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**What's Wrong
With Group
Dynamics?**

See Page 14

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Old Groove

He was an attractive young man, a middler in the theological seminary, employed in the parish to assist in the Church school. You would have thought that he would be a good teacher, with his background and interests. He was assigned a Fourth Grade class of eight children, given some preliminary orientation in a meeting, and a personal conference, and then allowed to start the year, using the Seabury Course 4, "Right or Wrong?"

After a few Sundays, I noted a few points in the notebook of the observer for his class, and decided that he was getting off on the wrong foot. I spent part of the next Sunday listening to his teaching, and a tape recording of an entire session was taken the following week. With this information, I wrote him this memorandum:

"Dear Walter: I must be quite frank with you in giving my reactions to your class. Your children have been restless and noisy toward the end of each period, and you may have felt like blaming them, not yourself. My observation is that your method of teaching is making little contact with the lives of these children. They are simply not involved, and therefore not interested. In brief, you are *telling* the children things which are not fitted to their experiences and age-level, and you are using few of the known devices for pupil expression. This is a bad habit for any teacher to slip into, and may grow worse rather than better with years of teaching.

Intellectual Concepts

"Last Sunday you were explaining the Trinity — all about light, heat, etc., with the stock illustrations for older pupils and adults. Your students could not pay attention because it did not touch their minds. They were restless, and you were using compulsion to secure what attention there was. In a word they were (what an adult would call) bored. They were being compelled to listen to talk in which they had no concern.

"On the face of it, it might seem that yours is good teaching: You know your theology well, the terms, the illustrations. But teaching does not mean a brilliant performance in the presence of a captive audience. You must reach and move (or start into their own motion, that is: motivate) these particular pupils.

"Participation by the pupils must be no mere verbal play-back of the teacher's words or even his ideas. It must be some original expression. An important form

of this is by words, spoken or written. But many people will never be able to express themselves well in words, yet they achieve abundant learning through other activities.

"Let us have a personal conference, and see if ways can be found to improve your teaching."

Following this we spent some time together, and through this and experiences shared in the monthly parish training session, this seminarian saw the trouble — basically, his own narrow conception of teaching — and he improved steadily. As he described it, he changed the form of his class session along two lines.

Two Halves in This Game

First, he began to probe for the children's real interests and concerns, partly by real conversations, and partly by a study of the general interests of nine year olds, and by investigating their outside activities. This enabled him to plan the opening portion of each session with a real conversation rather than an instruction, which (to his surprise) had a carry-over from the last Sunday, with little trouble about restlessness.

Second, he began to plan a division of the fifty minutes he had into approximately two halves — the talking time, and the "busy" time. He soon realized that, although some conversations might last through the entire period, there came usually a time when it seemed best for vitality to find physical expression. In short, they must do something.

For this last, fortunately the parish was well and wisely equipped. A Handwork and Project Supervisor, with unlimited stores of varied materials, was always on hand either to suggest a new venture, or to provide needed supplies for creative work. At first, this teacher used these activities largely as generalized handwork, "to hold their interest." But gradually he learned to use the key expression "How could we show this?" Or, "What can we do to explain this?" and found that the children often invented (or, if necessary, were deftly induced to choose) some form of activity that would be a real expression of their discussion.

This did not mean that they simply used a variety of art work — (crayoning, pasting, mounting, decorating, and the like), but found materials for acting, projecting, building, as well as writing, choral reading, flannel graph drills, and many others.

The above may seem too simple a cure for the chronic and epidemic disease of *telling*. But it illustrates how any parish can help its new teachers from slipping into the shallow groove of hand-out teaching.

The Living CHURCH

Volume 136 Established 1878 Number 5

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

PETER DAY Editor
REV. E. W. ANDREWS Executive Editor
JEAN DRYSDALE Assistant to the Editor
REV. F. C. LIGHTBOURN Literary Editor
VERY REV. WILLIAM S. LEA Associate Editors
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WARREN J. DEBUS Business Manager
MARIE PFEIFER Advertising Manager
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Advertising Representative:
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Things To Come

February

2. Septuagesima Maryland convention to 4th.
3. The Purification
4. California convention.
5. Arizona convention to 6th; Michigan convention.
8. Panama Canal Zone convocation.
9. Sexagesima Honolulu convocation.
10. Puerto Rico convocation to 11th.
12. Los Angeles convention to 13th.
16. Quinquagesima
19. Ash Wednesday
23. First Sunday in Lent Mission in Divine Healing, Trinity Church, Miami, Fla., to 26th.
24. St. Matthias
26. Ember Day
28. Ember Day

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 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.

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

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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.*

General Convention

When General Convention meets this fall, and there is voting for the next Presiding Bishop, could there be a better time for the American Church to adopt the title "Archbishop" for its chief Prelate? "Archbishop of Washington," (honorary, not Diocesan). Would not that be in harmony with Anglican tradition?

ROGER WILLIAMS HOLDEN
White Plains, N. Y.

It may be of interest that at a small gathering of clergy here not long ago it was the unanimous opinion:

(1) That General Convention should not waste time in the South India matter, which is not an American but an English concern;
(2) That the effort to deprive retired bishops of their votes in the House of Bishops should be killed once and finally — a nice way, it seems, to reward Bishop Lawrence for his many faithful years of work in this diocese and for the large undertaking he has accomplished for the Church.

(3) That "Proportional representation" which would mean lowering the influence and prestige of our missionary dioceses should be voted down once and for all — the Church should help and not hinder its missions.

(Rev.) CHARLES E. HILL
Williamstown, Mass.

Scholarship Fund

It might interest your readers, and it would certainly be of help to us, to be made aware of our Scholarship Fund here at Church Divinity School of the Pacific and the methods which we employ to make it possible.

This Fund, supported by our weekly Communion offerings, school washing machines, and now our Stamp Collecting drive, is available to overseas students studying for Episcopal Holy Orders. Whatever amount we can give a man is continued on through the three years of his study. We would like to enlist the aid of every church member and friend throughout the country in saving their used postage stamps for this Fund.

We market the stamps and turn the proceeds over to our Celtic Cross Society to use as needed. Already we have some 25 churches and individuals helping us.

We can use everything that can be called postage, both domestic and foreign, with the exceptions of meter stamps, stamped envelopes, and the common 3¢ purple Liberty issue.

WILLIAM F. BOHN
Berkeley, Calif.

Living Church

I thought you might like to know how the copies of THE LIVING CHURCH I send Miss Mabel Turner of Birmingham, England, get around. A friend in Lincoln has it, then she mails it to a Brother who works among the lepers in South Africa. A priest working in that same district translates it into the language of that region so that these people

can know what the Episcopal Church is doing on the other side of the world.

This was from my Christmas letter and I thought you would be interested in knowing how much the magazine is appreciated. I also send mine away when I'm through with it and it circulates in Nebraska around a mission circuit.

ELIZABETH BROWN
Chicago, Ill.

Misleading

Your January 5 issue starts with a big headline "1958 Annual Sees Two Million Church Members in Four Years."

The *Annual* does not state this. It says it expects a Communicant strength of two million.

Does THE LIVING CHURCH now count church members the Methodist way?

To be fair, in the body of the article you quote correctly, but your headline is highly misleading.

(Rev.) ALBERT MEEREBOER
New York, N. Y.

► The editorial staff has been admonished! — EDITOR.

Architecture

Mr. William Dona's letter concerning "Churches and Hamburgers" in the January 5 issue of THE LIVING CHURCH should be of particular interest to more Christians. The decline in the standards of church architecture is deplorable.

Mr. Dona's sentiments are, in substance, very similar to mine, expressed in a different way, which appeared in another national religious magazine recently. It is unfortunate the same appraisal will be made of these ultra-modern church designs twenty years from now as was later of the gay 90's style with its pinnacles and convolutions of architecture. The only style that lives is the classical. More importantly, this is the only style that significantly represents an atmosphere in tune with a feeling of respect, adoration, service and worship for our Lord.

COL. WALLACE E. HACKETT
Coral Gables, Fla.

Accounting

It is unfortunate that Lowell E. Larson's article on "Church Accounting" [L.C., January 12, 1958] did not mention or seem to know about the excellent Parish Cash Book which is available and which conforms to the canonical parochial report form. This makes an adequate accounting system for all but the very largest parishes, and deserves recommendation. We need better business methods, but they are not necessarily better by being more complicated.

ALFRED S. TYSON
Roseburg, Ore.

Effective Treatment

The picture on the cover of the November 24, 1957, LIVING CHURCH is a beauty, imagining the comprehensiveness, serenity, and gaiety that religion can have in our church. And the three-fold treatment of the article on Myth, Kerygma, and Reality, is very effective. I hope this sort of thing will be done by you as often as possible.

E. MARY ELLIOTT
Brunswick, Maine

The Living Church

Mexico Plans Newspaper

The convocation of the missionary district of Mexico made plans for a district newspaper at its annual convocation. Bishop Saucedo, presiding over his first convocation, stressed social work, religious education, lay evangelism, and work among young people in every parish and mission.

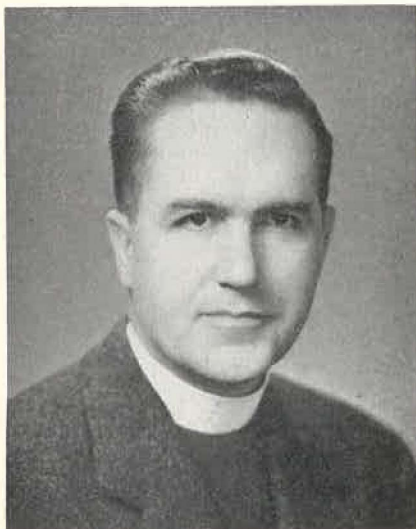
ELECTIONS: General Convention: Very Rev. José F. Gómez, Fendall Gregory. Council of advice: José F. Gómez, José M. Robredo, Leonardo Céspedes, Gordon Charlton, clergy: Juan Araujo, Enrique Saucedo, Alfonso Carrillo, Benigno Gómez, lay.

Pay Attention to Poets, Bishop Tells English Church

"The cause of the present discontent in national and international life is a spiritual poverty," said Dr. G. K. A. Bell in his last speech to the Convocation of Canterbury as Bishop of Chichester. "Our culture pays too little regard to people of vision, those who believe in the supremacy of the spiritual order. . . . We pay too much attention to economists, bankers, businessmen, engineers and politicians, and far too little attention to poets, philosophers, painters, sculptors, writers, teachers, musicians and ballet dancers."

Dr. Bell introduced a motion to Convocation which reads in part: "This House . . . offers a special welcome to work done in recent years by poets, writers and producers in the revival of religious drama, expresses its gratitude to the Religious Drama Society of Great Britain, and trusts that the work thus begun may go forward under wise direction."

Dr. Bell, when he was Dean of Canterbury, was one of the first to recognize that the late Dorothy Sayers had talents far beyond those for writing detective stories. He felt that it was the Church which encouraged such writers as T. S. Eliot and Christopher Fry.



Hunter Takes Team To Nashotah. (See "Teamwork," center column)

NEWS BRIEFS

HOUSING, TAX AND PENSION: Revised income tax rules allowing deductions for utilities and other housing expenses (see LC, Jan. 5) brought old problem into new focus for Church Pension Fund. Up to now, payments for utilities and other housing expense (except rent) could not be considered salary in calculating pension assessments and payments. Vestries and clergy faced dilemma: if clergyman paid the expenses, he paid income tax on the money; if the vestry paid them, the clergyman's pension account suffered. Faced with mass recalculations and refunds if these rules were held rigidly (since new income tax rules permit change in salary-expense distribution retroactively back to 1954), Church Pension Fund has reconsidered. Robert Worthington, CPF executive vice-pres., has told one diocese, "Parishes should continue to report salaries to us, salaries including the portion earmarked by the parish as being for utilities expenses. In this way full pension protection can be maintained based on compensation, and the clergyman can have the advantage of the federal income tax deduction or exclusion. . . . The recent development certainly indicates that there should be a change in this respect, and such allowances included."

FIRST ARAB BISHOP: Canon Najib Cuba'in was consecrated first Bishop in Jordan, Lebanon and Syria by the Archbishop in Jerusalem on Epiphany. The Archbishop is expected to call a synod of bishops in his newly-created jurisdiction embracing five Middle Eastern dioceses.

EN MASSE IN MASS: At a single service, 21 layreaders were commissioned by Bishop Stokes of Massachusetts recently. The men were trained in the Bible and Prayer Book by the Lay Readers' Commission. To each one went a copy of Holy Scriptures given by the Men's Division of the Church Service League. The 1958 *Episcopal Church Annual* reports 128 layreaders in Massachusetts, more than 12,000 throughout the Church.

TEAMWORK: For first time, Christian Education Dept. of "281" teams with a seminary faculty to give a CE course for seminarians. Beginning at Nashotah House January 28, the semester-long course will involve 10 National Council staff members headed by the Rev. Dr. David R. Hunter. Two weekend sessions will take the form of a Parish Life Conference and a Parish Leadership Institute. Course is taught by the Rev. John

K. Mount of Nashotah, and "281" arrangements are being made by the Rev. A. Donald Davies of the CE Dept.'s Adult Division.

RESIGNATION ACCEPTED. Necessary consents to resignation of Bishop Washburn of Newark have been received, Presiding Bishop Sherrill has announced. Resignation takes effect Nov. 1, at which time Bishop Stark, the coadjutor, will become diocesan, D.V.

ELECTION WEEK: Dioceses a continent apart elect bishops coadjutor this week: Maryland on Monday and California on Tuesday.

TRANSATLANTIC PENS: Note in LIVING CHURCH asking for participants in "Pens Across the Sea" produced 27 volunteers for correspondence. But our British contemporary, *Church Illustrated*, has another 80 readers who want to write to Americans. If you'd like to join in goodwill correspondence, send your name to LIVING CHURCH, 407 E. Michigan, Milwaukee 2, Wis.

NO TUNNEL: Plans to tunnel under the Washington National Cathedral were abandoned by District of Columbia commissioners after a look at the \$110,000,000 price tag for building the highway under Mt. St. Alban. Instead they recommended that Route 240 (to Gettysburg) follow a route along the Potomac, says RNS.

CAVALCADE FOR CHURCHGOING: American Legion held 100-car cavalcade to support "Go to Church" move in St. Paul RNS reports. The Rev. Denzhill Carty, Episcopal priest, bore governor's proclamation on churchgoing to St. Paul's mayor.

Q AND A ON OLDSTERS: National Council's Dept. of Christian Social Relations sent out questionnaire in January on problems of Church work with the aged. Sections of the form cover the work of the diocese, the parish, and other agencies. Study was ordered by a resolution of 1955 General Convention.

RT. REV. STREETS: Kansas has just acquired an episcopal name for a street — the second case of its kind. The street by St. Alban's Church in Wichita has been named "Fenner Place" in honor of the present diocesan. Other example is Vail St., North Topeka, named after the first Bishop of Kansas.

Ministry to Campus Millions

Across the country college chaplains are facing a resurgence of religious life on the campuses. So reports the Rev. Jones Shannon, executive director of the Church Society for College Work (a cooperating agency of the Church's National Council).

The Church is looking for ways to meet to the occasion (see below). With 3,000,000 students in college now, and an estimated seven to nine million expected by 1970, the Church is faced with a big job, Mr. Shannon said.

More students and faculty members are attending services, according to Mr. Shannon. Many campus chapels and churches serving nearby campuses are adding extra services. Colleges and universities are offering more courses in religion and many are setting up departments of religion.

Although figures on attendance by Episcopalians are not available, Mr. Shannon said that one example is All Saints' Church, Austin, adjacent to the University of Texas campus. Visiting Austin in January, Mr. Shannon found that standing-room-only is the rule at services at All Saints'. He also cited the chapel at Harvard University where average per-Sunday attendance has increased from 368 in 1953 to 803 in 1957.

Indication of widespread interest in the revival on the campus: *The Saturday Evening Post* has asked the Rev. Mr. Shannon to write an article on the subject.

Teachers Go to School

Much of the Church's work on the campus is going to have to be done by laypeople, says Mr. Shannon. To get them ready for the task a five-week session for Episcopalians who are faculty members is planned at the Episcopal Theological School in Cambridge, Mass., this summer.

Professors and instructors will get together at this experimental summer school to read, write, study, and talk under expert guidance. They will be subjected to a minimum number of lectures, says Mr. Shannon, but will have ample opportunity to think through the ways in which they can relate religion and theology to their life and work. Attendance at this pilot session is limited to 25.

The school is sponsored by the Church Society for College Work and the Church's National Division of College Work. It is an enlargement and extension of such conferences as those which have been held at Trinity College. The Trinity school, which has been functioning for 10 years, continues this year with a capacity enrollment of 120. It is a week long.

The Church at Minnesota U.

New and bigger and better buildings are part of the answer to the problem of successfully ministering to colleges. The University of Minnesota has one to be proud of.

Headquarters for the Episcopal Foundation of the University, the contemporary Norman brick building includes Holy Trinity Chapel and St. Timothy's House as well as offices, fireplace room, study, cafeteria, and superintendent's apartment. It will serve Episcopal students, faculty, and administrative staff of the University, and also the Episcopal community in Minneapolis.

Dominating the chapel is a 12' 4" bronze cross [see page 7] made of 669 pieces of bronze, combining 40 shapes and weighing 600 pounds. Glass jewels — of the type that once were tossed as waste into Venetian canals — bedeck the crown. These blobs of glass are left in the buckets of the glass-markers of Venice.

The cross was designed by Warren Mossman of Ellerbe & Co., St. Paul architects and engineers, and constructed by Carl Collins and Kenneth Anderson of George Shetka & Sons, ornamental metal workers. Said the St. Paul *Pioneer Press*, "... if the effect the cross has on the students who admire it is as profound as it has been upon those who created this piece of bronze, then truly they will be inspired for many years to come." The *Pioneer Press* said that those who worked on the cross looked upon it as "a monument to their calling."

Addressing a congregation of 300 representatives of the diocese of Minnesota at the service of dedication, the Rev. Jones Shannon said:

"This beautiful chapel is important, but its glory will only be realized as it becomes the place where ministers of Christ come and bring others to be strengthened by the word and Sacrament for the task of nurturing. . . and reaching out with warmth and concern to the unchurched and those who have lapsed in their tradition."

North Texas Would Be Diocese

Bishop Quarterman of North Texas has called a special Convocation of the Missionary District on March 15 to initiate move to make the district a diocese.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Vestment Canon Approved By Canterbury Convocation

by DEWI MORGAN

While the most discussed statement emerging from the recent Convocation of Canterbury was that made by the Archbishop about donor-type artificial insemination, the most debated point in actual Convocation concerned eucharistic vestments.

This arose from the introduction of a new canon — "Concerning the Vesture of Ministers during the time of Divine Service" — which seeks to legalize the common custom of wearing eucharistic vestments. To meet the opposition which had already been voiced by a small minority of Evangelicals the following declaration had been made by the Steering Committee: "The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this canon, the vesture worn by the minister in accordance with this canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England."

Canon T. L. Livermore of Southwark led the opposition to the new canon saying that, while they did not want to disturb the peace of the Church, they found it difficult, as bearers of a tradition that went back several hundred years, to do other than deplore the change which would make vestments legal. Did Mass vestments add anything to the validity of the Sacrament of the Lord's Supper in the Church of England? Canon Livermore indicated, however, that he was in favor of establishing a new English use which would add a special dignity and a certain colorfulness in the administration of the Holy Communion. The wearing of a cope was a practice already adopted by diocesan bishops.

Canon Livermore was supported by the Rev. M. A. P. Wood, Vicar of Islington, London, who made it clear that despite calls for moderation he was one who was prepared to fight this new canon right through the Parliament. (Canons when approved by Convocation go on to the Church Assembly after which they go to Parliament for final promulgation.)

The Rev. M. A. P. Wood said he opposed the canon because it did not accord with the historical developments and doctrinal statements of the Church of England.

Prof. Norman Sykes, Cambridge, having surveyed the whole history of vestments argued that the Church had been the *via media*, embracing people from both sides and had given formal recognition to diversity of opinion, allowing different schools of churchmanship.

When the canon was put to the vote the bishops passed it unanimously, while it was also passed by the Lower House by 91 votes to 6.

Cause for Sleeplessness: Weakness in CSI

A warning against "excessive dependence on overseas support" was given by Bishop Chellappa of Madras in a talk to the biennial Synod of the Church of South India.

Bishop Chellappa is one of six Indian nationals among the 13 bishops of the Church which was formed through the merger of Anglican, Methodist, Presbyterian, Congregational, and Reformed Christians.

"The most vulnerable side of the Church of South India — and what makes it difficult to sustain its claim to be *the* Church of South India and not merely a Church in South India — is its fantastic, even dangerous dependence on overseas support," the bishop said.

He said the Church is "surely ecumenical, . . . but what is not so good, and should cause us all sleepless nights, is the alarming extent of our dependence



Bishop Chellappa: "Sleepless Nights." RNS

even for pastoral and education work, and for work which, strictly speaking, is not indispensable to the Christian enterprise. The stoppage of such subsidy, even with notice, would seriously dislocate our whole program."

Bishop Chellappa went on to discuss the need for voluntary service in the Church, which, he said, is largely a rural one. "The country has a tradition of voluntary service which the Church has hardly tapped. Our bishops, clergy, and teacher-catechists are all paid men. This is not the way other religions in India have spread in the past and are spreading today."

Another weakness in the Church of South India, Bishop Chellappa said, is its "over-organized and Constitutional-ridden aspects." [RNS]

Ghana Conference Summary

By an Episcopal Participant

To the recent Assembly of the International Missionary Council, held at the University College of Ghana, near Accra, December 28, 1957 - January 8, 1958, came delegates, observers, and visitors representing 37 national or regional Christian Councils or Churches from 53 countries.

The purpose of the Assembly was to take stock of "The Christian Mission at this Hour," and to plan a program for future action. Two matters were of primary interest to the delegates. The first was the proposed integration of the International Missionary Council with the World Council of Churches. This has been the subject of discussion for several years. To the American delegates, who had solved a somewhat similar problem when the old Foreign Missions Conference of North America joined the National Council of the Churches of Christ in the U.S.A., becoming the Division of Foreign Missions of the N.C.C., the proposal that the I.M.C. become the Division of Missions and Evangelism of the W.C.C. seemed a reasonable solution of the problem. They were supported by the Asian delegates, but found that the people from Great Britain, Scandinavia, and Europe were opposed to the plan. In America and Asia the missionary enterprise is carried on through missionary societies which are supported and controlled by the Churches, while in Britain, Scandinavia, and Europe the missionary program is apt to be supported by societies which are quite independent of any direct control by the Churches. Representatives from those countries were reluctant to have the I.M.C. become the official missionary arm of the W.C.C.

Favor and Refer

Finally, it was agreed that the Assembly "looked with favor" on the proposed integration of I.M.C. with W.C.C. and referred the detailed proposals for such integration back to the member Councils, asking for comments and suggestions, with the thought in mind that at the next Assembly of the I.M.C. full approval would be given to the plan, when it would then go to the W.C.C. for its approval.

The other matter which took up considerable time and provoked as much discussion was that of the Theological Education Fund. It was reported that Mr. John D. Rockefeller, Jr. had given \$2,000,000 through the Sealantic Fund for theological education in the younger Churches, which gift had been matched by gifts from nine American mission boards. Some delegates expressed their pleasure and gratitude in regard to the gift of \$4,000,000 and what it might do for theological education in the younger Churches but were concerned because this

was an American project, controlled in part, at least, by the donors.

This was resolved by appointing a standing committee on the ministry comprising 30 persons, of whom 23 form a theological education fund committee charged with responsibility for the administration of the \$4,000,000 Fund. The Rev. Dr. Charles W. Ranson, who has served as general secretary of the I.M.C., and who is largely responsible for the raising of the fund, was elected to serve as the director of the Theological Education Fund.

Approximately 20 Anglicans were present at the Ghana conference. These included seven bishops officially connected with the Assembly. They were:

The Rt. Rev. Dr. William D. L. Greer, Bishop of Manchester and a Vice Chairman of the I.M.C.

The Rt. Rev. Dr. Stephen C. Neill, former Bishop of Tinnevely, and General Editor of World Christian Books, a project of the I.M.C.

The Rt. Rev. Frederick D. Coggar, Bishop of Bradford.

The Rt. Rev. Dr. Eric J. Trapp, former Bishop of Zululand, Secretary for the Society for the Propagation of the Gospel.

The Rt. Rev. Dr. Alfred Stanway, Bishop of Central Tanganyika.

The Rt. Rev. Chandu Ray, Bishop of Karachi.

The Rt. Rev. Dr. John B. Bentley, former Bishop of Alaska, Director of the Overseas Department of the National Council of the Episcopal Church.

While the Rt. Rev. Richard Reginald Roseveare, Bishop of Accra, was not officially connected with the Assembly, he was present at many of its meetings and was host to the Anglican delegates.

Other Anglicans attending the Assembly included:

The Rev. Canon M.A.C. Warren, General Secretary of the Church Missionary Society and Mrs. Warren.

Sir Kenneth G. Grubb, President of the Church Missionary Society and Lady Grubb.

The Rev. J. Gilbert H. Baker, General Secretary of the Church Assembly Overseas Council.

The Rev. Canon A. Kenneth Cragg, Director of the Near East Christian Council's Study Program.

In its closing hours, the Assembly elected the Rev. Dr. James K. Mathews, Associate General Secretary, Division of World Missions of the Methodist Church, to serve as the General Secretary of the I.M.C. for the next two years.

At the same time, it elected the Rt. Rev. J. E. Leslie Newbiggin, Bishop in Madurai-Ramnad, Church of South India, as Chairman of the I.M.C. for the next two years.

ECF Reports Opportunities Outrun Its Resources

Year-end summary of The Episcopal Church Foundation lists 64 separate church building programs that received assistance from the organization's Revolving Loan Fund. The projects were spread through 41 dioceses and missionary districts, representing all sections of the country and a majority of the states.

"In almost every case, these loans represented the difference between the ability of a congregation to go ahead with construction or indefinite postponement," said Robert D. Jordan, Executive Vice-President of the Foundation. "Each of them amounted to only a part of the total cost of the project but it provided the necessary margin after the congregation had done all it could for itself."

Loans for Growth

Loans are made without interest, and usually on a ten-year basis. The parishes where they are being used, Mr. Jordan said, are ones where rapid growth has created a serious shortage of facilities beyond the immediate ability of the congregation to remedy. On the other hand, the church must have demonstrated that it had done everything possible to solve its own problems before it turns to the Foundation.

About half the loans were made for construction, enlargement or renovation of church buildings or combined church-parish houses. Most of the remainder were for parish house construction or renovation, with a much smaller number for rectories or Church schools, either separately or in combination with other facilities.

"The accomplishments of the past year are impressive," Mr. Jordan said, "but they represent only a part of what should have been done. Our directors had to choose from among a large number of applications, and were forced to refuse many more requests than they granted. Every attempt was made to select the most critical cases but it was an almost impossible task because nearly every one of the rejected applications was for a worthwhile and urgent project."

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or special emergencies.

February

2. Armidale, Australia
3. Assam, India
4. Athabasca, Canada
5. Atlanta, U.S.A.
6. Auckland, New Zealand
7. Ballarat, Australia
8. Bangor, Wales

Florida Development Drive

by the Rev. EDWARD J. BUBB

Thirty congregations in all parts of the diocese of South Florida have been, within the past year, able to become more firmly established through accretion of property and buildings or both.

Not quite a year ago Bishop Louttit, the diocesan, called a special convention in St. Petersburg for the purpose of laying before the diocese the problem of attempting to meet the tremendous growth in population of Florida, as it affected the Episcopal Church. The convention approved action of the Standing Committee to employ a nationally known fund raising group to direct the adopted program.

Within a few months the campaign to raise \$770,000 was over and pledges for

\$1,239,446.05 were signed. According to the diocesan treasurer payments on the pledges, as of November 30, amounted to \$355,524.03; of this amount \$79,827.11 came from securities, the balance from cash from nearly every church in the diocese.

The trustees of the diocese have made loans to 30 congregations from this Episcopal Church Development Fund. These loans amounting to \$244,935.81 have made it possible to build two new churches; buy 12 new parcels of land; erect 12 new parish houses and build 11 new vicarages. According to Canon William L. Hargrave, actuary of the diocese, "the total value of the properties which have been purchased or constructed with help from the ECDF will run approximately \$1,000,000; it is obvious what great value this means in Church financing in the diocese of South Florida."

20th Century Apocrypha

The following epistle has been unearthed near McDonald Pass in Montana, and has been forwarded by Bishop Sterling. Biblical scholars in downtown Milwaukee vouch for its antiquity if not its genuineness, pointing out that its style and tone indicate that it is a long-sought Lost Source (LS-Mont.I) for thousands of clerical letters sent throughout the long life of the Church.

It can be dated with considerable precision (if genuine) as the response to the call mentioned in Acts 16:9, "There stood a man of Macedonia saying, 'Come over and help us.'"

The Wardens and Vestry
St. Philips-by-the-Sea
Phillippi, Macedonia
Gentlemen:

In acknowledging your letter received at Troas last night by Special Delivery, I confess my surprise at receiving a call to become your Rector, inasmuch as we have not yet had an interview. I assume, of course, under the circumstances, that the rectory is suitable, and all the utilities

provided. For a person of my status in the Church, and the kind of work that I do best, I would naturally expect a stipend considerably in excess of the Diocesan minimum.

Is there a curate attached to the parish, or am I expected to retain Barnabas? In order to be free for the more challenging opportunities in the field it is necessary that an assistant be provided to care for such matters as the Sunday school and the youth.

May I ask if there is a university any closer to you than Athens? I am somewhat reluctant to assume the rectorship in a community unless the cultural and intellectual life is stimulating and would provide a suitable background for my ministry.

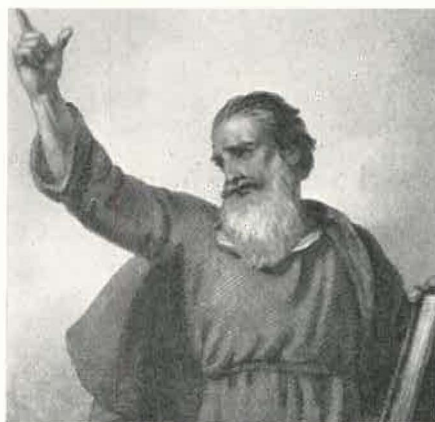
I must confess that I do not feel qualified to assume any responsibility for the music of the Church, but trust that this is in the capable hands of a choirmaster.

Also, please instruct your parish secretary to inform me as to the state of the work of the women, especially how much they raise toward the budget through the bazaar, rummage sales and the annual Pancake Supper.

I have been told by reliable sources that my name has been submitted as a candidate for the Bishop of Rome, due mainly to the reputation that I have acquired as a preacher and administrator. Therefore I ask for ten days' grace before coming to a decision in this matter, pending the outcome of the situation in the West. I shall write you as soon as I receive word from Rome, and in all likelihood shall communicate with you directly from there.

Very Truly Yours,

Paul Tarsus
Archdeacon
Diocese of Antioch



Archdeacon of Antioch.

For all of the acknowledged greatness of Psalm 130 ("out of the deep have I called unto thee, O Lord"), there is one line in it which strikes the modern mind as being out of place. To many it appears to be an out and out mistake. It reads, in the translation of our Prayer Book: "For there is *mercy* with thee; therefore shalt thou be *feared*."

Reading this with our accustomed rapidity, we are apt to think, "This is nonsense." A merciful person is someone to be exhorted, embraced, thanked; such a person is not to be feared. The general richness of the psalm seems spoiled by this one apparent inconsistency.

No Nonsense

Yet this statement is really not nonsensical or paradoxical; it is rather *full* and *penetrating*. It has exactly that fullness which marks a profound religious expression. Such fullness of expression is often overlooked in the current eagerness for plain speech about religious matters.

To say that God is to be feared because He is merciful is really a striking way of attesting to several facts about God at once. It is a short and nice way of indicating something of the fullness which is God. God in Himself is every perfection at once; there is genuine religious accomplishment and delight when, in speaking of Him, we are able to indicate within one statement what would ordinarily take several additional statements to express.

This is exactly what the psalmist has done in this seemingly contradictory expression. When we think of a merciful person only in such terms as affection, love, and kindness, we lose a dimension of mercy's being. We are apt to think of mercy more in its effect and reception than in the source from which it springs. The psalmist had a fuller conception of mercy than we have because he viewed it in its necessary source; he viewed it in the light of God Himself. Only a certain kind of being can have real mercy; the recognition of this fact is what this sentence expresses.

The key to this insight is incidentally given in the opening words of a seventh century collect, which is preserved in our Prayer Book as the collect for the Eleventh Sunday after Trinity. This collect, in addressing



RNS photo from the painting, "Among the Lowly," by Leon Augustin Lhermitte, Metropolitan Museum of Art

Why We Fear a God of Mercy

By the Rev. Arthur A. Vogel

*William Adams Professor of Apologetics and Dogmatic Theology,
Nashotah House*

God, refers to Him as the One "who declarest thy almighty power chiefly in showing mercy and pity. . . ." Mercy is the chief way in which God shows His power. *In a most significant sense it is only the all-powerful who can be merciful.*

Mercy in God is a perfection; it is something positive which springs from His power. It does not spring from weakness or the need to compromise. Someone who is weak must be merciful, in a certain sense. Taking an honest account of our own weaknesses, we must be merciful in our actions toward others for our own protection. It is hard for one to be forgiving in his attitude toward the overbearing, procrastinating, lazy actions of another only if he forgets that he, too, is often guilty of the same actions. The manner in which we commonly condemn a person who is not as merciful in his dealings with another as we think he ought to be is proof of this point. Of such an individual we say with scorn, "He forgets the type of person he himself is." We pick out

his sins and weaknesses in order to show that mercy is required of him. Here mercy springs from weakness. The weak can be merciless only if he first manages to forget his own nature. God, on the other hand, is merciful by being Himself, in the exercise of His mighty power.

Mercy toward another, where the person exercising the mercy is himself imperfect, simply indicates that that person justly analyzes himself. Mercy which originates from the weakness of the judge is not real mercy; it is only a form of justice which protects the judge from hypocrisy.

Only the all-powerful can be truly merciful, because only He does not have to be so. God's mercy is the only mercy whose motive cannot be questioned. God can be merciful because He, as the all-powerful, is completely free from all obligation to others. Mercy in its essence is a gift; it is free. Mercy means freely to do more than justice alone requires.

Justice requires that God give us
Continued on page 18



Group Life Laboratory*: Can the Church adapt a secular method to the religious needs of its people?

How Redemptive Is the Redemptive Fellowship?

The Good and Bad of Group Dynamics

By the Rev. John E. Skinner

Associate Professor in Theology, Temple University

Mr. John Q. Layman is active in the Church and getting more so. So is Mrs. Layman. This is good. Serve on a committee. Don't miss the auxiliary meeting. Speak up in the brotherhood. Everybody is doing it. Everybody is participating. Everybody busy. A cause for rejoicing, but also, perhaps, as the Rev. John E. Skinner points out here, a cause for solemn reappraisal.

Group dynamics is a device widely used today in secular education. And those engaged in Christian education have adopted it. In the Episcopal Church group dynamics grows increasingly popular with the advent of group life laboratories, workshops, and similar emphases within the pro-

gram of the Department of Christian Education of National Council.

There is no doubt that certain positive elements have emerged out of this new practice in the Church: Lay people, for the first time in their lives, speak up in discussion groups. Clergy have the opportunity of recognizing the undoubted importance of lay opinion. And a warmth of fellowship emanates from group projects.

We can trace the underlying theology of these movements to Martin Buber, Emil Brunner, Reinhold Niebuhr, and other contemporary religious thinkers who are interested in

liberating the human self from its many objectifiers. In the past religious life was often the result of monolithic clericalism. Also great groups of laity had little sense of belonging and certainly no desire to participate in the work of the Church in a way which this new approach emphasizes. So far as clergy and laity receive the opportunity to realize their selfhood within the framework of redemptive fellowship, the trend in group dynamics is indeed worthwhile and should be exploited for the good of the Church.

However, group dynamics did not have its contemporary origin in a Christian or redemptive setting. As a method it does not originate out of the existential theologizing of the modern religious thinker. On the con-

*Photo shows women Church workers at Windham House. Photo on page 15 is of Christian Education Conference.



Can we equate the Holy Spirit with the conclusions of group discussions?

trary, it has had its greatest success in the modern college of education. Sociologists and psychologists use it. William H. Whyte Jr., in his book *The Organization Man*, recognizes this obvious truth — crystal clear to anyone who has been immersed in college work the last decade or so.

What dangers are implicit in such a method? Does group dynamics really allow for the realization of selfhood in a redemptive framework? Or does it not set up a new method for objectification of the human self? This new method is based upon the principle that group opinion must take primacy away from the insights and outlook of the individual.

The individual has always found his true life from within the fellowship and community of the Church. However, throughout Church history the individual often found himself lost in organizational machinery — a mere instrument for the hierarchy, whether that be traditionally Catholic or Protestant. Is group dynamics giving us a new hierarchy?

This method stifles the creativity of the individual who has been gifted with insight to transcend the outlook of the group. The group tends to emphasize the obvious, the cliché, how to get along with the status quo, how not to engender controversy. Controversy in itself disrupts redemptive fellowship. In fact, the Church

itself and some of its leaders fear genuine controversy; as a result the Church lacks prophetic fire needed to fulfill a duty to society, the duty of bearing judgment upon the injustices and corruptions of the day.

A man dedicates his life to Bible study, to painful mastering of philosophy and theology, to thankless hours reflecting upon the implications of Christ's redemptive work for human society. How often do the new group sessions classify such a man as uncoöperative or disintegrating to their methods. This is true especially if the individual does not choose to compromise his position and become absorbed in what at times is nothing more than group inanity.

Frequently now we laud mediocrity as the democratic way. We accept mediocrity by tagging it "redemptive," "integrative," and the like.

There is the danger of a new authoritarianism, as Whyte ably presents, concerning the secular world, and this same danger exists in the Church. Threatening anyone who has an opinion of his own, tested by thought, study, and years of preparation, is replacement by the consensus of the group. This consensus represents the lowest common denominator in discussion, and unfortunately at times is too low for comfort.

If ever there was a time in our own country when the Church could ful-

fill its function as the leaven of society it is now! Interestingly enough we seem now more to reflect the society which aims at objectifying human individuality, that is, losing human selfhood in the larger and larger group. We dub this secular reflection in our midst with the traditional category of Christian faith — the redemptive fellowship.

The important question today is: How redemptive is the redemptive fellowship? The name does not change the effect of the method, and the method implies destruction of the uniqueness of the individual.

Perhaps we presume too much if we think we can adapt a secular method to the religious needs of the people in our Church. It is true much emphasis is placed upon the Holy Spirit and His presence in such group work. However, the Church cannot necessarily equate the Holy Spirit with the conclusions of its discussions in group laboratories. It is undoubtedly true that the Holy Spirit is present in the Church, but the presence of the Spirit can be a presence of judgment as well as a presence of grace — something which we seem to be forgetting in the good intentions back of the group dynamics approach.

More and more the committee, the auxiliary group, the brotherhood, are taking over in the Church. Undoubtedly such organizations contribute some to the life of the Church. But a new standard of religiosity is also being developed. The Churchpeople who seem to delight in becoming more and more active, busy for the Lord, are beginning to dictate. They dictate to those who frankly cannot become excited about Church bureaucracy, and who pray each night that the Church will once again take heed to the words of Holy Writ: "Be still, and know that I am God."

All of this certainly cannot be blamed on group dynamics or our program of Christian Education. The motives back of these undertakings are noble. Certainly what we want is true fellowship in the Church where each member can realize himself as a child of God and a member of Christ. But the dangers in the methods we have adopted should be obvious! We must constantly ask ourselves this question: How redemptive is this activity in which I am engaged, and am I, through it, a stumbling-block to another human person who seeks genuine reconciliation to God in the fellowship of the redeemed people?

SOMETHING IS WRONG WITH LENT

By the Rev. Theodore P. Ferris, D.D.*
Rector, Trinity Church, Boston

✓ Maybe it is
secularized society.

✓ Maybe traditional
services are not
effective.

✓ Maybe Lent is simply
too long.

Lent is not what it used to be. The life of the average Churchman goes at the same pace during the six weeks of Lent that it does the rest of the year. He goes to the theater, parties and dances, has weddings and receptions and entertainments, and is not surprised when even the Church itself sponsors an evening of pleasure in the middle of Lent. He practices abstinence only occasionally and then largely to reduce his waistline or to improve his disposition. His spiritual exercises both public and private are in most cases only slightly more arduous than they are the rest of the year. He goes to church on Sunday and perhaps gets in a weekday service or two during the six weeks.

And the clergy are not much better off. Most of them, if the truth were known, anticipate the season of Lent with more dread than pleasure, and at the end, instead of praising God that Easter has come, they thank Him that another Lent is over.

What Is the Reason?

What is the reason for this state of affairs, and what can we do about it? I do not know the answer to either question, and I am raising them not to answer them but to talk a little about them and encourage other people to think about them in the hope that together we might do something about them.

One reason, I suppose, for a more

relaxed Lent is the fact that we are ministering to a highly secularized society. But people in general have never thirsted for spiritual exercises, not even in the Middle Ages, and the probability is that they have been most reluctant to practice them when they needed them most desperately. In this part of the world the Christian community is so neatly merged into the community as a whole that it is

*Reprinted from the *Church Militant*, November, 1957.



RNS
Most clergy "thank God that another Lent is over."

sorts and conditions

ALMOST 2,000 YEARS ago, a little group of people in an eastern Mediterranean country announced that a decisive answer was about to be given to all the confusion and trouble of the world. Then, as now, it was plain that mankind was its own worst enemy. What the bad people were doing to the good people was grim enough, but what the good people were doing to the bad people was equally grim.

THE ANNOUNCEMENT of the little band of revolutionaries was that God was about to bring in a new order of things, to establish a kingdom of love and peace and righteousness. He had proven this by raising from the dead a man who had been killed for laying claim to the kingship in this about-to-be-established kingdom. Any day, now, Jesus would return full of

Lost Sheep

Please allow me to add to the letter of the Rev. Norman S. Howell [L.C., December 15, 1957] the thought that a great deal might be accomplished if the parish clergy would remember and more fully meet their responsibility and privilege as pastors of wandering sheep. Of course, Bishop Murray is right in saying that the canon clearly lays on the communicant the duty of securing and presenting a letter of transfer, but most of our people are ignorant of that canon.

I believe that it is also the duty and privilege of every parish priest to regard members of his parish who move away as still the objects of his love and care till they are safely lodged in some other parish or mission. Even when they go away without letter of transfer and without notice to him, and even when it is several months before he finds out that they are gone, he can usually locate them through friends who are still in the parish. Then he can and should write to them, expressing his continued interest in them, calling attention to the canonical requirement, and suggesting immediate transfer to a certain parish or "to some parish near you." He can also write to some priest in the city or town to which they have moved, giving him their names and address, and asking him to call on them or to pass the letter on to some parish minister nearer to them. In most cases this will bring results. I know, for I did it for many years, and gave scores and scores of transfers in consequence.

Mr. Howell is right in saying that most of the clergy do not do this. That is one of the worst sins of the clergy. The Good Shepherd went into the wilderness to seek the lost sheep. We under-shepherds too often do not go as far as the mail box. An ounce of real Christian pastoral love and care is worth more than a pound of canonical changes — though this also may be necessary.

(Rt. Rev.) E. P. DANDRIDGE
Retired Bishop of Tennessee

divine power and deliver judgment as to who would have a part in the kingdom of God and who would not.

THIS is about where Christianity begins as something known to history. All that we know of Jesus — His life, His teachings, His death, His resurrection, His "psychology," His concept of His mission, His establishment of Church and Sacraments—all this comes to us almost exclusively through the testimony of the unlettered group who said that they had been with Him and remembered that He did thus-and-so, that He taught them thus-and-so, that He proclaimed and predicted thus-and-so.

HOW did such a movement survive at all? How did it become the fully-developed Christianity of later ages with uncounted millions of adherents in every part of the globe? And particularly, how did it accomplish this when the one thing it most confidently predicted failed to happen, and still failed to happen, and hasn't even happened now after almost 2,000 years?

THE MAIN answer is that in generation after generation, the Church has been able to make good its claim that Jesus was and is God-made-man. It hasn't, of course, convinced everybody. But it has convinced many, and those many have convinced others.

IN SOME CULTURES, the Church's reports of Jesus' miracles have provided the proof. That isn't necessarily the reason they were recorded in the Gospels. In the miracle-filled world of the first-century, they were distinctive because of the *kind* of miracles they were — bearing witness to Christ's love and compassion and His authority to forgive sins. Each miracle won a victory for mankind over the kingdom of satan.

IN OUR DAY, miracles are a little embarrassing. It is easier for us to see divinity in Christ's moral teachings, in His power to win the victory over sin in our own hearts. We believe in the possibility of miracles because we believe in Christ first.

BUT, whatever aspect of the Church's message about Christ may be persuasive to you or to me, or to one generation or another, the Church's message about Christ always seems adequate to meet the needs of the day. And that, perhaps, is the greatest miracle of all.

PETER DAY.

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THE POLISH NATIONAL CATHOLIC CHURCH. By Paul Fox, Ph.D. Available from School of Christian Living, PNC Church, 529 E. Locust St., Scranton, Penna. Pp. 144. \$2.50 plus 15¢ mailing charge.

Doctors and Nurses

As a special salute to those working along "the world's path of lessening pain," the Rev. Marcus B. Hall, rector of St. Luke's Church, Montclair, N. J., held a Service of Thanksgiving for Doctors and Nurses at 4:15 p.m. on St. Luke's Day. Special leaflets included a prayer for the healing profession, a prayer to be said by doctors, another for nurses, special responses, and a short inspirational passage written by layman Robert B. Marin, M.D., entitled "The Great Consultant."

Maybe occasional services not only for doctors and nurses, but also teachers, government officials, etc. might be wise additions to the parish calendars.

Seabury Book for Lent 1958

Our Lord and Saviour by Philip Carrington, Archbishop of Quebec, is the Seabury (Press) Book for Lent. I recommend this extraordinary little book unreservedly to Churchmen looking for an excellent new retelling of the life and teachings of Jesus. You will find here a refreshing absence of quotes from sources other than Scripture. With all its apparent sound scholarship, the book is written in a dramatically simple style which helps make the book one, I dare say, many a layman like myself will find both moving and helpful.

Giving a Speech?

It is said that articulate laymen for church group talks are difficult to find these days, that even a well-known corporation president may turn pale at the thought of having to prepare a talk for a corporate communion breakfast. Perhaps parish groups might like to consider offering public speaking courses to parishioners. If so, here are a few text books which might well be considered for use in such a course.

Bender, James F.: *How to Talk Well*

(McGraw-Hill — 1949; 262 pp.)

Hegarty, Edward J.: *How to Write a Speech*

(McGraw-Hill — 1951; 222 pp.)

Reager, Richard C.: *You Can Talk Well*

(Rutgers — 1946; 312 pp.)

The Bender book is unusually thorough and covers everything from how to prepare a speech and how to project your voice to how to take proper care of a visiting speaker and be a creative listener! This text was used in a course offered by the Diocese of New York.

The Hegarty book not only covers how to prepare a speech and deliver it but helps the beginner miss many pitfalls which even the experienced speaker often does not miss, despite his experience.

The Reager book covers much the same ground but offers a particularly good concise chapter on parliamentary law and useful "do's" and "dont's" for particular kinds of speech assignments (e.g. radio, etc.)

Useful to Laymen

Although designed for clergy, the following books on speaking may prove useful to laymen called on to give talks:

Bowie, Walter Russell: *Preaching*

(Abingdon — 1944; 217 pp.)

Ferris, Theodore Parker: *Go Tell the People*

(Scribner's — 1951; 116 pp.)

Luccock, Halford: *In the Minister's Workshop*

(Abingdon-Cokesbury — 1944; 240 pp.)

Morris, Frederick M.: *Preach the Word of God*

(Morehouse-Gorham — 1954; 157 pp.)

All four men give the reader a chance to peer over the shoulders of experienced preachers to see how they work.

The Luccock book is often both amusing and helpful (as, in particular, the chapters on outlines.) The Ferris book, despite its brevity, gives some wise advice the reader is not likely to find elsewhere expressed as succinctly and well. The Morris book contains much useful advice. The author's suggestion that any speaker first put down the purpose of his talk in a sentence on a card and prop it up in front of him as he begins to work is deceptively simple advice. Putting down one's objective in a single sentence, we discovered, can be as gruelling an exercise as getting the talk started!

Paul Fox is a retired Presbyterian minister of Polish extraction, born in Cieszyn, Silesia, 1874. He came to the United States in 1896 and is the author of *The Poles in America*, *The Reformation in Poland*, and *The Essentials of Polish*.

In *The Polish National Catholic Church* Dr. Fox tells the story of the origin and growth of this Christian body (with which the Episcopal Church is in communion) both in the United States and in Poland. The chapter covering the latter country is particularly interesting in its portrayal of the heroism of the Polish National Catholic, in their struggle for government recognition. Unfortunately, however, this chapter breaks off with the statement that in 1950 "all contacts with the American Church were severed by regime action" — without mentioning the resumption of such contacts a year or so ago, although Bishop Pekala (consecrated 1952) is referred to elsewhere in the book as "Bishop of Poland."

The book contains the text (in English) of the PNC Mass, the Confession of Faith and Constitution of the PNC Church, and lists of parishes and clergy of the PNC Church in America and Canada, as well as in Poland. The color pictures of cathedrals and bishops are impressive.

Unfortunately the book is somewhat carelessly written. For example, Chapter III ("Essential Characteristics") is evidently based upon the writings (largely, it seems, upon correspondence) of the late Bishop Hodur, who organized the PNC Church, but despite the footnotes there is nothing to show whether the author is quoting the bishop or merely recapitulating his views — and perhaps adding some of his own.

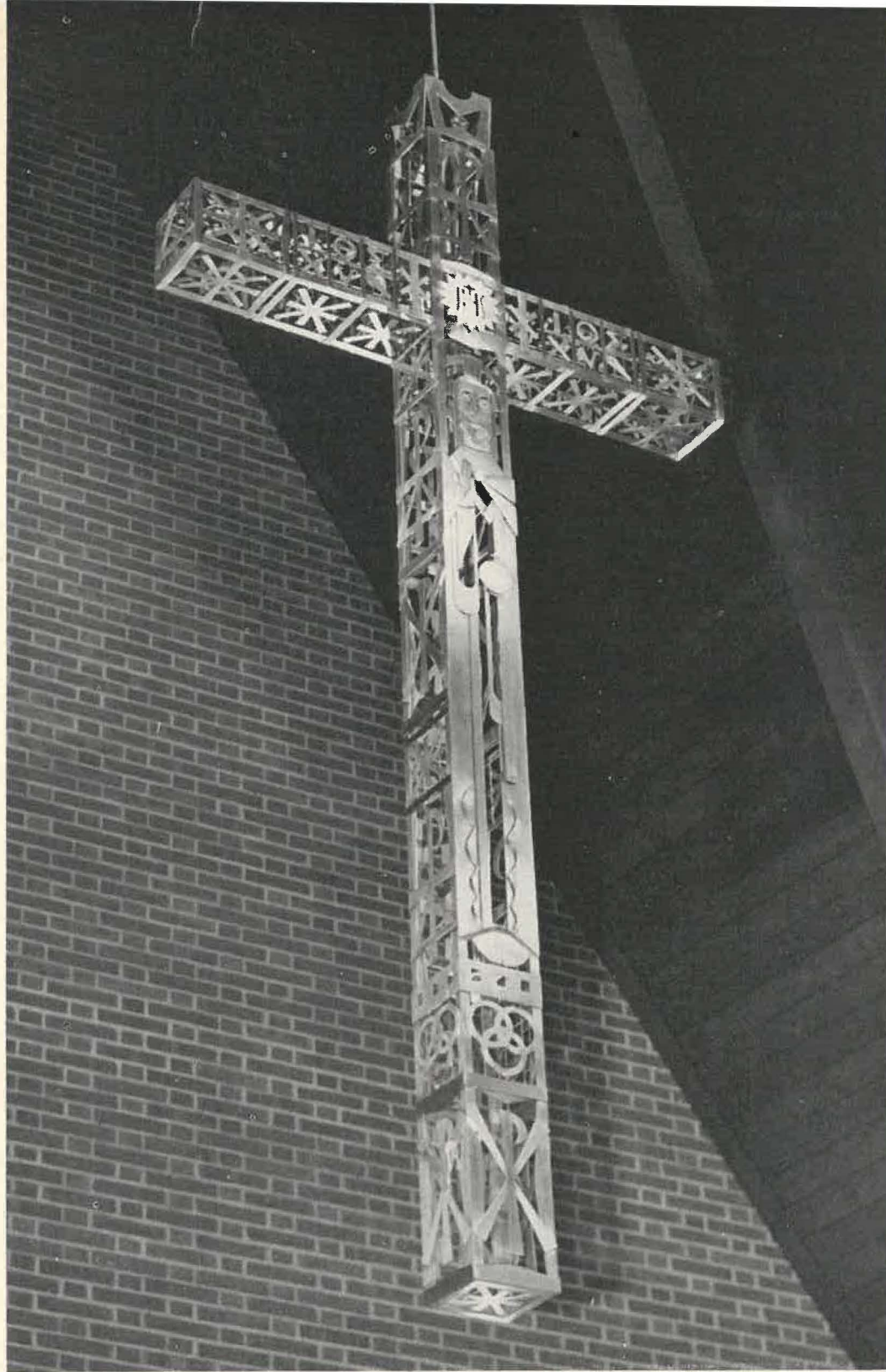
Nevertheless, the book will probably be read by many who would not read Theodore Andrews' more scholarly *The Polish National Catholic Church in America and Poland*, and in certain respects it is naturally more up to date.

FRANCIS C. LIGHTBOURN

In Brief

THE CROSSWORD BOOK OF BIBLE QUOTATIONS. A New Kind of Crossword Puzzle. By Boris Randolph. David McKay Company, Inc. Pp. 151. \$2.95. Sixty-six crossword puzzles, each containing "a quotation from the Bible which appears in the octagonal cells when the puzzle is completed." Answer section at end.

Continued on page 20



Ellerbe & Co.

Twelve-Foot Cross

Made of 669 pieces of bronze, the cross hangs in the new Episcopal chapel on the campus of the University of Minnesota (see page 10).

Almighty and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord.

Amen

Collect for the Feast of the Purification of St. Mary the Virgin.

The Living Church

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

Septuagesima
February 2, 1958

Convention Bulletins

TENNESSEE: Six new members of the Bishop and Council of the Diocese of Tennessee were elected January 23 by diocesan convention meeting in Chattanooga. They were: the Very Rev. William L. Sanders of Memphis; and the Rev. Messrs. John H. Bull of Knoxville; and Alan McMillan of Cookeville; Messrs. Shepherd Tate of Memphis, Will Keese, Jr. of Chattanooga and Eugene Holman of Nashville.



ARKANSAS: Bishop Brown expressed hopes for establishment of an Episcopal high school serving the whole state and a home for the aged in his address to the 86th annual convention of the Diocese. He classified his proposals as "dreams" and press reports indicate that action was unlikely at the Convention meeting in Little Rock, January 23-24. He pointed out that Arkansas sends many of its sons East for an education, since there are no Church-owned and operated schools in Arkansas and few in the Southwest. He asked the convention to "pray about it, think about it, and talk about it as a real future possibility." Speaking of the home for the aged, he said there would be thousands of applications and that the home would be self-supporting.

How to Win \$3,000

The author of the best book on the history of religion accepted for publication by Harvard University Press during the next four years will receive a prize of \$3,000.

This is the first of a perpetual series of \$3,000 prize contests to be held every four years for authors in the fields of natural and social sciences.

Funds for the prizes and for publication of the books were provided by a Churchman, Dr. Martyn Paine, who, at his death in 1877, left the bulk of his estate in trust for Harvard. Dr. Paine specified that his initial bequest should accumulate until sufficient to carry out the purposes described in detail in his will.

Contest rules are available from Harvard University Press, 79 Garden St., Cambridge 38, Mass.

Labor-Management Issues Discussed with Clergy

Ten well-known clergymen who held a two-day meeting in Detroit, Michigan, January 15-16, with top officials of American Motors Corporation have issued a statement commending the company for its "concern with ethical and moral values" in labor-management relations.

The clergy panel met with American Motors president George Romney and other company officers in an off-the-record discussion of the ethical and moral implications of American Motors' approach to labor-management relations.

The clergy group issued the following joint statement:

"While we cannot evaluate the benefits which may have accrued to the company, we feel strongly that the conference was a successful one. We want to express our commendation to the leaders of the American Motors Corporation for their sincere concern for ethical and moral values and their willingness to discuss company policies and programs in that framework. The discussions were notable for their total frankness and freedom."

The meetings were moderated by Edward L. Cushman, AM vice-president in charge of industrial relations and chair-

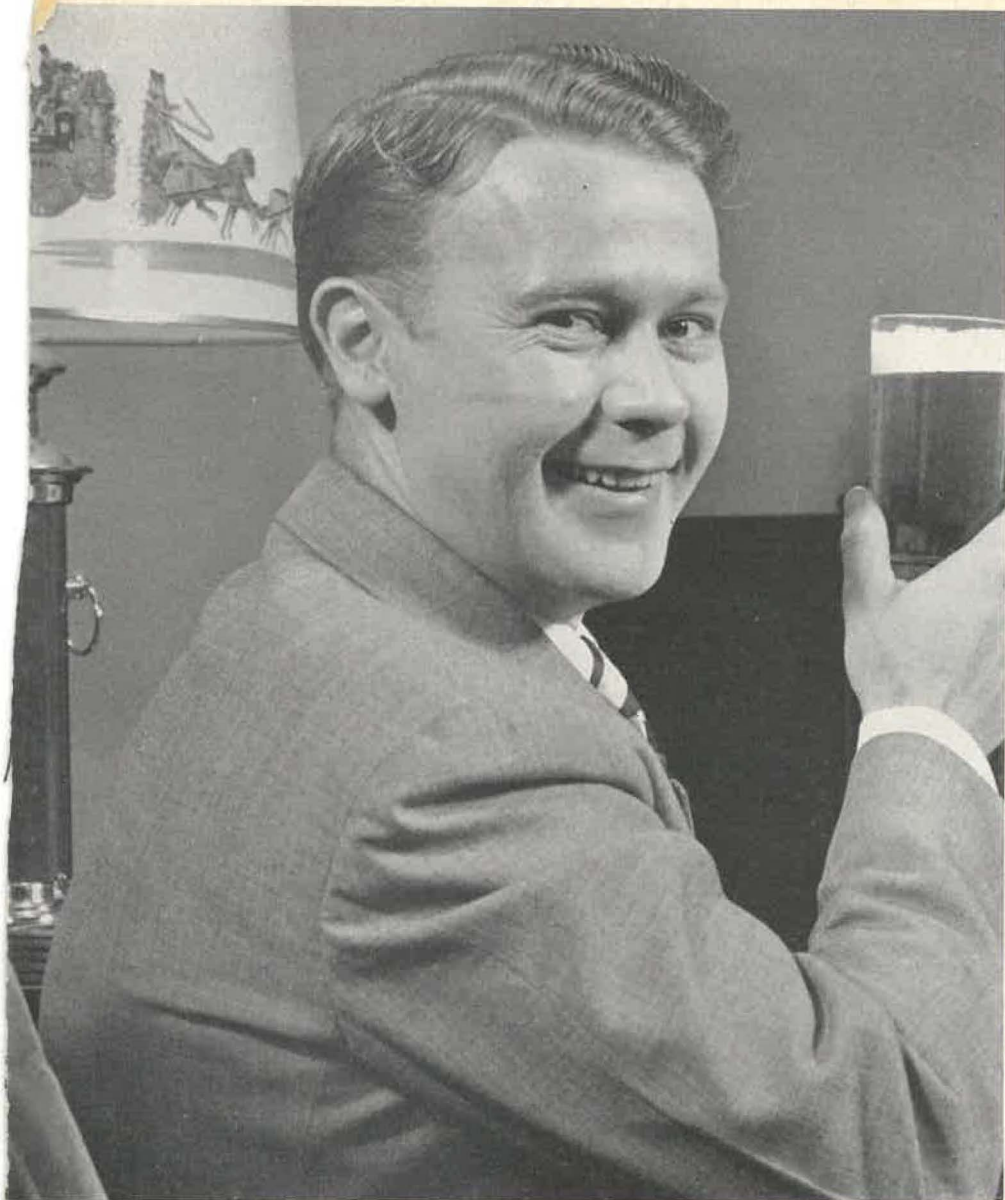
man of the Department of Christian Social Relations, Diocese of Michigan.

The clergy panel members included the Rt. Rev. Richard S. Emrich, Bishop of Michigan, and the Rev. G. Paul Musselman, executive secretary of the Division of Urban Industrial Church Work of the Episcopal Church's National Council.

Other members were: the Very Rev. Msgr. George C. Higgins, director, National Catholic Welfare Conference, Washington; the Rev. Dr. Cameron P. Hall, executive director, Department of the Church and Economic Life, National Council of Churches, New York; Rabbi Eugene J. Lipman, director, Commission on Social Action, Union of American Hebrew Congregations, New York; the Rev. Dr. Merrill Lenox, executive director, Michigan and Detroit Councils of Churches, Detroit; the Rev. Leo C. Brown, S.J., director, Institute of Social Order, St. Louis University, St. Louis; the Rev. Robert Allen, director of Social Action, Roman Catholic Archdiocese of Detroit; Rabbi Morris Adler, Congregation Shaarey Zedek, Detroit; and the Rev. Dr. Marshall L. Scott, dean, Presbyterian Institute of Industrial Relations, Chicago.



Rev. G. P. Musselman (5th from L.) and Bishop Emrich (6th from L.) with fellow labor relation panellists.



The average Churchman takes Lent lightly

Harold M. Lambert

perhaps too much to expect Christians to behave at any time of the year in any way that would mark them as non-conformists and set them apart as curiosities.

Stretched from One Week

I am not as pessimistic, however, about the possibility of reclaiming the season of Lent as this may sound. I wonder if the season is not too long. Through the middle centuries of our era the Church stretched the season from a relatively brief one to what now amounts to nine weeks. I doubt if we can expect our people to sustain a penitential mood for that long a time. The tempo of life is too quick and their activities are too emotionally demanding to make it possible. We will not change the liturgical season

very easily, but it is possible to concentrate our activities and exercises in the last two weeks of Lent, urging the people to set those weeks aside, to make no engagements except essential ones, and to arrange a strenuous period of public and private spiritual exercises. I did this for two years in Emmanuel Church, Baltimore, and it worked well.

The noonday preaching services that began just before the turn of the century, and were designed to reach businessmen, have in most places lost their original fire. They are now largely attended by the faithful, and the visiting preachers have in many cases found themselves in the role of "stars." A 40 day diet of preaching for people who are already in the church is, to my mind, a poor diet.

Instead of coming to church to say their prayers and to learn how to pray and be quiet in order to do the will of God, they come to listen, to be stirred, excited, and in some cases, entertained. We still continue the noonday services in Trinity Church because I have not yet been able to put a satisfactory substitute in their place. For two years we had noonday services conducted by members of our own staff. These were services of prayer and meditation and the Holy Communion, without sermons. The congregations were about one-third the size of the congregations in other years.

Second-Rate Edition

In my experience, the familiar Wednesday night service, with visiting preachers, in most places does more harm than good. The service is likely to be a routine affair, a sort of second-rate edition of the Sunday morning service, and the visiting preacher who has no contact with the people whatsoever stands or falls on the personal appeal he happens to make.

I have found only one experiment successful. On the Wednesday evenings in Lent we now have a service of prayer and meditation at six o'clock which I conduct myself and which literally hundreds of people attend. It lasts a half-hour. After the service we provide dinner for as many people as we can accommodate in our limited Parish House. At 7:45, there is a lecture given either by the visiting preacher or by myself on some serious religious subject. This is held in the church and anywhere from four to five hundred people attend. We have been doing this now for four or five years, and it still seems to meet, partially at least, the needs of our people at the present time. It confirms my general observation that people are thirsting for information about Christianity and that any opportunity that they are given to obtain information from people whom they can both respect and understand they take gladly.

There has probably never been a time in the history of the Church when people have so desperately needed the things that a season like Lent can give them. If they are not finding those things at the present time, we who are responsible for the leadership of the Church might well give this whole matter some serious thought with a view to making some radical changes.

nothing, for we are literally as nothing in comparison to Him. All that we have comes from Him, and He owes us nothing. This simply means that all that He gives us is evidence of His mercy toward us. Not only our salvation in our Lord and Saviour Jesus Christ, but our very creation and preservation are marks of His mercy. They are all His gift; they all spring from the goodness which is His power.

"For there is mercy with thee; therefore shalt thou be feared." Fear as groundless anxiety is something to be overcome and avoided. Fear as a final state of life is incompatible with trust in the Christian God. But fear as a *source*, a first recognition of the difference between God and man, can truly be "the beginning of wisdom." To be sure, God's power manifests itself in love, but that power can also be recognized in its own right. Such unlimited power when viewed in itself can only call forth our awe and fear.

As we can be awed by the thought of the sheer power of a nuclear explosion apart from any consideration of its possible peaceful and military applications, so we must apprehend power itself as an attribute of God. We must appreciate it in its own right. It is from God's fearful power that His perfect mercy arises. Most men give their lives to the search for power. Money, social position, national armament, are all sought for their power. The Christian qualification to the search for such power is to remind us that power is the only source of true mercy.

To recognize the power involved in mercy, as the psalmist requires us to do, is the one sure way to keep ourselves from taking God's mercy for granted. It is the sure way to keep ourselves from thinking that God owes us something, that we have a right to His mercy. To recognize the power involved in mercy will keep us thankful for His mercy, for it will remind us that mercy is a gift. Living in the constant possession of a gift, is to realize the constant love of God, the giver, for us, our lives, as loved by such a Person, attested to by His gifts, must reflect continual joy and cheerfulness.

In Christianity, to begin in fear is to end in joy. This is not nonsense; it is the fullness of mercy.

More Is Not Enough

(Fiction)

By Bill Andrews

January 30, 1958

We had a brief meeting on the Church school tonight, just the rector, Lila (our Church school superintendent), McGee, and myself. We were trying to tie up all loose ends on our proposal to build a new wing on the parish hall to house extra classrooms.

We were through by 7:30, but I stayed behind in the office to draw out our proposals in rough-plan form — a job that falls to me since I'm the only vestryman with engineering training.

I must have finished about 8:30. On my way out I looked in on the assembly-room. There was a youth meeting in session, perhaps 40 youngsters in attendance. I started to back out, but the rector asked me to come in. "Suppose you tell the young people, what we've decided to ask for," he said.

I tried to beg off, saying that everything was indefinite, the vestry hadn't acted yet, the plans were rough and tentative. But Fr. Jones insisted, saying, "They understand that nothing is settled. But they would like to know what we have in mind."

So I explained the situation briefly, and then showed them the sketches I'd been working on. They crowded around the table, showing real interest. I could see disappointment on some of their faces.

Dan Lorrington, the youth group president, finally said, "There doesn't seem to be any space for a youth room."

I said, no, that we'd planned only for classrooms.

One of the older girls got up and said, "But we need space, too. We need a meeting room of our own, with space for a record player and coke machine, and a ping pong table. A place to sit around and talk and do some work on our projects."

"What's wrong with this room?" I asked.

They explained to me what was wrong. They couldn't count on its being available, since guild and parish affairs often occupied it. It is just a bare room with folding chairs — nothing homelike or comfortable. There was no storage space for their belongings. But, most serious of all, they felt, was simply that it wasn't a space that belonged to them and for

which they could feel any affection or responsibility.

I was a little impatient with them. "Look," I said, "the church lacks a lot of things. I suppose every group would like a special clubroom. But we can't have all the luxuries we want. Some of us have battled a long time just to convince the vestry that we need the classrooms. Now, when the vestry's finally come around to a point where it will probably vote to build them, you come asking for a clubroom for your own benefit. Why, if I raise that question, on top of the big project we're already proposing, they'd probably turn the whole thing down. Even if they didn't, where would the money come from?"

Dan started to say, "Well, we don't want to be unreasonable —"

The rector interrupted. "Just a minute, Dan. I don't think our friend is too well informed on the work of the youth group." Then he explained: the youth group has grown in seven years from 10 to 75; its program involves some dances and other recreation, but it also includes prayer, study and work; every member is urged to find some constructive job in the parish — acolyte, choir member, junior altar guild worker, Church school teacher, baby sitter, etc. Two alumni of the group are in seminary now, and a girl from the group is in college, preparing for advanced study as Christian education worker. There are at least 25 families on the parish roll which were brought into the Church through sons or daughters who were drawn in by the youth group.

I apologized for my earlier brush-off of their proposal, and I said I'd see what I could do for them.

Then I headed for home, and Sue greeted me with, "Dear, we were talking at St. Margaret's Guild this afternoon about getting some more space in the new addition for a sewing room. Oh, yes, and Mrs. Landry wants you to call her. I think it's about —"

"I think I know what it's about," I said.

Almost the worst thing about being a vestryman, tonight's experience teaches me, is that no matter how hard and how fast you try to work ahead to meet parish needs, those needs always seem to multiply faster.

EDITORIALS

Attack On a Sacred Cow

Dr. John E. Skinner has written a persuasive attack (see page 14) upon one of the sacred cows of modern Church thinking — group dynamics.

One of the areas in which THE LIVING CHURCH does not feel omniscient is that of educational technique. If Dr. Skinner's article produces a debate (and we rather hope it will), this magazine's editors will sit happily on the sidelines cheering the contestants.

There is, of course, a lot of good in the emphasis on group dynamics, as even Dr. Skinner recognizes. Many of the participants in Parish Life Conferences have found that the group-dynamics approach has helped them to encounter the Christian faith more fully. Group Life Laboratories, Leadership Institutes, and other devices have served well to discourage some of our more didactic brethren from conceiving of Christian education as the process of jamming facts and doctrines into conscripted minds.

Group dynamics is the natural — even the necessary — antidote to a 19th century individualism that had no sound intellectual basis in biology, psychology, or theology. The lonesomeness of the present-day American is a phenomenon unparalleled in other times and other ages, for he knows that he must succeed on his own, think through his own problems, buy his do-it-yourself tools at hard-won discounts, attain and maintain his own precarious social status. Even within his (or her) family life the present-day American must face the possibility that a competitor will come along to win away husband or wife.

On the other hand, it has been evident that group dynamics (in the minds of some of its more earnest advocates) has been elevated to a status approaching that of an Eighth Sacrament. We have heard enthusiasts present the glory of group dynamics as an almost uniquely effective channel through which the grace of God may flow to His children.

There is a danger in this attitude — a danger not unlike the danger which besets the highly skillful and technique-conscious team surrounding such a man as Billy Graham. There is real peril that technique may become, in the minds of its users, the direct means of redemption.

It is, of course, perfectly possible that the Holy Spirit has chosen group dynamics as His major method of communication to 20th century man. But until this is revealed a little more certainly than it has been up to now, we cannot help but believe that the

Sacraments, the worship, the preaching and the formal teaching of the Church will continue to be useful — as useful as our Lord's own advice to His followers indicate that He thought they were in the first century. And we also suspect that there are many people who gain more spiritually from meditation and retreat than they do from the livelier fellowship of the PLC and other group-dynamics activities.

On the other hand, we aren't quite as alarmed as Dr. Skinner about the effects of group-dynamics as practiced in the Church in regimenting the individual. Maybe we are naïve, but it seems to us more likely that the "grouped" individual will go away bored than that he will be enslaved, and more likely that he will be edified than that he will be bored.

The 1961 Convention Site

Last week's LIVING CHURCH carried a brief news item indicating that the Diocese of Michigan is hoping to invite the 1961 General Convention to meet in Detroit. In preparation for this possibility, the diocesan convention will be asked to undertake a building project to provide needed facilities.

Bishop Emrich and his diocesan authorities are to be congratulated on their forehandedness. And we urge all those who plan to issue invitations to General Convention in the name of their dioceses to do some hard thinking on the subject now. Old General Convention hands will remember cases in the past in which invitations have been issued quite casually.

Here is some of the information that should be in hand before an invitation is given:

1. Will any other major conventions be held in your city at the time of the 1961 General Convention?
2. Are facilities for housing deputies adequate and reasonable in price? The same information is needed on facilities for feeding the deputies.
3. What meeting places for General Convention sessions, small groups, and mass meetings are available and on what terms?
4. Does your community want the Convention to come?
5. Can all deputies, delegates, and visitors be housed, transported and fed without discrimination?

The best starting place in a search for answers to the questions above is certainly your Chamber of Commerce's Convention Bureau.

While we are on the subject of Convention sites, it will be time in 1961 for a return to the Middle West, which had a General Convention last in 1943. Michigan's bid is, therefore, a reasonable and realistic one.

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BOOKS

Continued from page 6

THE HEALINGS OF THE BIBLE. Compiled by **Nellie B. Woods.** Hawthorn Books, Inc. Pp. 94. \$2.50. All the healing stories of Old Testament and New brought together with brief headings. King James Version. Index. Useful for reference, since such material is hard to ferret out, even with a concordance. Compiler is mixed up on identity of Mary Magdalene (p. 69, footnote).

THE THIRD HOUR. Meditations on the Cross. By **Ben A. Meginnis.** Morehouse-Gorham. Pp. 68. Paper. \$1.35. Substance of these seven meditations was delivered to author's congregation at Church of Nativity, Dothan, Ala. Based on texts other than Seven Last Words. Foreword by Bishop Carpenter.

Children's Books

IN THE BEGINNING. The Story of Creation. By **Roger Pilkington.** Drawings by **Piet Klaase.** St. Martin's Press, 1957. Pp. 59. \$2.95.

Roger Pilkington, formerly a research scientist at Cambridge University, has written a number of books on specialized subjects, but he enjoys particularly writing for young people. In his *In The Beginning* he tells the story of creation as modern science sees it, but within the framework of Genesis 1, which he seeks to interpret in terms of the overall purpose of God.

This is a book that can be wholeheartedly recommended to boys and girls as they begin to inquire into the relation between science and religion. It could be read with profit by adults also. "Thousand million" (e.g., top of p. 14) would, in American terminology, be "billion" (an English "billion" being a million million).

FRANCIS C. LIGHTBOURN

Books Received

UNCOMFORTABLE WORDS. By Joost de Blank, Archbishop of Capetown. With a foreword by the Bishop of London. Longmans. Pp. 120. \$1.25. [The Bishop of London's Lent Book for 1958.]

A COMMENTARY ON THE ACTS OF THE APOSTLES. By C. S. C. Williams. Harpers. Pp. xvi, 301. \$4. (Introducing "Harpers' New Testament Commentaries" under the general editorship of Henry Chadwick, D.D.)

A COMMENTARY ON THE EPISTLE TO THE ROMANS. Harpers' New Testament Commentaries. By C. K. Barrett. Harpers. Pp. viii, 294. \$4.

THE PREACHER'S TASK AND THE STONE OF STUMBLING. The Lyman Beecher Lectures for 1957. By D. T. Niles. Harpers. Pp. 125, \$2.

THE PASTORAL EPISTLES. An Introduction and Commentary. By Donald Guthrie. Eerdmans. Pp. 228. \$8. (Tyndale New Testament Commentaries.)

SAINT AUGUSTINE ON THE TWO CITIES. Selections from The City of God. Frederick Un-

gar Publishing Co. Pp. v, 127. Cloth, \$2.25; paper, 95 cents.

NEVILLE GORTON Bishop of Coventry 1943-56. Reminiscences by Some of His Friends. Edited and Arranged by Frank W. Moyle. Macmillan. Pp. x, 160. \$2.50.

A MONTH WITH THE MASTER. For Twentieth-Century Christians — A Manual for Spiritual Growth Based on the Gospel of Luke and Suggested by the Spiritual Exercises of Ignatius Loyola. By Archie Matson. Harpers. Pp. 252. \$3.75.

ENGLISH CHURCH PLATE 597-1830. By Charles Oman, Keeper of the Department of Metalwork at the Victoria and Albert Museum. Oxford University Press, 1957. Pp. xxx, 326; 199 plates. \$20.20.

THE FATE OF MEDIEVAL ART IN THE RENAISSANCE AND REFORMATION. Part II of *Art and the Reformation.* By G. G. Coulton. Harper Torchbooks, No. 26. Pp. i-xvi, 321-502, i-xxvii. Paper, \$1.35.

MOSES: THE REVELATION AND THE COVENANT. By Martin Buber. Harper Torchbooks, No. 27. Harpers. Pp. 226. Paper, \$1.25.

EXISTENTIALISM AND THE MODERN PRE-DICAMENT. By F. H. Heinemann. Harper Torchbooks, No. 28. Harpers. Pp. xix, 229. \$1.25.

THE RELIGIOUS ASPECT OF PHILOSOPHY. A Critique of the Bases of Conduct and of Faith. By Josiah Royce. Harper Torchbooks, No. 29. Harpers. Pp. xxiii, 484. Paper, \$1.75.

THE TRAVAIL OF RELIGIOUS LIBERTY. By Roland H. Bainton. Harper Torchbooks, No. 30. Harpers. Pp. 272. Paper, \$1.45.

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The Living Church

PEOPLE and places

Ordinations

Priests

California — By Bishop Block: The Rev. James P. Shaw, on January 4th; director of special services for the department of promotion of the diocese of California. The Rev. Edwin S. Sunderland, Jr., on January 11th; curate, St. Luke's Church, San Francisco.

Colorado — By Bishop Minnis, on January 6th: The Rev. Bernard F. Griesel, locum tenens, Trinity Church, Trinidad, Colo.; the Rev. John R. Kueneth, priest for the Clear Creek Valley Mission; the Rev. Philip Armedis Nevells, in charge, churches at Montrose, Ouray, and Olathe; the Rev. John Robert Smith, in charge, churches at Byers, Hugo, Limon; and the Rev. Paul E. Towner, vicar, Grace Church and St. Stephen's Church, Colorado Springs.

Honolulu — By Bishop Okubo of North Kanto, who was making a visitation in Okinawa for the Bishop of Honolulu: The Rev. Richard S. K. Yoh, on November 18th, at the Church of St. Peter and St. Paul, Naha, Okinawa. Three languages were used during the service: Japanese, English, and Greek. The ordinand is a former Shanghai banker.

Indianapolis — By Bishop Craine, Coadjutor: The Rev. John L. Lowe, on January 4th; vicar, St. Michael's, Noblesville. The Rev. Albert C. Rountree, Jr., on January 12th; curate, Christ Church Cathedral, Indianapolis.

By Bishop Kirchoffer: The Rev. Russell G. Geen, on January 11th; curate, Trinity Church, Indianapolis.

Los Angeles — By Bishop Carman, Coadjutor of Oregon, acting for the Bishop of Los Angeles: The Rev. Robert B. Watts, on January 6th; to continue his work as vice-president and general counsel of a San Diego airplane plant for the present, while serving as assistant at St. James'-by-the-Sea, La Jolla.

Massachusetts — By Bishop Lawrence, retired Bishop of Western Massachusetts, acting for the Bishop of Massachusetts: The Rev. Alston R. Chace, on January 4th; curate, All Saints', Belmont. The Rev. Richard A. Hennigar and the Rev. John L. Patten, on January 5th; curates, St. Stephen's Memorial Church, Lynn.

Michigan — By Bishop Emrich: The Rev. David Mills, on December 12th; assistant, All Saints', Pontiac.

North Carolina — By Bishop Baker, Coadjutor: The Rev. Robert L. Ladehoff, on December 18th; serving churches at Thomasville, Germantown, and Walnut Cove.

Northern Michigan — By Bishop Page: The Rev. J. Paul Eaton, on December 14th; in charge of churches at Gladstone and Wilson. The Rev. Judson I. Mather, on December 30th; vicar, St. Mark's Crystal Falls, and St. Mary's, Ralph, Mich. The Rev. Hugh McGowan, on January 4th; vicar, St. Alban's, Manistique, and St. Paul's, Nahma.

Ohio — By Bishop Burroughs: The Rev. Karl F. Reich, on December 8th; rector, Trinity Church, Bryan. The Rev. Robert Sheldon Wagner, on December 18th; rector, Christ Church, Geneva, Ohio. The Rev. Ralph Emerson Darling, Jr., on December 20th; rector, St. James' Church, Bucyrus. The Rev. George Holmes VanDoren, on December 21st; rector, St. Paul's, Norwalk.

By Bishop Tucker, retired Bishop of Ohio: The Rev. Howard F. Thomas, on December 15th; rector, Grace Church, Toledo.

Oregon—By Bishop Dagwell: The Rev. A. Wade Eaton, Jr., on December 18th; vicar, St. Mary's, Gardiner, and St. Andrew's, Florence.

South Dakota — By Bishop Gesner: The Rev. Robert Todd Wagner, on January 1st; in charge, St. Peter's, Sioux Falls, and Church of the Redeemer, Flandreau.

South Florida — By Bishop Louttit: The Rev. Robert E. Lenhard, on December 31st; vicar, St. David's-by-the-Sea, Cocoa Beach, and St. Luke's, Courtenay. The Rev. George McCormick, Jr., on January 11th; curate, Trinity Church, Miami.

By Bishop Moses, Suffragan: The Rev. Christopher Breeze Young, on December 30th; vicar, St. Richard's, Winter Park. The Rev. Herbert E. Beck, on January 6th; vicar, St. Cecilia's, Palm

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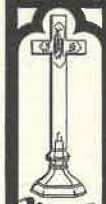
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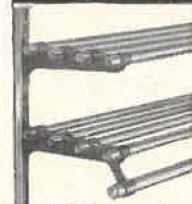
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River, and St. Catherine's, Temple Terrace. The Rev. Alfons F. Schwenk, on January 10th; vicar, Church of the Holy Family, Orlando.

Southern Virginia — By Bishop Gunn: The Rev. William F. Egelhoff, on December 21st; rector, Holy Trinity Church, Onancock, and Emmanuel Church, Jenkins Bridge.

Tennessee — By Bishop Vander Horst, Suffragan: The Rev. William Shacklette Ray, on December 23d; in charge, St. Paul's, Franklin.

Western Michigan — By Bishop McNeil, on December 21st: The Rev. James R. Allen, vicar, St. James', Pentwater; the Rev. William J. Greer, II, curate and canon of St. Mark's Cathedral, Grand Rapids; and the Rev. A. Baylies Tilden, vicar, St. Philip's, Benzie County, Mich., with address at Frankfort.

Resignations

The Rev. E. Lucien Malone, rector of St. George's Parish, Clarksdale, Miss., has announced his retirement. He and his wife will move to Thomasville, N. C., to be near their married daughter. Their son is rector of a church in the Virgin Islands.

The Rev. Mr. Malone was honored recently at a farewell luncheon attended by Protestant, Roman Catholic, and Jewish clergymen. Speaking jovially, a rabbi present quipped: "We come not to bury Lucien, but to praise him."

The retiring priest summed up his years of service in this way: "I'm retiring, but I'm not going to quit. . . . Everybody has some good in him, if you can just get to it."

The Rev. Ernest Secker has retired from the active ministry after about 14 years as rector of Trinity Church, Norfolk, Neb. He had previously served the Church in Omaha and in Canada. Fr. Secker held many diocesan offices and was a delegate to the Anglican Congress in 1952.

Diocesan Positions

The Rev. Louis W. Pitt, Jr., rector of All Saints' Church, Brookline, Mass., is now also chairman of the department on youth of the diocese of Massachusetts.

Engagements

Announcement was recently made of the engagement of Miss Earluth Epting, supervisor of art and music for the Fulton County schools in Atlanta, Ga., and the Rev. Raymond E. Abbitt, assistant at St. John's Church, Dallas, Texas. The couple plan an April wedding.

Announcement was recently made of the engagement of Miss Agnes Ueda, daughter of the Anglican Bishop of Hokkaido, Japan, and his wife. The future bridegroom is Mr. Donald Burr, a student at GTS and son of Mrs. Richardson Wright of Westchatham, Mass. Miss Ueda, a graduate of Hokkaido College, is attending the University of Michigan.

Mr. and Mrs. George E. Sweeney of New York have announced the engagement of their daughter, Edith, to Mr. Frederick H. Sontag, son of the late Dr. Hugo Sontag and Mrs. Eric G. Snyder of East Orange, N. J. A February wedding is planned.

Miss Sweeney joined the presidential campaign staff of Gen. Dwight D. Eisenhower in 1952 and has been a member of the White House staff since 1953. Mr. Sontag, formerly director of public relations for *Business Week*, was active in the Eisenhower-Nixon campaigns of 1952 and 1956. He is a news correspondent of THE LIVING CHURCH and works in public relations in New York.



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Deaths

Mrs. Alvira W. Primo, wife of the Rev. Quintin E. Primo, vicar of St. John's Mission, Albany, Ga., died January 1 after a long illness at her home.

Mrs. Primo was born in Victoriatown, Jamaica, B.W.I., in 1892. She is survived by her husband and four children, including the Rev. Q. E. Primo, Jr., of Rochester, N. Y. Mrs. Primo reared 13 foster children.

The Rev. Arthur M. Dunstan, a retired priest who had served six times as a deputy to General Convention, died at the home of his daughter in Detroit, Mich., on December 18.

Born in Bermuda in 1884 Fr. Dunstan was ordained priest in 1908. He then served St. Mark's Mission, Groveton, N. H., St. Jude's Mission, Franklin, N. H., and Trinity Church, Tilton, N. H. He became executive secretary of the diocese of New Hampshire in 1920, and archdeacon in the diocese from 1925 to 1927. In 1927 he became rector of St. Thomas' Church, Dover, N. H., and in 1940 of St. James' Church, North Providence, R. I. He was rector of St. Mark's Church, Warren, R. I., until his retirement in 1957.

Fr. Dunstan also held diocesan and synod posts, and wrote several articles on English Church history for the *Rhode Island Churchman*.

The Rev. Harold E. Cooper, rector of Christ Church, Puyallup, Wash., died December 22, at Puyallup after a short illness. The Bishop's Cross was awarded to Fr. Cooper in 1954 for his work on behalf of Camp Huston, Snohomish.

Born in Chanute, Kan., in 1905, he was graduated from Ottawa University, Kan., and Colgate Rochester Divinity School. He then served in the ministry of the Baptist church before attending Seabury-Western Theological Seminary.

After his ordination in 1938 he served parishes in Abilene, Kan., Snohomish, Wash., and in 1950 became priest in charge of Christ Church.

Fr. Cooper is survived by his widow, Medora Brock Cooper and three children.

We congratulate

The Rev. GEORGE CHRISTIAN ANDERSON, of Drexel Hill, Pa., founder and director of the Academy of Religion and Mental Health, who was recently elected an associate fellow of the New York Academy of Medicine. He is one of the few clergymen to be so honored in more than 100 years of the academy's history. Fr. Anderson recently returned from Europe, where he lectured to the psychiatric staff at the medical school of the University of Vienna.

While in Europe, Fr. Anderson was given the Medal of the City of Istanbul at special ceremonies in Turkey. The award recognized his interest in developing better international relationships based on psychiatric and spiritual concepts. In Brussels Fr. Anderson conferred with Jesuit leaders and in Geneva he was entertained at lunch at United Nations headquarters, where he consulted with World Health Organization officials.

The HOUSE OF THE HOLY COMFORTER, WEST ORANGE, N. J., which has completed the first wing of its new boarding home for older

women. The new building is called the "Bishop Stearly Wing" in memory of the Rt. Rev. Wilson Stearly, retired Bishop of Newark. Most of the rooms have been furnished as memorials by individuals and parishes of the diocese.

The original building of the House of the Holy Comforter is a frame dwelling, over 100 years old, which was given to the diocese. It will continue to house the staff, the recreation and dining rooms, and the chapel, until the new main building is constructed, as the present wing contains only bedrooms, baths, a staff room and a serving room. It is hoped that an infirmary can be added eventually so that the Home can be a nursing home as well as a boarding home.

The CHURCH OF THE HOLY APOSTLES, SAVANNAH, Ga., which was to hold dedication services for its new parish hall in November, with Bishop Stuart of Georgia officiating.

The Holy Apostles Mission is the first mission established in Savannah for many years, and was started about two years ago. The new parish hall also contains facilities for worship. The vicar is the Rev. Bryan Griswold.

Births

The Rev. BEVERLEY D. TUCKER, JR., and Mrs. Tucker, of Old Donation Church, Bayside, Va., on the birth of a daughter, Julia Elliott, on December 14th. News of the happy event was sent to The Living Church by Julia's grandfather, the Rt. Rev. Beverley D. Tucker, retired Bishop of Ohio.

Marriages

Mr. DANIEL ARTHUR NEWBERRY, of Newport, Ore., who was married recently to Miss ELIZABETH GUILBERT, daughter of Canon and Mrs. Charles M. Guilbert, of Berkeley, Calif. Canon Guilbert is rector of St. Clement's Church, Berkeley. The newlyweds are students at Willamette University in Salem, Ore.

The Rev. Dr. CLARENCE LAMBELOT, curate of Christ Church, New Brunswick, N. J., who was married on December 27th to Miss ISABEL DIMMICK, assistant professor of bacteriology at Douglass College, New Brunswick, N. J.

The Rev. RUSSELL W. TURNER, rector of St. John's Church, Donora, Pa., who was married on December 28th to Miss FRANCES FERGUSON TURNER, who was formerly the private secretary of Bishop Pardue of Pittsburgh.

ACU CYCLE OF PRAYER

February

2. Convent of St. John the Baptist, Mendham, N. J.; Church of St. Mary the Virgin, Chappaqua, N. Y.; Emmanuel Church, Washington, D. C.
3. St. Matthias, Los Angeles, Calif.
4. St. Francis' Boys' Homes, Salina, Kan.; Trinity Church, Ossining, N. Y.; St. Matthew's, Kenosha, Wis.
5. Mt. Calvary Retreat House, Santa Barbara, Calif.; Church of the Redeemer, Superior, Wis.
6. Community of the Holy Spirit, New York City.
7. Cathedral Church of St. Luke, Portland, Me.; St. Mary's Memorial Church, Pittsburgh, Pa.
8. St. Mary's Culver City, Los Angeles, Calif.; St. Alban's, Philadelphia, Pa.; St. George's, Philadelphia, Pa.

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6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
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Sun 7:30, 9:15, 11; Wed & HD 9:30

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

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

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 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; 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

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennisson, r; Rev. Karl J. Bohmer, c;
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, 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;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

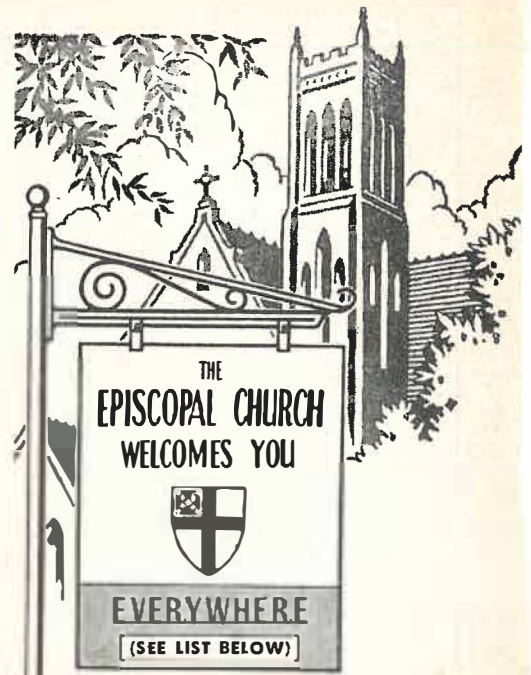
ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

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

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

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; d. r. e., director of religious educa-
tion; EP Evening Prayer; Eu, Eucharist; Ev,
Evangelion; ex, except; first Sun, 1S; HC, Holy
Communion; HD, Holy Days; HH, Holy Hour;
Instr, Instructions; Int, Intercessions; Lit,
Liturgy; 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.



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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
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, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyek, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

PHILADELPHIA, PA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lea Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail