representation** in both Houses of General Convention, the status of the **provinces**, etc.) General Convention was well content to leave things as they had been, and few people in the Church were inclined to object.

A considerable group, however, objected to a **House of Bishops** brush-off of an **open letter** signed by some 4,500 Churchmen attacking the liberal views expressed in the writings of the Rev. **Norman Pittenger**, of General Seminary's faculty, and the considerably more radical views expressed by some **other priests**. Clearly the view of initiators of the open letter was, at year-end, that this issue remained alive.

But an era was coming to an end, and Convention faced the task of choosing a successor to **Bishop Sherrill**. The choice was a popular one. **Bishop Lichtenberger** of Missouri, scholar, pastor, liturgist, and effective diocesan bishop, was generally admired and respected, seemed to stand on most people's list of preferences in a rank no lower than second. An almost unanimously enthusiastic response to his election was seen at Miami Beach and throughout the Church. At year-end, the Church still had no reason to doubt the wisdom of its choice of a leader, but it still waited for signs of the practical effects of his election. Bishop Lichtenberger remained in Missouri until early December, closing up his work there, presiding at the convention electing his coadjutor, and avoiding any public involvement in the issues with which he would have to deal as Presiding Bishop. In his public bow as president of National Council in mid-December, he proved to be a very quiet, very competent chairman, guiding the Council through a heavy agenda without heat or evident hurry. Yet neither from him or from the public actions of the Council itself was there any clear indication of the policy implications of the leadership change.

Meantime, Bishop Sherrill was honored by the press and by such groups as the General Board of the **National Council of Churches** for his many and significant contributions to American religious life. And he prepared to continue his service as chairman of a key committee of the **World Council of Churches**.

And at year-end the Church found itself caught at dead-center, with some of its major issues settled, with some still hanging fire, with a new Presiding Bishop from whom great things were hoped, but whose plans remained to the Church at large an unknown quantity.

## SCHOOLS

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## KEMPER HALL

Church Boarding School for Girls. 88th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

### FOR BOYS

## THE CHURCH FARM SCHOOL

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A School for boys whose mothers are responsible for support and education.

Grades Five to Twelve  
College Preparatory

Wholesome surroundings on an 1,800 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

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Headmaster

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New York

Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Self-help plan. Music, drama. Inter-scholastic sports program. 80-acre campus. February Secondary Schools Admission Test for admission. Catalog.

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### SEMINARIES

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For information apply to:  
The Warden, St. Chad's College  
Regina, Saskatchewan, Canada



# PEOPLE and places

## DEATHS

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

### Appointments Accepted

The Rev. Laurence C. Brenton, who formerly served St. Katherine's Church, Owen, Wis., is now vicar of All Saints' Church, Houghton Lake, Mich.

The Rev. David Bryce, formerly rector of St. Paul's Church, Bad Axe, Mich., is now rector of St. John's Church, Bay City, Mich.

The Rev. Ronald L. Conklin, formerly curate at Holy Trinity Church, Collingswood, N. J., is now rector of St. Luke's Church, Westville, N. J. Address: Third and Highland Ave.

The Rev. Fred I. E. Ferris, formerly assistant at St. Luke's Church, Montclair, N. J., will on January 1 become rector of St. Thomas' Church, Bethel, Conn.

The Rev. E. S. Gilley, vicar of St. Thomas' Church, Weirton, W. Va., has added St. Matthew's Church, Chester, to his care.

The Rev. Dr. Louis Hallgring, Jr., formerly assistant at Christ Church, Harrison, N. J., is now assistant at Trinity Church, Arlington, N. J. Address: 784 Columbus Ave., Apt. 6-R, New York 25.

The Rev. Thomas L. Hayes, formerly assistant at St. Andrew's Church, Elyria, Ohio, is now assistant rector at Calvary Church, Pittsburgh. Address: 315 Shady Ave., Pittsburgh 6.

The Rev. Howard F. Klein, formerly rector of Trinity Church, Elizabeth, N. J., is now rector of St. Andrew's Church, Trenton, N. J. Address: 1308 Brunswick Ave., Trenton 8.

The Rev. Alfred S. Lee, who was recently ordained deacon, is now serving on the staff of St. Paul's Church, Albany, N. Y., and working half-time with the laymen's organization of the diocese of Albany. He will do liaison work between the parish clergy and the lay leaders of the movement.

At the recent diocesan convention, the Rev. Mr. Lee stated: "I feel that I understand the point of view of the laity fairly well, since I have been a layman myself for the past 40 years."

The Rev. Rudolf W. Locher, formerly vicar of Christ Chapel, Totowa Borough, N. J., is now vicar of St. James' Church, Ridgefield, N. J. He will continue to live in Englewood.

The Rev. A. A. Nield, formerly vicar of Holy Family Mission, Angola, Ind., is now assistant at St. Thomas' Church, Battle Creek, Mich. Address: 195 Chestnut St.

The Rev. Ronald E. Ortmayer, formerly assistant at Trinity Church, Wauwatosa, Wis., will on January 1 become rector of Holy Trinity Church, Janesville, Wis.

The Rev. Thomas W. Park, who has been serving churches at Philippi and Grafton, W. Va., has added the Church of the Transfiguration, Buckhannon, to his care.

The Rev. Richard A. Pollard, formerly in charge of St. Michael's Church, Oakfield, N. Y., will on January 1 become vicar of St. David's Church, West Seneca, N. Y. Address: 3951 Seneca St., West Seneca 24.

The Rev. Alan P. Smith, formerly curate at St. Mark's Church, Milwaukee, is now executive secretary of the diocese of Milwaukee. Address as before: 2618 N. Hackett Ave., Milwaukee 11.

The Rev. J. Samuel Stephenson, formerly rector of Grace Church, Buffalo, and dean of the Central



Erie deanery of the diocese of Western New York, is now in charge of St. Peter's-on-the-Canal, Buzzards Bay, Mass.

The Rev. Harold M. Wilson, who formerly served St. James' Church, Lewisburg, W. Va., and the Church of the Incarnation, Roncverte, is now serving as canon missionary, chaplain at Sandcrest, and dean of the West Virginia School of Religion. Address: Sandcrest, W. Va.

The Rev. Edwin Wittenberg, formerly vicar of St. Bartholomew's Mission, Pewaukee, Wis., is now assistant at St. Matthew's Church, Kenosha, Wis.

The Rev. George B. Wood, formerly curate at Grace Church, Lockport, N. Y., is now rector of St. Paul's Church, Angola, N. Y. Address: 7 Woodland Pkwy. (Do not confuse with the Rev. George B. Wood of Fort Wayne, Ind., or the Rev. George Wood, retired priest of the diocese of New Mexico and Southwest Texas.)

Deaconess Heath Dudley, retired, died at the Parkview Hospital, Pueblo, Colo., November 20, at the age of 63.

Deaconess Dudley was born in Norfolk, Va., in 1895. She attended the New York Training School for Deaconesses, and was set apart in 1934. From 1934 until 1941 she was in charge of the Rural Mission, Grub Hill, Va., and then served as a parish worker at All Hallows' Church, Davidsonville, Md., until 1945. She performed missionary work in New Jersey, and at St. Elizabeth House, Mt. Sinai, N. Y., until 1953, when she retired.

Frederick B. Battleson, active layman of Calvary Church, Bayonne, N. J., died November 18, at the age of 71.

Mr. Battleson had served as president of the Calvary Men's Club, superintendent of the Church school, lay reader, parish keyman, and parish sick visitor. He was also a former warden and vestryman, and for years had been a member of the church choir. After retirement six years ago as an electrician, Mr. Battleson spent much of his leisure time visiting the sick in hospitals and shut-in members of the parish.

He is survived by his wife, Frances Cox Battleson, a daughter, Mrs. Elizabeth Birck, three sons, Frederick L., Ronald A., and Master Sgt. Robert C., two brothers, eight grandchildren, and six great-grandchildren.

Sir Hubert Wilkins, polar explorer, died November 30 in Framingham, Mass., at the age of 70.

Sir Hubert, a Churchman, was Australian by birth. He lived in Framingham during the week, working with the Quartermaster Corps there, and spent weekends in New York. Miss Constance M. Riley, LIVING CHURCH correspondent in Massachusetts, writes that "People out there [Framingham] were amazed to discover who he was after his death. Apparently he did not wish to be known by name — lived very quietly in a hotel room there — and although he was a very friendly and familiar figure around town (everyone chatted with him) no one knew his name."

Sir Hubert's funeral was in St. Andrew's Church, Framingham. Surviving is his wife, Lady Wilkins.

## CLASSIFIED

advertising in **The Living Church** gets results.

### CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

### COOKBOOK

FRIDAY FOODS, A Company Cookbook for Meatless Days. \$2.25 each Ppd. Proceeds to Church but order from: The Aldredge Book Store, 2800 McKinney Ave., Dallas 1, Texas.

### FOR SALE

2 MANUAL CASAVANT ORGAN, 28 stops; 24 ranks. Good condition. May be heard. Write: St. Paul's Church, Dedham, Mass.

REED ORGAN — Cable Company of Chicago; 10 stops, 1 manual, reconditioned with motor two years ago — \$400.00. St. Luke's, Idabel, Okla.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

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### POSITIONS OFFERED

WANTED: Curate for an active large Eastern Parish in suburban area. Must be moderate Churchman. Very desirable house, plus salary and car allowance. Please submit photo and give references. Reply Box J-211, The Living Church, Milwaukee 2, Wis.

ASSISTANT CLERGYMAN, New York City parish. Prayer Book Churchman. Reply Box M-209, The Living Church, Milwaukee 2, Wis.

WOMAN TEACHER wanted for science and maths. Degree and education credits essential. Apply: Headmaster, St. Mary's School for Indian Girls. Springfield, South Dakota.

### POSITIONS WANTED

PRIEST, married, 32, with present parish of 700 communicants, seeks creative opportunity. Social Work, Education background. Prefer West. Reply Box L-212, The Living Church, Milwaukee 2, Wis.

VERY SUCCESSFUL, experienced Priest, married, no children, proven abilities, devoted pastor, visitor, specializing youth work, desires rectorship in or near city or large town. Desires change due to lack of challenge and completion of work in present parish. Highest references of own Bishops. Available immediately. Reply Box T-210, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, experienced, B.S. degree, desires part or full time position. Reply Box W-213, The Living Church, Milwaukee 2, Wis.

### CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

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### THE LIVING CHURCH

The Living Church



# CHURCH DIRECTORY

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

**ST. FRANCIS OF ASSISI** San Fernanda Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

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

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## OLD ST. PAUL'S

Charles St. at Saratoga  
Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;  
Daily 12:20 to 12:50; HC Tues & Thurs 11 &  
12:20, HD 11, Wed 7:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, R. T. Loring  
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7 (ex Sat  
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

## 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

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,  
Rev. R. S. Hayden, canons  
Sun 8, 9:30, 11 & daily as anno

## ST. MARY'S

13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

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

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
12th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

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109 E. 60 (just E. of Park Ave.)  
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Daily MP & HC 7; Daily Cho Ev 6

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Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

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

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & 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  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

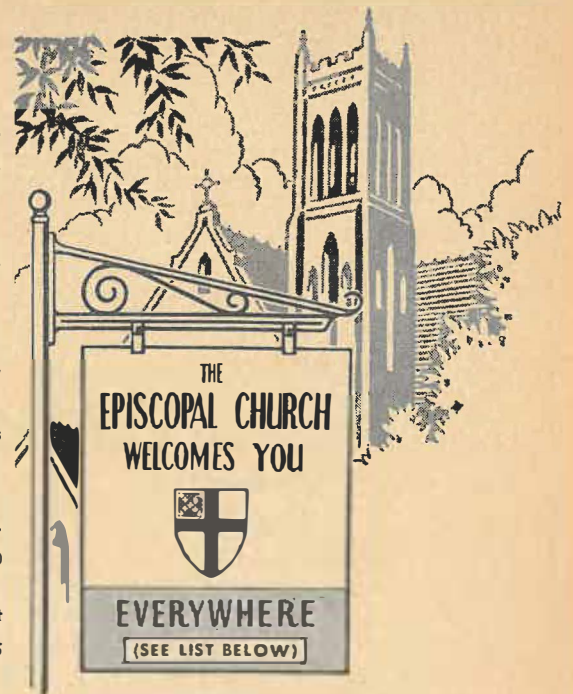
Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt

## 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; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesdays 12:30

## 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



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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

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### SAN JOSE, COSTA RICA

**GOOD SHEPHERD** Rev. John B. Kelley  
1 Bk. So. & 1/2 Bk. E. of Gran Hotel — Tel.  
5902 or 7291  
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;  
Wed HC 9

### MANAGUA, NICARAGUA

**ALL SAINTS'** Rev. Richard Johns  
Kilometro 7 1/2 Carretera Sur — Tel. 82-30  
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

### SAN SALVADOR, EL SALVADOR

**ST. JOHN** Rev. Jonas E. White  
4a. Calle Poniente Na. 7, Flor Blanca  
Sun HC 7:30, 9 (1 S), 9 MP, CH S 9

### GUATEMALA CITY, GUATEMALA

**ST. GEORGE'S CHAPEL** Rev. Charles Shuthafer  
3-17 Seventh Avenue, Zone 9 — Tel. 9795  
Sun HC 8:30 (1, 2, 3, 5), HC 9:30 (1S), MP 9:30,  
(2, 3, 4, 5, S); Ch S 9:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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# THE EPISCOPAL CHURCH FOUNDATION

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To every reader  
of THE LIVING CHURCH

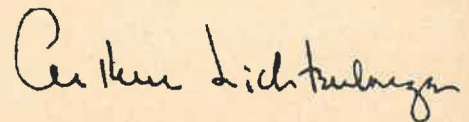
Dear friend:

Each year at this season, Bishop Sherrill has written a letter to thank those who have contributed to The Episcopal Church Foundation and to remind others once again that through the Foundation they can help build a stronger Church. When I succeeded Bishop Sherrill as Presiding Bishop on November 15th, I also became an ex officio director of the Episcopal Church Foundation in his place, and I want to continue his tradition of a year-end letter.

It is not easy to follow a man like Bishop Sherrill in any position, and I especially feel the weight of new responsibility for the Foundation which he conceived, founded and built up to its present effectiveness. It is a task that must be carried forward as vigorously as possible because all the Foundation has done to date is only the promise of what will be accomplished if its growth continues.

May I ask for the same interest and generosity you have shown in the past? With your help, I am sure that a year from now I shall be writing not a letter of introduction but a report on very substantial accomplishments.

Faithfully yours,



ARTHUR LICHTENBERGER  
Presiding Bishop