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A fanfare for
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report played
on an elephant tusk.
See p. 11

Survey on Church School Materials

See page 12

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Temperance

Proverbs 15:16-17; 25:28; 30:7-9; Ecclesiastes 5:10-12; 7:16-17; Ecclesiasticus 31:12-22; Luke 12:13-34; Philipians 4:10-14.

Most pagan moralists were inclined to teach that the greatest of virtues is temperance or self-control, which is also the principal source of another important virtue: contentment. The man the pagans most admired was the one so completely master of his passions that he remained imperturbable whatever the circumstances of his life might be. The Bible, in the nature of things, cannot attribute so central an importance to temperateness and the other qualities associated with it, since the biblical ideal of human character is that of uninhibited, passionate devotion to God and His righteous rule. Without passion the great men of the Bible would be nothing, as is evident from the briefest consideration of the lives of the Old Testament prophets or of our Lord and His disciples in the New Testament.

But, granted that passion for God is the basic element in the character of biblical man, it is also true that temperance, self-control and contentment have their place. Even though there must be no attempt to moderate the scope of man's dedication to God, there still remains a large area in which men must be concerned with other things — with their physical needs and those of their families — and in this area the Bible calls for the same kind of temperance and self-mastery as did the great moral thinkers of the pagan world. On this level the Christian ideal of virtue is different from the pagan only in that it provides it with a securer foundation. The pagan commends these virtues simply on the basis of self-regarding wisdom; the men of the Bible see them as also rooted in the will of God and His generous concern for the welfare of His children.

It is naturally in the wisdom literature rather than in the prophets that we find these things emphasized. Our reading includes several brief selections from Proverbs, all of which praise the life of moderation and self-control. The first (15:16f) speaks of how much better it is to live simply, with reverence for God ("the fear of the Lord") in one's heart and love as the family tie, than to strive for wealth and luxurious living ("a stalled ox"), which so often bring only trouble and hatred. The next passage (25:28) pictures the man of uncontrolled impulse — the angry, greedy or fretful man — as being like a city whose walls are already

breached and open to the enemy. The last (30:7-9) is an appealing little prayer that life's necessities may be supplied as required, but only in moderate measure.

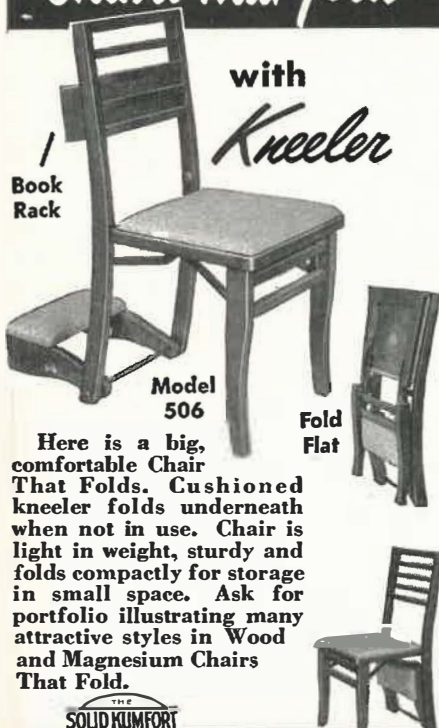
Ecclesiastes is the one book of the Old Testament which approaches closely the pagan idea of moderation without improving upon it. Nevertheless it contains some good common sense, as one can see from 5:10-12, which points out how foolish it is to be anxious for wealth since greed merely feeds upon itself and is never satisfied. Furthermore, wealth brings vexatious responsibilities and cannot increase one's ability to enjoy life's simple pleasures (12). The strangest passage in this strange book is one which advises moderation even in piety (7:16f)! There is perhaps, even here, a useful reminder that religious zeal can be perverted into the vices of bigotry and fanaticism and these have no true place in the character of biblical man.

The selection from Ecclesiasticus (in the Apocrypha) is a good example of the way in which the wise men of the Bible used humor to re-enforce their lessons. The portrait of the glutton, stuffing himself with free food and then afterwards "breathing heavily upon his bed" is amusing — but also disgusting (31:12-22).

When we turn from the wisdom literature to the teaching of Jesus, we are conscious of moving into a much more spacious landscape (Luke 12:13-34). Our Lord counsels His disciples not so much to avoid greed and intemperance in their grosser forms — such a warning should not be necessary — but rather to guard themselves against restless anxiety about the future. Intemperate worry is wrong for the Christian, since the man of faith knows that God is always doing more for us "than either we desire or deserve." The Christian's pilgrimage should be a calm one, untroubled by the winds of covetousness (v. 15) or fretful discontent (22).

This was the lesson which St. Paul had learned so well and expresses with such nobility of language in Phil. 4:10-14. He is writing to express his thanks for a gift which had been sent to him while in prison. He is grateful for the help and for the thought which prompted the sending of it as soon as opportunity offered (vss. 10,14); but at the same time he does not want his benefactors to feel that his previous lack of comforts and necessities had made him discontented or unhappy (11-13). Filled with an unresting zeal for Christ, he nevertheless knew the secret of self-control and could meet the crises of his private life calmly, temperately and in a spirit of deep content.

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The Living CHURCH

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

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Things To Come

June

1. Trinity Sunday
7. Confraternity of the Blessed Sacrament, Milwaukee, Wis.
8. First Sunday after Trinity
11. St. Barnabas
15. Second Sunday after Trinity
16. North Conway Institute (on alcoholism), North Conway, N. H., to 20.
 Anglican Society Conference at Kent School, Kent, Conn., to 20.
22. Third Sunday after Trinity
 Valley Forge Conference for young people, Valley Forge Military Academy, Wayne, Pa., to 28.
24. Nativity St. John Baptist
29. St. Peter

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

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LETTERS

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

Auxiliary

Your editorial "Auxiliary No Longer" [L.C., May 11] admirably sets forth the reasons for and significance of this important structural change. I hope it will be widely read, for it could serve as a standard resource for those diocesan and local officers who will be trying to explain the meaning of the National Council's action.

JOSEPHINE COWIN
(Mrs. Clifford C.)

Cleveland, Ohio

Methodist-Episcopal Talk

A good strong Protestant Episcopal protest against the second "mutually agreed upon presupposition" in the Methodist-Episcopal talks on intercommunion, stating "The Episcopal Church and the Methodist Church are both within the Holy Catholic Church, and their individual baptized members are mutually recognized as members of Christ's Church" [L.C., May 11].

Since when does a joint commission have the right to legislate heretics into God's Holy Catholic Church? Having no orders, no valid sacraments, and practically no adherence to catholic doctrine, discipline, or worship, in any way, shape, or form, a Methodist claim to catholicism sounds a bit hollow.

The Church would do well to find either a new group of committeemen, or to abolish the group altogether. God save us from communion with a group where women and lay people celebrate, and the doctrine of the Trinity is so often considered "old hat." Or is union more important than truth?

(Rev.) CHARLES COLBY

Utica, Mich.

Truly the joint statement expresses an end we desire to see accomplished. A layman casually reading the article would not notice the careful and precise use of phrases. A natural assumption would be that the merger is well along toward accomplishment. Reading the fourth and fifth articles of the statement in the light of the preface to the Ordinal, nothing could be more impossible. There we find that "... no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this church or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following, or hath had Episcopal Consecration or Ordination"

(Rev.) DAVID DAMON

Panama City, Fla.

Ecumenical or Just Tired

Bill Andrew's article "Ecumenical or Just Tired" [L.C., May 18] is one of the best things you have published in ages. Congratulations!

(Rev.) JOHN JAY HUGHES

Bisbee, Ariz.

As someone said in another connection, the ecumenically-minded Churches of "respectable" Protestantism seem determined to pool their weaknesses and doubts. And no new

strength can come out of that. For a number of years, the Ecumenical Movement has appeared to me to be, not the dawning of a new day, but rather the swansong of tired Protestantism.

Unless some of the Episcopal Church's ecumenical enthusiasts become better Anglicans, they will have precious little contribution of value to make to united Christendom. They may some day find themselves the members of a vast, busy, and very amorphous united Church, composed entirely of people who don't know what they believe and have forgotten why they wanted to unite in the first place.

(Rev.) JOHN C. FOWLER
Rector, St. Michael and All Angels
Tucson, Ariz.

I hope you will forgive the presumption with which I, an "outsider," comment . . . but it is disheartening to many of us who have a great admiration for the worship, traditions, and leadership of the Episcopal Church.

It seems that to carry Mr. Andrew's suggestion to its logical conclusion would mean a complete isolation from the rest of Protestantism. What a pity that any Church should be so bound by its tradition, however rich, that it uses it to justify the shunning of a movement toward the unity of God's people. . . .

The future of the Christian faith does not lie in the Episcopal Church, nor in the Baptist, nor in the Disciple, but in the Ecumenical Church. It is only here that we can hope to eventually realize the prayer of Jesus that his disciples should be one.

(Rev.) DANIEL B. MERRICK, JR.
Pastor, The United Church
(Baptists-Disciples)

Milwaukee, Wis.

Clergy Placement

I am very glad that the problem of clergy-placement is being brought to the attention of the Church at this time [L. C., May 11] . . .

The problem in my opinion is not one of returning missionary priests alone. It is one of the whole Church. There is at this time no authority or agency of the Church through which positions offered and positions wanted can be cleared. . . .

A national employment agency of the Church coupled with giving our bishops a greater voice in the selection of parish rectors might provide the answer. . . .

I shall refuse to become panicky over our "clergy shortage" as long as I know of good men from the mission field who are thrown out of work for periods of nine months because they are unable to make "contacts." . . . May I say that the banking business may have it over us in this respect: A job applicant is not automatically suspected of being a misfit just because he wants a change of jobs!

(Rev.) JOHANN SCHENK
Rector, Church of the Epiphany
Allendale, N. J.

Visit Glebe House

I should like to suggest to readers of THE LIVING CHURCH who are planning a summer vacation in New England that they include in their itinerary a visit to the Glebe House, Woodbury, Conn. This interesting house, begun in 1690, enlarged in the 18th century, was acquired as a rectory for St. Paul's Par-

The Living Church

ish, Woodbury, in 1771 and . . . it was the scene of the election of our first American bishop, Samuel Seabury, as Bishop of Connecticut in 1783.

This landmark of our history is open to the public daily (except Wednesdays) from 10 a.m., to 5 p.m., and Sundays 1 to 5 p.m.

(Rev.) A. PIERCE MIDDLETON

Chairman, Membership Committee,
Seabury Society

for Preservation of Glebe House
Brookfield Centre, Conn.

Reserved Sacrament

I am very curious to know by what possible authority Francis Caldwell of Garden City says [L. C., May 11]: "The rest of the Catholic Church, even the Orthodox Eastern Churches . . . for centuries have used a red light to designate the presence of the Reserved Sacrament. . . ."

In Western Europe one enters a church to be confronted by dozens or hundreds of red lamps — one before every picture, statue, and altar — and one must look around for the only white light in the place to find the site of reservation.

The Orthodox use different colored lights indiscriminately. Often one sees a red light before every major ikon in the ikonostas. There is no special light to mark the place of reservation because the people are all aware that it is on the Holy Table within the altar in every church.

Dallas, Texas HENRY P. HARE, JR., M.D.

While Francis Caldwell's suggestion . . . is no doubt all to the good, should not our primary purpose be, rather, the establishing of universal use of the Reserved Sacrament, no matter the color of the light in front of it?

DAVID NICHOLSON

Miami, Fla.

Student

Big Parishes

As one who has moved from a "big" parish to a small one, I'd like to say "Amen" to the article entitled "Bigger or Better" [L. C., April 27].

I not only have time to be a pastor to people in need but time to read such an article and even to write an occasional letter to the editor.

Maybe I even thank God for a heart attack!

(Rev.) E. A. DE BORDENAVE

Middleburg, Va.

Francoise Might Be Angry

Francoise Sagan is one of the "Angry Young MEN"? [L.C., May 11] . . . Monsieur!! Charles City, Iowa (Rev.) J. F. MACHEN

Clergy Titles

Fr. Clark's letter about clergy titles [L.C., May 11] is very interesting; but why not make the title more than honorary? Instead of "perfect" or "monsignor," why not use the title used sometimes amongst our Orthodox brethren: "archpriest."

We already have archdeacons and archbishops in the Anglican Communion. And why not grant an archpriest the power to administer Holy Confirmation, using oil blessed for that purpose by the bishop, as Orthodox priests do? This would relieve bishops of some of their heavy schedule of Confirmation appointments.

And why not allow them to wear the vest-

ments such as mitre, as abbots do, and to pontificate from a chair as abbots do? If such honors and powers were given, there should be restrictions, such as that a man must be at least 50 years old, and that no man could be made an archpriest if there were, in his diocese, more than one active archpriest for each 20 active parish clergy. An archpriest or two could be of tremendous value to a diocese when there was no bishop or when demands on the bishop at "rush seasons" of the year were unusually heavy.

(Rev.) ROY PETTWAY

Atlanta, Ga. Rector, Church of Our Saviour

Name of the Church

Much has been said in the past and, as General Convention draws closer, much more will be said regarding the title of the "Protestant Episcopal Church in the United States of America." Now is the time for us Episcopalians to rid our Church of the word "protestant," which has come to be interpreted by most people as "non-Catholic," and which hinders the Church in asserting itself to be "one, Holy, Catholic, and Apostolic" . . .

In dropping the word "protestant" from the name of the Church we will not change the character of the Church, we will merely emphasize what we have always been — the Catholic Church of Christ.

Cambridge, Mass. WILLIAM G. EVANS, JR.

Clergy Divorces

I felt so strongly in favor of your excellent editorial [L.C., April 27] on "Divorce Among the Clergy" that I thought you should have a letter of appreciation, but I did not write. On this morning's post comes the May 4 issue in which is printed an unfortunate criticism of your editorial. I feel in justice to you . . . I must state my appreciation for your editorial.

I know my attitude is not the most modern, but it is still the only one I can reconcile with the Prayer Book.

Thank you for a fine magazine and a fine churchmanship attitude.

Springfield, Mo. (Miss) LOIS E. GRESHAM

The majority of the people I contacted had no objection to a man with this background [whose previous marriage was annulled] as one of our bishops. In fact, some (who were divorced themselves) said they would appreciate having the counsel of a man who himself had gone through a divorce situation!

Since your editorial dealt mainly with the tightening of Canon 18 only for the clergy, let me say that this would set up a double standard in regard to marriage and divorce according to our Church laws. . . .

Our Church's attitude toward marriage and divorce reflects the belief that God is a loving Father who does not punish us for ever after if we make even serious mistakes, such as can and do happen in some marital matches.

Behind the wording of our marriage canons is the philosophy that marriage is a life-long union of a man and a woman. If the two are not able to cement this union after serious and honest attempts, then our Church can, if asked, "annul" the marriage — that is, declare that there really was no union! If our Church is able to do this, it points up the fact that we believe in second or third chances for those who have made mistakes. . . . San Jose, Calif. (Rev.) STUART ANDERSON

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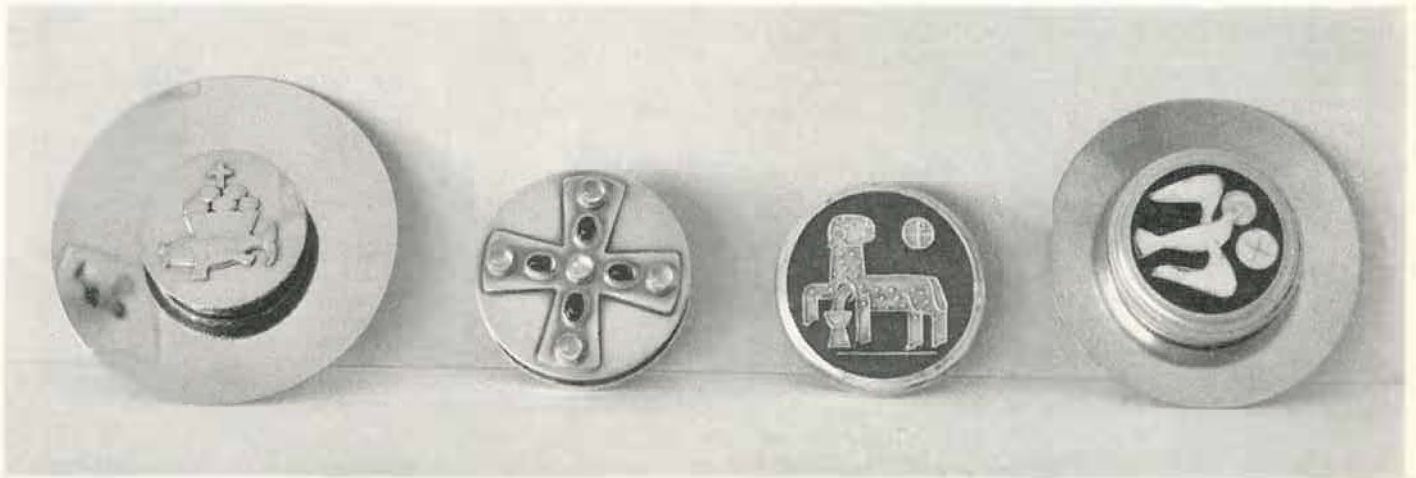
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Pyxes

The four pyxes here shown formed part of the exhibit, "Religious Art of the Western World," held at Dallas Museum of Fine Arts, Dallas, Tex., March 23 - May 25, 1958. (A pyx — Greek *pyxis*, "box" — is a small vessel in which the Consecrated Bread of the Holy Communion is placed, usually for communicating the sick.)

These pyxes show how ancient Christian symbolism can be expressed in contemporary design: the loaves and the fishes, recalling the miraculous feedings which prefigured the Last Supper; the Cross with its obvious Christian relevance; the Lamb with blood flowing from his side, identified by the *Chi Rho* (first two letters in Greek of the word "Christ") as the Lamb of God, nourishing us with the Blessed Sacrament; and the dove symbolizing the Holy Spirit, given at Pentecost and effecting in every Eucharist the consecration of the Body and Blood of the Lord.



O most merciful God, incline Thy loving ears to my prayers, and illuminate my heart with the grace of the Holy Spirit, that I may be enabled worthily to minister to Thy Mysteries, and to love Thee with an everlasting love, and to attain everlasting joys, through Jesus Christ our Lord.*

*Prayer of the celebrant, *York Missal*, translated by William Bright. Could be adapted to lay use by substituting "join in celebrating Thy mysteries" for "minister to Thy mysteries."

The Living Church

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

June 1, 1958
Trinity Sunday

Tryout for Prayer Book Revisions

Proposals for optional use of a Book of Propers for the Minor Holy Days and for a constitutional amendment permitting trial use of proposed revisions of the Book of Common Prayer are included in the report of the Standing Liturgical Commission* which will be presented to General Convention.

In the report, the commission reiterated its statement, made at the Convention of 1955, that the Constitution "as it now stands, does not permit, or can reasonably be argued not to permit, trial use of a revised Prayer Book, or of sections or Offices thereof."

Trial Use as Alternative

The amendments offered by the Liturgical Commission would "authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section of Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention."

As presently written, Article X of the Constitution, which the proposed amendments would alter, requires that any change in the Prayer Book must be voted at one General Convention, studied by the Church's diocesan and missionary district conventions, and finally adopted at the next succeeding General Convention.

The Standing Liturgical Commission will also recommend that the General Convention authorize it "to prepare and publish a Book of Propers for the Minor Holy Days."

Minor Holy Days

The Minor Holy Days referred to are a list of nearly 100 "black letter days" which the commission proposes as addi-



Bishop Fenner: Propers for black letter days.

tions to the calendar of the Church, commemorating major Church figures and dates in Church history from apostolic times to the present day.

Only 40 of the proposed black letter days would be provided with a full proper, i.e., a Collect, Epistle, and Gospel. This list includes only such pre-Reformation figures as St. Patrick, St. Augustine (first Archbishop of Canterbury), St. Boniface, St. Francis of Assisi, and England's King Alfred the Great.

It also commemorates the consecration of Samuel Seabury, first bishop of the Episcopal Church (1784), and the printing of the first Book of Common Prayer in the Anglican Church (1549).

Memorial Collects

The remaining black letter days would be provided only with a "memorial Collect." Included on this list are such figures of the American Church as William White, first bishop of Pennsylvania, Jackson Kemper, first missionary bishop in the United States, and John Henry Hobart, bishop of New York from 1816 to 1830.

The commission's proposal states that such a Book of Propers for Minor Holy Days would be authorized only for optional use, and not to be used "for services of worship in this Church on any

Sunday or Holy Day of the year for which the Book of Common Prayer specifically provides a proper Collect, Epistle, and Gospel."

Dr. Lucas Elected PDS Acting Dean

Elected acting dean of Philadelphia Divinity School is the Rev. Albert Hawley Lucas, D.D., D.C.L., rector of St. John's Parish, Hagerstown, Md. The dean, the Very Rev. Frank D. Gifford, starts a year's sabbatical on July 1, in recognition of his 12 years of effective administration of the seminary, after which he is to retire.

Dr. Lucas was assistant headmaster and chaplain at Episcopal Academy and assistant rector at old St. James' Church, central Philadelphia, 1920-1929. Between 1929 and 1949 he was headmaster of St. Albans School, Washington, D. C., and from 1949 to 1955, archdeacon of the diocese of Maryland, where he served on several important commissions. He is a canon of Washington Cathedral, a trustee of the National Cathedral Foundation, and holds several honorary degrees.

Nuclear Testing: What to Do About It?

What is the most complicated moral problem ever to test men's intellects and consciences? A likely candidate is the problem of whether or not to continue nuclear weapons testing.

Many clergy feel called upon to offer guidance on this mushrooming dilemma.

At least one Anglican priest, the Rev. Canon John Frank, participated in a march by clergymen to the Ontario provincial legislature in Canada to protest continued testing.

At almost the same time, the Rev. Dr. Frederick M. Morris, rector of St. Thomas Church, New York City, took issue with clergymen who sign petitions "requesting our government to refrain from tests of nuclear weapons." He said, "I believe that Russia and her satellites are deterred from world conquests only by fear of the power of the free nations and I believe the United States government has a solemn responsibility to do everything necessary to maintain that power."

*Commission members are: Bishop Fenner of Kansas (chairman) and Lichtenberger of Missouri; the Rev. John W. Suter, Jr., (ex-officio), Custodian of the Prayer Book; the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral; the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific; the Rev. Bertram L. Smith of Dallas; the Rev. Charles W. F. Smith of Massachusetts; Dr. John W. Ashton, Indiana University; Spencer Ervin, secretary, of Bala-Cynwyd, Pa.; and Dr. Frank S. Cellier of Chicago.

Church in Sendai Needs Buildings

The day of July 10, 1944, was a normal wartime day. The night of July 10, 1944, was a night of terror for Christ Church Cathedral, Sendai, Japan. Fire bombs spilled from the sky. A sudden wind shift carried fiery embers to the Cathedral door. The flames roared within the concrete foundations of the Student Center.

The Church facilities had been a God-send, and auditorium and conference rooms had made the building unparalleled in its excellence among Christian institutions of Japan in 1934, when it was dedicated. The personal warmth of the consecrated parish and diocesan leaders, and young laymen of the Brotherhood of St. Andrew, served as magnets to draw students of every academic age.

Through the slow post-war years, the new bishop was housed, and the Cathedral church was restored with the help of the Builders for Christ campaign. However, the buildings were not adequate to meet the demand or need of the students.

On July 10, 1957, exactly 13 years after the fire, plans to replace the much-needed buildings began to take form. The occasion was a visit to Sendai from Paul Rusch, a former teacher at St. Paul's University, Japan. Dr. Rusch was instrumental in forming the Japanese Brotherhood of St. Andrew.

Between July and November the word spread throughout the Islands. On the 30th anniversary of the founding of the Nippon Brotherhood of St. Andrew, a thank-offering was sent to Bishop Nakamura to be added to a nest-egg he gathered on July 10.

Spearheading all that Sendai means to the young Church of Japan are the Rev. William Franklin Draper and his wife. On recent furlough in the United States they inspired several parishes to contribute funds toward the rebuilding of Sendai's diocesan house and student center.

Contributions may be sent through *The Living Church Relief Fund*, and marked "for Sendai, Japan."



Sendai: Burned diocesan house and student center.

EPISCOPATE

ELECTION AS SUFFRAGAN of Southern Virginia has been accepted by the Rev. David S. Rose [L.C., May 18]. Mr. Rose came back to the United States from England for a brief visit to Southern



Mr. Rose: Back from England for a decision.

Virginia before making his decision. He has now returned to St. Augustine's College, Canterbury, Kent, to complete six months of special study. Mr. Rose is rector of the Church of the Good Shepherd, Corpus Christi, Texas.

A MAJORITY OF STANDING COMMITTEES and bishops have given consent to the election of the Rt. Rev. Harry Lee Doll as coadjutor of Maryland. Bishop Doll, who was elected coadjutor in February, is now suffragan of the diocese.

A THREE-FAMILY TOUR of the continent is on the agenda of Bishops Turner, coadjutor of Kansas, Powell of Oklahoma, and Lewis of Salina. Before settling down to Lambeth Conference business in London the three bishops, their wives, and children (two Powells and four Turners) will visit France, Switzerland, Germany, Belgium, and Holland.

A TELEVISED SERVICE of thanksgiving for the 10 years of Bishop Scaife's episcopate in Western New York was held at the Polish National Catholic Cathedral in Buffalo. Bishop Scaife has been a leader in strengthening the bonds of intercommunion between the Episcopal Church and the Polish National Catholic Church. Over 1700 persons attended the service. An earlier service was held at St. Paul's Cathedral, Buffalo.

TWO NEW EAGLE SCOUTS are Bishop Campbell of West Virginia and his son, Arthur. The Bishop has been active in Scouting since 1922.

NEWS BRIEFS

SOUTH FLORIDA ECHOES: First diocesan report of a change in organization for men's and women's work echoing that of National Council [L.C., May 11] comes from South Florida, where the diocesan executive board last month added new departments for men's work and women's work to the board, along with a third new department of ecumenical relations.



TO LAMBETH, A PRESBYTERIAN: Dr. John A. Fraser, moderator of the Church of Scotland, will attend the first four days of the Lambeth Conference this summer, according to RNS. Invited by the Archbishop of Canterbury, the moderator said his would be entirely a courtesy visit. A spokesman at Lambeth Palace said this was not the first time that a moderator of the Scottish Church had been invited to attend.



SUBJECT UNKNOWN: For 40 minutes Patriarch Alexei, head of the Russian Orthodox Church, met with Soviet Premier Nikita S. Khrushchev recently, according to a Moscow dispatch from RNS. No word has been released on the subject of the talk, except that it dealt with the needs of the Church. Visit came during celebration of the 40th anniversary of the restoration of the Moscow patriarchate, which had been suppressed in 1718 by Peter the Great.



FOR RACE, PARISH COMMITTEES: In face of substantial opposition, North Carolina's diocesan convention pushed through by a 166 to 50 vote a recommendation for the establishment of human relations committees in parishes to study racial problems. The Rev. James P. Dees of Trinity Church, Statesville, is reported by RNS to have led the opposition to the establishment of the committees, arguing that the Church is not the place to discuss integration and segregation, since these are, he believes, basically sociological problems.



MAJOR AIR LINES OPPOSE CLERGY RATES: Major airlines have asked the CAB for permission to hold a joint meeting to discuss discounts in passenger fares. Among the issues: only one major trunk airline has adopted a clergy fare, and the others appear strongly opposed to such a step.



CONVENTION DAILY: American Church Union plans to publish a daily newspaper at Miami Beach during General Convention to keep delegates and others informed on Convention and related developments. Plan is for a four- to eight-page tabloid, selling at about 15¢ a copy or \$2.50 for all issues sent by mail. An unnamed backer is reported to have provided financial support.

DIOCESAN CONVENTIONS

MAINE: Qualified unqualified.

by the Rev. HENRY C. BECK

The diocese of Maine convention voted to accept a resolution opposing any plan of intercommunion with the Church of South India until that Church accepts "in an unqualified way" the Episcopal faith as accepted by the Episcopal Church of the United States.

But the convention tacked on an amendment saying the diocese "looks with favor upon the rapport established by the Episcopal Church in Scotland, Ireland, and England with the Church of South India." Convention asked the Maine deputies to General Convention to consider that rapport.

The rider adhered closely to a suggestion made by Bishop Loring of Maine.

Vote on the amended resolution was 25 to 4 in favor among the clergy, and 85 to 38 among laymen.

The original resolution on the matter, introduced by 22 priests in the diocese, said that existing formularies of the Church of South India make it evident "that there do exist serious differences between the faith and practice of the Protestant Episcopal Church of the United States and the Church of South India."

The resolution recommended to the Joint Commission on Ecumenical Relations that "no scheme or plan of intercommunion be established with the Church of South India until such time as the Church of South India accepts in an unqualified way, as does this Church, the faith as taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed general councils.

The Church of St. John the Divine, Southwest Harbor, was admitted as a parish.

A budget of \$91,020.67, up from this year's \$82,071.40, was approved.

ELECTIONS. General Convention deputies: clerical, H. S. Craig, C. O. Brown, J. E. Gulick, W. E. Hogg, Jr.; lay, R. G. Kennison, R. E. Ross, Jr., S. G. Henderson, Jr., J. W. Daley. Alternates: clerical, H. J. Nargesian, Leopold Damrosch, R. S. Hayden, J. B. Fort.

PITTSBURGH: CSI resolution tabled. A resolution that would have urged the General Convention to "take no action at this time in regard to our relationship with the Church of South India" was tabled after considerable debate during Pittsburgh's convention. The vote to table the resolution was carried 99 to 58.

Convention passed a resolution that would permit the sending of women as deputies to General Convention. Other resolutions passed included one relating to discrimination in housing facilities, religion in the home as a deterrent to juvenile delinquency, and an easing of regulations regarding retired clergymen still serving the Church.

Referred back to the department of

Christian social relations was a resolution relating to gambling in the commonwealth of Pennsylvania.

In his address to the convention, Bishop Pardue, the diocesan, outlined the activities of the past year and lauded those men and women who give of their time to handle assignments for the diocese without charge. Because of their devotion to the Church, the cost of operating the diocese is very low, the bishop said.

NEWARK: The urban church. One of the most pressing problems facing the diocese of Newark is that of the urban church, Bishop Stark, coadjutor of the diocese, told convention. "If you were to classify the 148 churches of our diocese, you might clas-



Bishop-elect MacAdie: Wisdom for Newark.

sify 62 as urban, 69 as suburban, and 17 as rural. . . . The spirit of defeatism, which was evident in many an urban area, is now being replaced by a new spirit of determination and hopefulness on the part of laity and clergy alike. . . ."

The Bishop said that Newark's suffragan-elect, the Rev. Donald MacAdie [L.C., May 11 and 25] "has given considerable thought and study to this problem, and he will bring his rich talents of leadership and wisdom to it."

A resolution, calling for the raising of clergy stipends in urban parishes to the minimum set for missions (\$4200), was withdrawn at the request of Bishop Stark. He pointed out that the diocesan department of urban work has this as one of its goals, and that adoption of the resolution would not help its program.

Bishop Stark paid tribute to Bishop Washburn whom he will succeed as diocesan next fall.

In his address Bishop Stark said that he and Bishop Washburn "cannot help noting . . . the significant number of our churches in which people of different racial backgrounds are happily worshipping the Lord and working together for

Him in His Church. When this phenomenon is set against the backdrop of racial bitterness elsewhere, the fact that our oneness in Christ has become such a commonplace that it hardly bestirs comment is surely something that should move us to gratitude to God for this brotherhood. . . ."

A resolution, presented by the department of Christian social relations, calling for the banning of nuclear weapons was rejected after it was branded as reflecting "too closely the Communist line." Instead convention approved a resolution endorsing repeated attempts by the U.S. government to "achieve a realistic and workable solution" for the nuclear weapons problem, and calling for continuance of these attempts "on an international basis within the framework of the United Nations." The "ultimate purpose" of these attempts was defined as "abolishing the production and testing of nuclear weapons."

ELECTIONS. Standing Committee: Ven. William Oliver Leslie, Jr., F. Bruce Gerhard. Diocesan Council: Rev. C. A. Mosby, R. S. Plotz. Secretary of convention: Rev. J. R. Edler, succeeding Rev. J. F. Hamblin, who retired after 29 years.

UPPER S. C.: Laymen's role. The role of the laymen in the future of the diocese of Upper South Carolina was emphasized in convention. Bishop Cole, the diocesan, asked in his annual address for a committee of laymen for evangelism and the convention gave him the power to appoint such a group.

The convention approved budgets including slight increases for its diocesan expenses and missionary program. A resolution was passed praising Miss Dorothy V. Crawford, secretary to all three bishops, for her devoted service. She was to be given \$500 in thanks.

A report was made on the \$360,000 diocesan development fund campaign which is now nearing a successful conclusion.

ELECTIONS. Standing Committee: clerical, R. L. Sturgis, W. W. Lumpkin; lay, J. H. Faulk, Jr., H. R. Turner. Executive Council: clerical W. A. Thompson, W. W. Lumpkin; lay, M. L. McCrory, Robert Campbell, Thomas Grimball; Rev. J. N. Green, Jr., to fill an unexpired term.

WEST VA.: Relocate 281. Deputies to General Convention from West Virginia were instructed by diocesan convention to favor relocation of the Church's national headquarters (now at 281 4th Ave., New York City) away from the east coast. The object is to bring the Church's central office more nearly toward the center of the country.

Another resolution instructed deputies to give careful consideration to any radical increases in the national budget [proposals made by National Council would up the budget 29%, and raise diocesan quotas even more — West Virginia's by 33%].

Both these resolutions affecting national Church policy were in line with the opinions of Bishop Campbell of West

Virginia, who had, in his annual address to the convention, been outspoken in opposition to several National Council proposals [L. C., May 25].

Twenty-three West Virginia churches were given recognition for increasing their communicant membership by more than 10%.

Awarded the Bishop's Distinguished Service Cross and Certificate for long and unusual service to the diocese were Robert S. Spilman, former chancellor, and Robert Lee Boyd, who retired as treasurer and was elected a trustee.

A prize of \$50 went to Holy Trinity Church, Logan, for submitting the best story during the past year to the diocesan magazine, *Episcopal News of West Virginia*.

ELECTIONS. General Convention deputies: clerical, F. F. Bush, Jr., G. F. LeMoine, Frank Rowley, R. P. Atkinson; lay, R. D. Watts, H. S. Schrader, A. H. Christian, A. B. C. Bray.

VIRGIN ISLANDS: One priest per thousand. A resolution aiming at strengthening the Church's work in the Virgin Islands called for a petition for a resident bishop for the Islands. Another resolution which came up during the district's convocation encouraged the union of the British Virgin Islands with the U.S. Virgin Islands into one episcopal jurisdiction. At present the Bishop in Charge of the Virgin Islands is Bishop Swift, who is also Bishop of Puerto Rico, where he resides.

Reports indicate a steady holding of ground by all congregations, with a steady improvement in giving. The ratio of priests to people is now less than one to 1000. In spite of the shortage of priests, the people continue to be loyal, it was reported, although it is feared that the shortage will produce a loss in years to come.

ELECTIONS. General Convention deputies: Rev. H. P. Aldrich; Dr. C. W. Smith. Alternates: Rev. E. L. Malone, Jr.; Norman Skeoch.

DELAWARE: Tipping the Almighty?

by LESLIE E. CANSLER, JR.

After having been brought to task by Bishop Mosley, the diocesan, for failing to support mission work when the Church "is enjoying growth and opportunities for service as great as any time in history," Delaware's convention unanimously passed a whopping \$239,317 budget, largest in the history of the diocese.

The bishop made quite clear his feelings on the need for greater work away from home. He said:

"Our total Church receipts as reported by the congregations of this diocese for 1957 reached \$1,300,000. Of this amount we have given only \$75,000 in the same year to the National Council for missionary work in this country and abroad — less than 6% of our total [has been] given away outside the borders of this tiny state. And this despite the fact that we far exceeded our quota given by the National Council — in fact,

exceeded our quota more than any other diocese in the Church except for two.

"Being content to tip the Almighty God like this instead of giving sacrificially for His work throughout the world, it is small wonder that the whole Episcopal Church stands far down at the bottom of any list of any Church giving for overseas work."

The new budget hiked the amount to be given to the National Council to \$80,000* and allotted \$13,000 for the creation of a Youth Consultation Service in the southern part of the state which would work in conjunction with the clergy of the area in fighting juvenile delinquency, and aid the Church in dealing with the problems of the young before they become those of society and the state.

A resolution was passed that put the convention on record as being "unequivocally opposed" to a "Little Rock Bill," now before the state legislature. The bill, if passed, would close any public school to which federal troops had been sent to enforce order.

Bishop Lewis of Salina was guest speaker and said that the money the Church was sending to his district would bring results. "We are as good an investment as any bank, and treat your deposit with us with as much deference."

ELECTIONS. General Convention deputies: clerical, L. E. Gressle, J. W. Haynes, P. A. Kellogg, W. C. Munds; lay, J. T. McKinstry, W. K. Paton, D. M. Thornton, III, Houston Wilson. Alternates: clerical, F. S. Bancroft, Jr., R. M. Trelease, Jr., D. O. Wilson, H. L. Mayfield; lay, C. W. Crowe, Ellason Downs, H. J. Baylis, Robert Downs. Standing Committee: Rev. H. L. Mayfield; S. T. Pippin. Executive Council: clerical, D. B. Mulford, W. C. Munds, J. O. Reynolds; lay, Layton Ayers, C. W. Crowe, J. H. Rhein.

LONG ISLAND. "Defiance of authority."

Delegates to the convention of the diocese of Long Island unanimously passed a resolution supporting Bishop DeWolfe of Long Island in his endeavor "to settle the tragic and deplorable situation at Holy Trinity Church in Brooklyn Heights."

The clergy and laity of the diocese went on record to say, "The Holy Trinity Church situation in Brooklyn Heights constitutes not only a defiance of the authority vested in the ancient office of the bishop of a diocese, but also reflects grave discredit upon both the diocese of Long Island and the national Church at large."

Delegates resolved "that to sanction in any way the activities of the dissident elements in the parish of Holy Trinity Church would be to establish within the Episcopal Church a dangerous precedent of false congregationalism which would eventually deprive the traditional episcopate of all actual and moral validity."

Convention unanimously passed a resolution to "oppose the actions of the thoroughly unchristian government of

*Estimated (by National Council) 1959 quota for Delaware is \$78,016 as opposed to \$56,728 quota for 1958 which Delaware answered with a \$75,000 expectation.



Bishop Mosley: Taskmaster.

South Africa," which has been practicing an anti-segregation policy in that area.

Other business included the passing of a record missionary budget of \$574,900.

ELECTIONS. General Convention deputies: clerical, R. F. Capon, D. L. Maclean; lay, H. C. Corwin, W. L. Van Arnam, Jr.

Diocesan Council: clerical, Melville Harcourt, A. J. L. Williams; lay, Norman Hollett. Standing Committee: Ven. C. W. MacLean; J. A. Dykman.

WYOMING: Diocesan status. The convocation of the missionary district of Wyoming appointed a committee to study the needs of the district and to set up a long-range program leading toward diocesan status. An increase of 22% in the district budget was approved, and action was taken to employ a full time archdeacon for the district. A unique innovation was the use of flip charts and buzz groups to present the district needs and program.

In appreciation for ten years of leadership, Bishop Hunter of Wyoming, and his wife, were presented with a purse.

ELECTIONS. Council of Advice: clerical, C. A. Hopper, E. T. Rodda; lay, C. D. Williamson. Executive Board: clerical, R. C. Knapp, William Larson; lay, Lester Breining, Ronald Sims.

WEST MISSOURI: Implement survey. In his annual address to convention, Bishop Welles of West Missouri urged implementation of a diocesan survey recently completed by National Council's Unit of Research.

Convention adopted a record budget of \$111,900, including allowances for increased student work.

Honor was paid to the Rev. Richard M. Trelease, rector of St. Paul's, Kansas City, Mo., where convention met. Dr. Trelease retires this year after 28 years in that parish.

ELECTIONS. Executive council: clerical, A. W. Lassiter, E. G. Malcolm, Vincent Root, E. B. Jewell; lay, W. H. Scarritt, Brady Stevens, Fred Phillips, J. P. Hillelson. Standing committee: clerical, C. T. Cooper, Jr., A. W. Lassiter, David Patrick, E. B. Jewell; lay, H. L. Burr, Richard Brigham, Richard Sloan, H. L. Rogers.

AROUND THE CHURCH

A SUMMER EPISCOPAL PILGRIMAGE to Europe, with the Lambeth Conference on its itinerary, now includes lay people and clergy from Massachusetts to California. Mercury Travel Service, 156 State St., Boston 9, Mass., reports there is still room for a few more pilgrims.

MINIMUM AGE IS 65 for residents of a home just opened by the diocese of Delaware. Six permanent guests, the eldest 87, the youngest 70, were received on the first day. There is room for 20 more. Preference is given to members of the Church, though membership is not required. The house, which is in Wilmington, was bought for \$80,000 by the Episcopal Church Home Foundation. About \$175,000 has been raised to guarantee expenses for three years.

GUILD OF ALL SOULS held its annual meeting at All Saints' Church, Orange, N. J. Elected to succeed the Rev. Franklin Joiner, D.D., who resigned as superior general, was the Very Rev. Malcolm DePui Maynard, dean of All Saints' Cathedral, Milwaukee, Wis. The Rev. Peter R. Blynn, of the Church of the Advent, Boston, was elected warden, and Miss Anne P. Vaughn was reelected secretary-treasurer.

TEACHING AND TRAINING for lay leaders and other adults will be offered by this year's Princeton Conference to be held in Princeton, N. J., the last week in June, co-sponsored by the dioceses of New Jersey, Newark, and New York. The Very Rev. Robert McGregor, dean, Trinity Cathedral, Newark; Capt. Robert C. Jones, Church Army; the Rev. L. J. A. Lang, rector, St. Peter's Church, Bronx, N. Y. are keynoters. Registrar is Mrs. J. Woodward Tallman, Jr., Summer Ave., Edgewater Park, N. J.

"**I'VE DONE A TERRIBLE THING,**" the little girl told Bishop Stuart of Georgia. Had she put back the money she had stolen from her father, the bishop asked. "Oh, yes — twice." "Did you tell him?" Fearfully the child said she "couldn't do that." Reminded that she should not only tell, but ask forgiveness, she gave the bishop her promise. Next day she reported that she had "confessed" to her father. Asked what her father did, she replied, "He kissed me."

Bishop Stuart used this case during a six-day preaching mission to illustrate Christian forgiveness. The mission itself, held at St. Mary's Cathedral, Memphis, Tenn., illustrated something else: that the Episcopal Church really is evangelistic. Said the Rev. Frank Q. Cayce, cathedral canon, "Although this type service has not been conducted much by Episcopalians in the mid-South, it has been very

common in the East for a long time. We're not an unemotional Church at all." Emphasis at the mission, first such held at the cathedral in 20 years, was on Gospel preaching.

Mayor Edmund Orgill of the host city of Memphis, who is now a gubernatorial candidate, is a prominent layman of the Church.



Bishop Stuart: What did the father do?

AROUND THE CORNER there will be a new rector after June 11. The Rev. Randolph Ray, famous and beloved rector of the famous and beloved Church of the Transfiguration, New York City, is retiring after 35 years. Over 300 actors and more than a score of clergy, headed by Bishop Donegan of New York, paid tribute to Dr. Ray at lunch. Cornelia Otis Skinner, mistress of ceremonies, referred to Dr. Ray as "our spiritual stage manager and director." She said the "Little Church Around the Corner" was the church that first made actors "respectable." Dr. Ray becomes rector emeritus on his 72d birthday and will be succeeded by the Rev. Orin A. Griesmyer, rector of the Church of the Advent, Chicago.

A \$410,000 BEQUEST was provided for All Saints' Church, McAlester, Okla., in the will of the late Dora Leibbrand, a communicant of All Saints'. The church has voted to give \$20,000 to the diocese, build a parish house, buy a parking area, repair the church. The balance is to be invested.

A \$4,000,000 EXPANSION PLAN for the Church Divinity School of the Pacific, Berkeley, Calif., has been approved by Pacific Basin representatives of the Church. Clerical and lay delegates, representing congregations in the western states, Alaska, and Hawaii, unanimously ap-

proved a resolution backing plans for the \$4,000,000 fund drive at the annual meeting of the Province of the Pacific in Reno, Nev.

The Church Divinity School, the province's official seminary, now has an enrollment of 155 students. The expansion plan calls for facilities to handle an enrollment of 250 students.

The resolution backed the appeal and urged that all diocesan conventions and district convocations support the appeal. It provided for a joint commission composed of provincial and school officials who would present details of the proposed campaign to local Churchmen at their conventions and convocations.

BLOW THAT TUSK

by DEWI MORGAN

(See photo on front cover)

Not a horn, but an elephant's tusk blew the fanfare that heralded the report of 100 years of missionary work by the Church Missionary Society in Nigeria. The tusk, a gift of the people of Nigeria, was blown by Mr. G. Otubelo of Eastern Nigeria, now a student at Ridley Hall, Cambridge. The event took place at the annual meeting of CMS in May.

May was a month of meetings of numerous voluntary organizations related to the life of the Church of England but not part of its official structure. Among the meetings were those of:

The Actor's Church Union, which has been working among theatrical companies since 1889 and is now giving increasing attention to the spiritual needs of television performers;

The Additional Curates Society, which helps staff parishes which cannot do so adequately unaided;

The Church Army, which is constantly adapting to new conditions, despite a 1957 deficit of £73,000.

The Church Mission to Jews, in which four clerical brothers (two of them bishops) took part;

The Universities Mission to Central Africa, which observed its centennial;

The Society for the Propagation of the Gospel, whose new secretary, Bishop Trapp, made his first appearance at an annual meeting.

The Church on Television

Current Programs of Special Interest

The Big Issue, NBC-TV, Sunday, June 1, 8 p.m., EDT. Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, Washington, D. C., will be one of four panel members discussing with reporters "Religion and the Presidency," with Lawrence Spivack of "Meet the Press" as moderator. Program is a network public affairs presentation.

Frontiers of Faith, NBC-TV, Sunday, June 15, 22, 29, July 6, 5 p.m., EDT. The Rev. Dr. Howard A. Johnson, canon theologian of the Cathedral of St. John the Divine, New York City, will be regular guest of Leon Pearson in this new four-part program series. Other guests will join in presentation, through drama and discussion, of the end of the world, teen-agers, personal freedom, and sickness and suffering on successive Sundays.

What Parishes Think of Church School Materials

By the Rev. Don Frank Fenn, D.D.

Rector, Church of St. Michael and All Angels, Baltimore, Md.

About six months ago the clergy of the Church in the dioceses in the continental United States received a request from the Business Service Company, a commercial survey firm. The request was to fill in a questionnaire relating to the Church school material being used in each parish. The survey was sponsored by a private committee of Churchmen made up of five bishops, three priests, and three laymen.*

It was felt to be very important that such a survey be initiated at this time because the Church's national Department of Christian Education is in the process of revising the Seabury Series, which was put out by the National Church for use in Church schools. And all of the parishes in the Church are contributing to the support of the national Department of Christian Education.

Out of 6780 questionnaires, over 1500 were returned, over 1000 of them with comments on Church school courses in use. They have been tabulated by scientific methods to show certain results. The Business Service Company assures the committee of Churchmen that the data in these returns can be projected safely so that it is reliable for the whole Church percentage-wise, except for the fact that it is weighted in favor of parishes using the Seabury Series.

The returns supply figures on material that is used by about 31% of all the pupils in Church schools, and the returns represent about 32% of the communicants in the Church [see "Survey Facts," next page].

The "Survey Facts" and this statement were prepared by the secretary of the committee and submitted to all members

of the committee, because it was impossible to arrange for a meeting, and were approved wholly except that two members had reservations on some details of the statement, while giving their general assent to it.

It is quite evident that the Seabury Series predominates in larger parishes where there are larger sums of money available and where there are more full-time D.R.E.'s. *It would appear, however, that any curriculum produced by the national Church should be adaptable in any school and should be usable without a full-time director of religious education.* This seems to be quite obvious, because a parish priest, who is alone in a parish, has many things to do beside coach the faculty in his Church school; and such coaching seems to be almost essential for the Series as it is now written.

It is true, of course, that the Department of Christian Education of the National Council is now engaged in writing a curriculum for the smaller schools. It would appear, however, that if there are even implicit claims that the Seabury Series is the best for any school, *it should be good for all schools* if the claim is to be valid. Plans should be made so that it would be possible to have combinations of classes in the same general age group so that the class might be together for, let us say, three years for three successive courses.

It would seem further that the Department must not make the mistake of thinking that because a *parish or a Church school is small, it is also inferior*, intellectually, spiritually, or in insights and perception. Furthermore, it must not be taken for granted that the quality of teachers or clergy in small parishes is inferior. Over a thousand comments are being made available to the national Department, without the names of those who returned the questionnaires. These should be useful. The committee is also

making available the comments to other publishers of curricula, because comments, pro and con, have been made on these publications and should be of assistance to them in making improvements.

It would be reasonable to say that the Church is *entitled* to have the national Department produce a curriculum at a cost that is within the ability of all of the parish Churches and missions to meet. *If the actual cost of production, which must include the salaries of the staff of the national Department and all of the equipment involved, were added to the publisher's cost of production, almost no parish could afford the Seabury Series no matter at what price the materials might be sold.* These costs are now met through the apportionment that is made upon all of the parishes and missions. Under these circumstances, all Churches *must* contribute to these costs. The Church is, therefore, entitled to have a curriculum produced that is usable and acceptable to at least 75% of the parishes and missions. There will always be some clergy and lay people who will not be satisfied with anything that is produced in Greenwich, no matter how excellent it may be; but certainly the comments of those who were concerned enough to make them should be given exceedingly serious consideration during revision of the Series.

Considering the facts that (1) the Seabury curriculum has been in preparation since 1946, (2) the most intensive promotion was given to the materials even before they were available, and constantly ever since, and (3) appropriations of more than \$3,000,000 were made for the Department in the intervening time, the Church might reasonably have expected that a curriculum should have been produced which would be acceptable to a larger number of parishes. In the light of our experience, it might have been profitable to have spent some of this money and effort in trying to find out

*Committee members: The Rt. Rev. Drs. Edward R. Welles, Henry I. Louttit, Albert Rhett Stuart, John Seville Higgins, William S. Thomas; the Rev. Drs. Donald G. L. Henning, Don Frank Fenn (secretary), Leslie Skerry Olsen; Dr. Edward McCrady; B. Powell Harrison, Jr.; Francis M. Andrews, L.H.D.



what the Church *wants* in its Christian Education materials, before beginning the production of the curriculum. It is not yet too late to find out what the Church wants, and this might well be the next project for our national Department.

At the conclusion of this article we shall quote some comments (a very few of the many that were received), but remembering that a considerable number of the returns were from 100% users of the Seabury Series, we might sum up these

numerous comments. Many of them make similar observations about the Series. They say that it:

- (1) Lacks content.
- (2) Contains faulty theology where there is content.
- (3) Is too expensive.
- (4) Is impossible to operate without a D.R.E. or a clergyman giving full time to Christian education.
- (5) Is too time-consuming.
- (6) Takes for granted that teachers are

people of leisure having plenty of time to do the work demanded by the Seabury Series, and if there are no D.R.E.'s, that the clergy have little to do besides helping teachers to plan their lessons.

In the light of these comments, a few of which we shall quote presently, we sincerely trust that the National Council and the General Convention may give serious consideration to the question, "Since the whole Church, through its apportionments, supports most generously the Department of Christian Education, should the Department try to discover what the Church wishes in the way of a curriculum, since the parishes and missions must, of necessity, give support to the Department — or should it not?"

We quote now a selected group of comments, pro and con, which are fairly typical of the replies received. We shall not give any comments on any of the courses other than the Seabury Series, because, of course, this Series is the interest of the Church. As we have said, many people are well pleased, and others are extremely critical.

One clergyman writes: ". . . delighted . . . it demands much time and preparation, and it is necessary for the priest to meet regularly with the teachers to help them understand the philosophy — theology perhaps is better — and to help them use their imagi-

Survey Facts

Submitted by the Committee Secretary

In the analyzing and testing facets of the survey of Church school materials, we made various discoveries.

For one thing, we asked a number of dioceses to let us know how many parishes were using the Seabury Series and the total number of Church schools in the diocese. It would appear from the answers that almost twice as many returns were made by parishes using the Seabury Series as by the others which were not. This would seem to indicate that the percentage of churches and Church schools, as well as the number of pupils, using the Seabury Series is probably less, percentage-wise, than the tabulation shows; however, we may make no point of this.

Questionnaires sent out numbered 6780, and 1459 were returned by December 1. After that date more than 50 additional returns were received, but they did not materially change the percentage of tabulations previously made. Over 1000 commented on the courses they were using and/or on the Seabury Series.

At least on 1459 returns, and without weighting the returns at all, it is shown that 35.40% of the *schools* are using Seabury Series, 39.48% Episcopal Fellowship Series, 2.04% the Cloister Series, 5.47% the St. James Series, 1.69% the Pittsburgh Lessons, and 15.91% all others, including Lutheran, Presbyterian, Methodist, and all sorts of other courses.

However, the tabulation also shows that 42.66% of the *pupils* are using Seabury Series, 35.32% Episcopal Fellowship Series,

1.93% Cloister Series, 4.20% St. James Series, 1.41% Pittsburgh Lessons, and 14.48% all others.

Further analysis shows that from schools ranging from one to 99 pupils, 445 replies came *with* comment, most of them being returned by rectors and vicars, although one diocesan director of religious education and 15 D.R.E.'s, including two curates and three deaconesses, filed these returns. Of these, 58 schools were 100% Seabury, 126 E.C.F.S., and 26 all others; however, 227 schools were using combination of various curricula, and eight did not indicate the curricula used.

From the schools having 100 to 199 pupils, 301 replies were received, covering almost twice as many Church school pupils and not quite twice as many communicants as the other group. In addition to rectors and vicars, these replies came from 13 assistants and 35 D.R.E.'s, including one Church Army sister, three clergymen, one deaconess, and one administrative superintendent, who were employed in the parishes. Fifty-five schools were 100% Seabury, 58 E.C.F.S., 19 others, 167 schools had a combination of curricula, and two did not indicate the courses used.

Schools of 200 or more pupils returned 298 questionnaires. These replies cover four and a half times the number of pupils as in the first group and two and three-quarters times as many communicants. These include returns made out by 46 assistant clergymen in full charge of the school, 99 D.R.E.'s one assistant D.R.E., and four jointly made by rectors and D.R.E.'s. In this group 74 schools were 100% Seabury, 32 E.C.F.S., and 11 using other courses; 179 of these schools had a combination of curricula, and two did not indicate courses.

Besides this, there were over 400 returns

without comments. The smallest school reporting in this group had six pupils, and the largest 1200 pupils; the smallest communicant strength was nine, and the largest was 2300. This is an over-all figure. However, from the schools making no comments, returns were made by 25 assistant clergymen, 28 D.R.E.'s, one assistant D.R.E., and one parish worker. Sixty-three of these schools were 100% Seabury Series, 115 E.C.F.S., and 28 used other courses; 257 had a combination of curricula.

Among the comments only three were criticisms of the committee. One person took the committee to task for "not having had the courage to have their names published."

The names of the committee are here appended [see footnote, previous page], and would have been appended to the original letter except for the fact that the firm making this survey advised that the survey should be completely anonymous lest the hostilities of some people toward some of the members of the committee, or their friendship toward them, influence the return. Another criticism, made by two clergy, was that they felt that this was wasting the Church's money. The committee begs to say that the money was raised for this specific purpose from a comparatively few clergy and lay people; therefore, it did not in the slightest affect the income of the Church.

The committee felt that it was important that the National Council and the Church at large should know to what extent the Seabury Series, published by the Church for the Church's use, was being received and used; and also, what was thought of the Seabury Series. We believe that the result of the survey will justify both the expenditure and the considerable trouble.

nation and to call upon the Holy Spirit. . . ."

From another locality, a rector comments: "We have been engaged in extensive teacher-training for four years. This has paid off in that the staff is confident in using Seabury. The response has been superb."

A rector in the Midwest says: "We have had good success in using Seabury; the biggest problem is to get the teacher to see the new technique of starting with the 'nowness' rather than the traditional content approach."

From the Southwest another priest comments: "On the whole, we find the Seabury Series very demanding upon the time, energy, and personal resources of teachers and supervisors. It is commensurately extremely rewarding when all efforts are made to meet the demands and all concerned are awakened to their deep dependence upon the grace of God."

From the same area an assistant writes:

"We feel that the Seabury Series material is superb in every way."

A D.R.E. comments: "The method used in the Seabury Series affords opportunity for pupils to think through their experiences and relate them to the Christian Gospel. The Church's heritage of the Bible, the Prayer Book, history, and liturgy is used to teach the Faith in all of its fullness. Its methods of teaching very quickly bring to light any lack of knowledge. It strengthens and clarifies one's Faith."

A D.R.E. in the Midwest comments: "Seabury Series is the most challenging curriculum to work with, and at the same time the most difficult to put into effect."

The sample comments quoted above are from parishes of over 200 pupils. The percentage of favorable comments is much smaller in smaller parishes than in larger parishes.

Favorable comments are far outnumbered by criticisms, of which we shall quote but a few:

On the eastern seaboard a rector comments: ". . . it definitely lacks content in that it skirts the teaching of the Scriptures and the Faith of the Church, and seems to favor a mysterious psychological approach to the child's mind . . . The leaders in the national Church area of this program are too far removed from the actual practical teaching of youngsters in medium and small parishes . . . impractical."

A clergyman in New York says, of the kindergarten course: "It was too complicated for the teacher — she was only a college graduate."

From the western seaboard: "We had a rebellion of the teaching staff."

From the west coast: ". . . cost . . . out of line, especially comparing it with another course on which the company publishing is making money. We supposedly spent much money developing this material, but there appears to be no saving over the commercial competition. I cannot agree that the materials are that much better."

From the same area: ". . . is too vague. I, as a former teacher, like the underlying philosophy. However, in schools with professional teachers (and I have had 18 years in school work as a teacher and a headmaster), no teacher would be left to develop a course of study with such skimpy material."

Skipping across the country, another priest said: "This year the D.R.E. dropped all the

Seabury courses with the exception of the new course, which is taught in the ninth grade. The reason for dropping was that the teachers who taught Seabury courses were not satisfied. One thing they disliked was the absence of a weekly work unit."

From the Midwest: "A lot more content is needed . . . the inexperienced teacher is lost. . . ."

From the South: "Committees of our parish vetoed the use of the Series after examination and discussion. The committee members included four college professors, a director of religious education, a graduate of Philadelphia, and other parishioners. These were the objections: (1) wrong pedagogy; (2) lack of content; (3) lack of theological authority; (4) lack of trained teachers."

Very acidly, one priest says: "If I wanted my teachers to write their own courses, I would have them do so, completely, and save the money expended for course materials."

A priest writes: "We feel that it is impossible to use such a Series without a full-time D.R.E. Furthermore, I am quite out of sympathy with the whole educational philosophy that underlies Seabury Series, not to speak of the religious philosophy, because the educational philosophy is now *passé*."

From a D.R.E.: "I shall not be willing to use the Seabury Series until it has been radically rewritten. I am not so much concerned with its many inadequacies of content and method as I am with the bad theology which crops up in many places."

A larger school: "I feel this course needs a paid D.R.E. to operate it, especially in a fast growing community."

Another says: "All of the courses are too psychologically, or even psychiatrically, oriented, in my judgment, and some of the psychology is poor and even dangerous. Also, too many of the 'stories and experiences' which they illustrate are negative in their emphasis and, by the actual account of parents, they have upset normal happy children. A couple of very intelligent and thoughtful mothers were particularly vehement on this score. It seems, to me, inadvisable for untrained amateurs to try to cope with some of the problems suggested. Very experienced local psychologists of the Church are in complete agreement with this viewpoint."

On the eastern seaboard a priest writes: "I fail to understand how anyone, let alone a child, can possibly hope to relate Christian principles to his life unless he first knows what those principles are."

A rector comments: ". . . In the first grades we lost 50% of the children from the Church school (present grade 2) and this in spite of using the school's three best teachers. In fact, our Church school attendance has dropped about 30% since adopting the Seabury Series."

Another one adds: "Professional teachers on the staff say even the method was discarded by public school system 10 years ago because of administrative problems and general pupil confusion."

A rector from the Middle West, with the M.R.E., Ph.D., and Doctor of Pedagogy, says: "The Seabury Series failed to come to grips with the fundamentals of the Catholic Faith as taught in the Book of Common Prayer and the New Testament."

These are typical of some of the comments, and would seem to substantiate the opening statements of this article.

Diary of a Vestryman

By Bill Andrews

(Fiction)

AUTHOR'S NOTE: We dropped this series last March, but so many readers have written asking for its resumption that we have to give in. Our imaginary vestryman in his nonexistent parish can be assumed to have been leading a relatively uneventful life the last two months. We remind late-comers that this is straight fiction, and that any resemblances to real people and parishes are coincidental (and a bit gratifying).

June 1, 1958

We had a corporate communion for men this morning, followed by a breakfast and a talk by Dr. Diderot from the seminary.

He assured us at some length that the trouble with the ordinary active layman of the Church is that he is too much concerned with the parish as a human organization, a set of buildings, and a financial problem. What we should do, he told us, is concentrate on the things of the Spirit.

He is a very good speaker, and I found myself agreeing with much he said. After nine months on the vestry, I'm getting a little tired of the long hours spent on budget and campaigns and building maintenance. Maybe, I found myself thinking, I ought to resign and concentrate on praying and reading my Bible.

I just had time after the meeting to get on duty as an usher for the late service, and as I started to work, a loud and wet thunderstorm struck.

Then, ten minutes before time for the service, an acolyte came scooting up the aisle from the sacristy bearing word from Fr. Jones that a leak had developed in the roof over the sanctuary. I left my partner to handle the ushering duties while I went up to make an inspection.

There was a good, steady drip of water coming down from the valley in the roof, striking a beam, traveling along it, and falling off in front of the center of the altar, just where the celebrant stands during most of the Communion service.

The rector suggested I might go up on the roof and try to block the leak. Just then two loud cracks of thunder sounded almost on the heels of lightning flashes, and I explained that I had a profound dislike for working on the roof under the circumstances.

Continued on page 20

EDITORIALS

Unnecessary and Undesirable

The proposal by the Standing Liturgical Commission for a Constitutional amendment permitting "trial use" of proposed forms of service (see page 7) seems to us to be both unnecessary and undesirable.

By both law and custom, the Book of Common Prayer is a foundation document of the life of the Church, with authority equal to that of the Church's Constitution, and amendable only by methods as rigorous as those for amending the Constitution.

The only exception made in this rule is that General Convention may amend the Table of Lessons and all tables and rubrics relating to the Psalms.

The Liturgical Commission offers an amendment adding to the above-mentioned exception, one which would allow General Convention to, "authorize for trial use throughout this Church as an alternative at any time or times to the established Book of Common Prayer or to any section of Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention."

We think this amendment would be even worse than an amendment permitting free alteration of the Book of Common Prayer by any General Convention. It would permit complete freedom in hasty and ill-considered tampering with the Book. At the same time, it would, through the use of the words "trial use" create an impression that the action taken was tentative and therefore did not require the weighty consideration needed by a true revision. Finally, the amendment would make it possible to saddle the Church with a formalized disunity in worship to compound the divergence already existing informally.

Let us be perfectly clear: the amendment as presented makes it possible for General Convention to give any proposed alteration exactly as much force and legality as the established Book. True, it is called a "trial use." But this is not actually a restrictive phrase.

We are not against liturgical experimentation. But to regularize changes by legalizing their general use by the Church before the Church has stated its mind on the issue is not experimentation; it is actual liturgical change. We think it should be surrounded with just the same safeguards against hasty action which surround any significant changes under the present law.

The Liturgical Commission argues that the Constitution does not permit (or can be interpreted not to permit) such actions as that taken by the House of Bishops in July, 1956, to permit a limited experimental use of the services proposed for consideration in the Prayer Book Studies of the Liturgical Commission. We think it is far better to have such strictly

limited experimentation than to insert in the Constitution a proposal for change disguised as a "trial use." As far as legality of the bishops' action is concerned, it is clear that the House of Bishops disagreed with the Liturgical Commission and believed that it was acting within the limits of legitimate latitude.

The most immediately significant "trial use" proposed by the Liturgical Commission is not dependent on the constitutional amendment. It asks General Convention to resolve that the Commission be authorized to prepare and publish a Book of Propers for the Minor Holy Days, embodying the proposals of *Prayer Book Studies IX and XII*, and that ". . . said book . . . is hereby authorized for optional use, subject to the direction of the Ordinary, in any Parish or Mission of this Church, *Provided*, that the said book not be used for services of worship in this Church on any Sunday or Holy Day of the year for which the Book of Common Prayer specifically provides a proper Collect, Epistle, and Gospel."

This resolution is clearly within the latitude given in the first two paragraphs of the section, "Concerning the Service of the Church" in the Book of Common Prayer, which allows the clergyman to use other devotions set forth by lawful authority within the Church, and giving the bishops authority to set forth forms for special occasions for which the present Book sets forth no service or prayer.

We hope that General Convention passes the resolution for the Book of Propers. In our opinion, the greatest weakness of the present Book of Common Prayer is its paucity of propers, a weakness which is felt particularly in that large and growing group of parishes which have Holy Communion daily.

This paucity has done more than anything else to encourage the use of missals published by private groups. It is our hope that a Prayer Book enriched in its Calendar of Propers will remove the need for such unofficial worship books from the life of the Church. The proposed Book of Propers could be an excellent step in the direction of this enrichment.

Finally, we question the whole concept of a "trial use" of worship in the Church as a whole. It is hard for us to see what, in fact, would be tried out. Certainly we would not be trying out the effect of certain prayers or services in getting God's attention.

Trial of forms and phrasings by specialists in a purely experimental situation may have some value. But it seems to us that Common Prayer suggested to the whole Church cannot have any purpose except that of prayer. A parish can hardly be doing its Work of God if it divides its attention between the act of worship and the evaluation of its effectiveness.

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If you are the plan-as-you-go type of vacationist, carry the magazine with you for reference wherever you happen to be.

We think every Churchman profits by sharing the act of worship outside his home parish. He meets new people, new customs, new approaches to architecture and music. But he always meets the same God in the same Church Universal, and he comes back to his home parish with an enriched vision of the meaning of the Church.

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All this means that we believe our advertising is part of the constructive service the magazine renders you. That advertising, like our editorial material, is designed to inform and assist you.

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One further point: the use of a large amount of advertising never cuts down on the amount of editorial space available. On the contrary, an issue heavy in advertising carries, on the average, substantially more editorial material than an issue light in advertising. The advertiser who buys a full page advertisement in our magazine is paying for the publication of that page, *plus* an additional page of editorial material.

We share with all thinking people a revulsion against the excesses of exploitive advertising. But we value and cherish legitimate advertising of the type we publish as a genuine contribution to the cause of making our readers well-informed Churchmen.

Inside the Parish

Give Us Back Our Bishops!

by the Very Rev. William S. Lea

It is a sad fact of contemporary church life that we have forced many of our bishops to become little more than administrative officers or traveling salesmen for the diocese. To those of us who believe in the historic ministry (as St. Clement put it, that it is "from the Apostles, who were from Christ who was from God") this is serious indeed, for the apostolic continuity is surely not to be found in such matters as business efficiency, however valuable that may be.

From the point of view of the people of the parish we make this plea that the Church give us back our bishops, not just in the outward form of their office but in its substance. We are begging that somehow we find some way to free our bishops for their truly apostolic functions; that they may be real pastors to our pastors, teachers, and guardians of the Faith, shepherds of the entire flock, real symbols of our continuity with the past and of our union with the universal Church.

There was a time, not so long ago, when the people of our parishes felt that they knew their bishops. Perhaps in those days life moved at a somewhat slower pace. We cannot forget the picture of the late Archbishop Garbett, then Bishop of Winchester, walking around his diocese with a shepherd's staff in his hands. We can almost hear him say, "the diocese is not to be to the bishop a great administrative machine which he must control, but a fellowship of parishes, the clergy and laity of which he must do his utmost to shepherd."

If a bishop is actually to be a shepherd, he must have the time to spend with his flock. It is not immediately clear just how we can free our bishops so that they will have this time for a really pastoral ministry, for meditation and intercession, for study so that they can again begin to exercise the prophetic and teaching aspects of their office. We might furnish them with archdeacons to take over many details of administration, with business managers to take over the purely fiscal affairs of the diocese, or we might even begin to re-study the geography of some of the unwieldy jurisdictions which our bishops are called upon to assume. Perhaps such answers are too naïve, and we may be presumptuous to suggest them.

A few things, nevertheless, are certain. Many a lonely priest needs the pastoral care and godly affection of his bishop. Many a congregation needs a *real*, old-fashioned pastoral visit from its chief pastor. Many a situation in our world today calls out for the clear and prophetic voice of the prophet-bishop who has had the time to seek and to hear the Word of God for a confused generation of men and women. In any case, the cry continues to rise from the parishes of our land, "Give us back our bishops!"

sorts and conditions

THE OTHER DAY some of us were talking about the reactions of a newcomer to the Sunday morning family service. In our parish, as it seems to be in most places, the family Communion is a startlingly informal and unconventional affair, full of bewildering distractions for those brought up in a different tradition of worship.

PEOPLE keep wandering in and out, those who come late are in danger of being marched up to the front and seated in the choir stalls, the collection plate occasionally falls to the floor with a crash, and no universal rule seems to prevail about standing, sitting, and kneeling at various moments in the service.

TO THOSE of us who are familiar with the scene, the family service is more reverent and worshipful than it may seem to the stranger. We have grown accustomed to the things that are bound to happen when children are present, and we understand the practical necessity of the comings and goings, most of which are related to the Sunday school.

THERE really isn't any necessity for Christian worship to be comprehensible to the non-member of the Church. The "audience" at a Church service is not the congregation, but God. If you



think of the service in terms of a drama, the people in the congregation are, like the clergy, actors, rather than spectators. The sitting, standing, and kneeling, the prayers and responses said together, even the individual departures from what the rest of the people are doing — all these are the result of the concept that worship is something we do, rather than something done to make an impression on us.

I SUPPOSE that it is a little like inviting somebody to the opera and then taking him up onto the stage and handing him a spear to carry in the triumphal procession. This would be a poor vantage point from which to listen to the music and get the drift of the story.

BUT the parallel of a drama is not an altogether accurate one. God also is not just a spectator, but a participant. The Holy Communion is a joint activity of God and man, a meeting of the family of God. We thank the Host for what He has done for us, and for what we are about to receive. He provides us with those things that "are requisite and necessary, as well for the body as the soul." We lift up our lives, our hopes, fears, joys, worries, our accomplishments and failures, to Him; and He brings His life down to us in the Sacrament of His Body and Blood.

IT IS HARD to sit as a spectator in the midst of this kind of activity and understand what is going on. For this reason, the early Church did not open its Communion services to the public. Those who were interested in the Church were invited to attend the first part of the service with its lessons and hymns. But then they were excused and the central part of the service was conducted in private.

ONE THING that may be surprising to the stranger of the present day is what a secondary part esthetic or emotional values play in a service that he had expected to be very formal and "liturgical." He may have thought that the purpose of the vestments, candles, music, bodily gestures, and prayers and responses was to create a mood, to organize people's emotions for a psychic encounter with infinite mystery.

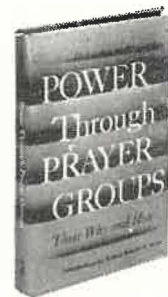
GOD IS, among other things, infinite mystery. The perception (in Rudolph Otto's phrase) of a "mysterium tremendum," both terrifying and fascinating, is an authentic part of our encounter with His transcendent holiness. For the regular Churchgoer, however, worship is not primarily an "experience," just as the daily round of family life is not thought of as an "experience" by the members of the family.

WORSHIP is an action, an interaction between the Christian individual and his brethren and their God in which we offer what we have and receive what we need. It has its occasional glorious peaks of emotional intensity. Yet the object of worship is not to achieve a new spiritual height week by week. Rather, it is to secure the sustenance for the normal demands of Christian living, to break bread together in our Father's house. For this, we really need the presence of the children, wiggles and all.

PETER DAY.

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BOOKS

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The sayings of Jesus are, for many Christians, blunted and dulled by a superficial familiarity. Anything which leads us to awareness of their freshness and vitality is therefore welcome. This is very likely to happen to anyone who reads Joachim Jeremias' delightful little book, *Unknown Sayings of Jesus*.

Twenty-one sayings are discussed as deserving serious consideration as authentic. A few are found in the New Testament outside of the Gospels, where

we often lose track of them or fail really to note that they are the words of our Lord Himself. Others are found in ancient Christian writings, in variant readings in New Testament manuscripts, and in papyrus fragments. Arguments for or against the genuineness of these sayings are by Jeremias presented clearly and without axe-grinding. The author's discussion of the meaning of the sayings, however, makes it all significant for the Christian and not just a bit of academic acrobatics. One thing might be desired, namely a clear reminder that no saying found outside the New Testament has canonical status.

The blessing of work, Jesus' pain at men's rejection of all He would give them, trust in the Father's love — these are a few of the topics illumined by the sayings. This is an interesting, readable, and pleasant little book. Even more important is the likelihood that it will send the reader back to the Gospels themselves with a new sensitivity and sharper perception.

DONALD J. PARSONS

the preacher's art. Indeed, as I read them during a "pulpit-free" week, I found myself wishing I had a sermon to prepare for the next Sunday, so that I might at least try to produce something along these general lines.

The sermons cover a wide variety of topics. After three "Approach Shots," there follow nine sermons on "Biblical Subjects," seven "Concerning Prayer," and finally another nine on "Themes & Words & Doctrines." Thus there are 28 sermons in all — most of them, Dr. Vidler tells us, written to be preached within the limits of 15 minutes.

But there is one characteristic of these sermons that I would like to underscore: they are all soundly and solidly biblical. Dr. Vidler does not take a text only to drop it after the opening paragraph, as is the manner of some preachers — with the notable exception of those who drop their text *before* the opening paragraph. Some of the "Windsor sermons" are "expository" in the strict sense of the word, and fine examples of this type of preaching they are; but in all of them the Bible is made to bulk large, whether this be by the treatment of biblical themes, by the exposition of one of the books of the Bible as a whole, or by the frequent adversion in a sermon to its text.

But this does not mean that Dr. Vidler neglects the practical application in terms of today. Far from it. His preaching is strikingly relevant to the man in the pew — yes, to the man or woman sitting right there before him in St. George's Chapel:

"It is risky to generalize in a matter like this [the sermon is one on "The Devil"] and, if I were preaching in a prison, I would say something different at this point. But, in the case of highly respectable people like you, I should guess that the devil is most likely to succeed in tempting you to be self-satisfied or complacent. . . ." (p. 166).

And this admonition, something tells me, is no less relevant on the American scene. So I urge my fellow-Churchmen in the USA, whether they be bishops, priests, deacons, or lay persons, to send their two-and-a-quarter across the ocean and buy this book. To those whose duty it is to preach, *Windsor Sermons* will bring new inspiration, while those who are on the receiving end will find in the volume much that they can appropriate in the business of Christian living.

FRANCIS C. LIGHTBOURN

IMMORTALITY OF THE SOUL OR RESURRECTION OF THE DEAD? The Witness of the New Testament. By **Oscar Cullmann, D.Th., D.D.,** Professor of the Theological Faculty of the University of Basel and of the Sorbonne in Paris. Macmillan. Pp. 60. \$1.25.

Belief in the immortality of the soul is not belief in a revolutionary event. Immortality, in fact, is only a *negative* asser-

*Dr. Vidler, who is known to some Americans as editor of the English monthly, *Theology*, visited the USA in 1947.

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When Writing Schools Please Mention
THE LIVING CHURCH

June 1, 1958

tion: the soul does *not* die, but simply lives on. Resurrection is a *positive* assertion: the whole man, who has really died, is recalled to life by a new act of creation by God. Something has happened — a miracle of creation! For something has also happened previously, something fearful: life formed by God has been destroyed."

This paragraph from *Immortality of the Soul or Resurrection of the Dead?* (p. 27), by the well known New Testament scholar, Oscar Cullmann, sums up the thesis of this small but important book, which is a strong plea for recognition of the radical difference between the New Testament idea of the resurrection of the body and the Greek idea of the immortality of the soul. The work, apparently, created quite a furor in Europe. Most LIVING CHURCH readers will probably agree with it in the main, even though they do not go along with Cullmann in regarding the intermediate state as one of "sleep."

Dr. Cullmann has in any case given us a provocative study, clearly presented.

FRANCIS C. LIGHTBOURN

In Brief

LEO OF ALASKA. By Edith J. Agnew. Illustrated by Brinton Turkle. Pp. 114.
TEN PAIRS OF SHOES. By Mae Hurley Ashworth. Illustrated by Brinton Turkle. Pp. 126.
FLACO. By Dorothy W. Andrews. Pp. 122. Three more Friendship Press books about boys and girls in different parts of the world. First two are about Alaska, third is about Mexico. All three available from Friendship Press (257 Fourth Ave., New York 10, N. Y.): Cloth, \$2.95; paper, \$1.50.

Books Received

RELIGION AND FAITH IN LATIN AMERICA. By W. Standley Rycroft. With a Foreword by Alberto Rembao. Westminster Press. Pp. 208. \$3.75.

THE PLACE OF WOMEN IN THE CHURCH. By Charles Caldwell Rycroft, Th.D., Ph.D. Macmillan. Pp. xi, 155. \$2.95.

PRAYER THAT PREVAILS. By G. Ray Jordan. Macmillan. Pp. x, 157. \$3.

LITURGICAL LATIN: ITS ORIGINS AND CHARACTER. Three Lectures. By Christine Mohrmann. Washington 17, D.C.: Catholic University of America Press. Pp. 95. \$2.50.

ESSENTIALS OF NEW TESTAMENT STUDY. By Eric Lane Titus. Ronald Press. Pp. vii, 261. \$3.75.

CHRISTIANITY AND YOU. By Stephen F. Olford, Minister, Duke Street Baptist Church, Richmond, Surrey. Eerdmans. Pp. 123. \$2. ["Preaching for Today."]

WHAT CHRIST THINKS OF THE CHURCH. Expository addresses on the first three chapters of the Book of Revelation. By John R. W. Stott, Rector of All Souls, Langham Place, London. Eerdmans. Pp. 128. \$2.

COOPERATIVE EVANGELISM. Is Billy Graham Right or Wrong? Are his policies supported by Scripture and the great evangelists of history? By Robert O. Ferm, Th.D. With a Foreword by Stephen W. Paine, Ph.D. Zondervan. Pp. 99. Paper, 75 cents; 12 copies, \$7.50.

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Diary

Continued from page 14

Fr. Jones agreed, and said he guessed he could stand getting wet. But the altar guild lady on duty wrung her hands in horror at the thought of our best vestments getting soaked, and I began to consider how distracting it would be to the congregation if they had to watch their priest getting wetter and wetter by the minute as the service proceeded.

So I said, "Can you stall the service off a few minutes?" Fr. Jones agreed, and I headed for the basement in search of a ladder, a chisel, some putty, and a pail.

Somewhat to the entertainment of the congregation, I got up onto the water-bearing beam, built a small ridge of putty across it to keep the water from reaching the center, then cut a small notch in the beam near the wall to spill the water through, and had an acolyte spot the pail right under the drip's new location.

I got down good and dirty, decided I was in no state to return to ushering, and went home to change my clothes.

Now I'm wondering about Dr. Diderot's theory. I'd grant that if I spent all my time in the Church worrying about such things as leaky roofs, I'd be a bad Church-

man, and probably a bad Christian. On the other hand I can't work up a single guilt feeling about responding to a practical need of the Church and doing something constructive about it.

It didn't even take long enough to provide me with an excuse for cutting down my prayer life!

ANGLICAN CYCLE OF PRAYER

June

2. Kalgoorlie, Australia
3. Kansas, U.S.A.
4. Keewatin, Canada
5. Kentucky, U.S.A.
6. Kiangsu, China
7. Killaloe, Kilfenora, Clonfert, and Kilmaedugh, Ireland

ACU CYCLE OF PRAYER

June

1. St. Ambrose's Church, Antigo, Wis.
2. St. Ambrose's Church, Antigo, Wis.; All Saints' Church, Dallas, Texas.
3. Trinity Church, Saugerties, N. Y.
4. St. Paul's, Peoria, Ill.
5. St. Boniface's, Sarasota, Fla.; St. Peter's, Freehold, N. J.
6. St. Mary's, Wayne, Pa.
7. St. Augustine's, Gary, Ind.; Grace Church, Ludington, Mich.

PEOPLE and places

Appointments Accepted

The Rev. Edwin D. Baker, formerly at St. Stephen's Church, Dallas, Texas, is now in charge of St. Mary's Church, Summit and Pavonia Aves., Jersey City, N. J.

The Rev. James M. Barnett, formerly vicar of St. Paul's Church, Lamar, Colo., is now rector of Trinity Church, Norfolk, Neb. Address: 111 S. Ninth St.

The Rev. Chester D. F. Boynton, formerly curate at Christ Church, Winnetka, Ill., is now rector of St. James' Church, Dundee, Ill. Address: Washington and N. Sixth Sts.

The Rev. Charles H. Brown, formerly curate at St. John's Church, Tulsa, Okla., will become headmaster and chaplain of Easter School in the Philippines this summer and is now in training for the work under National Council direction.

The Rev. Edward F. Caldwell, formerly curate at St. Paul's Church, Indianapolis, Ind., will on June 15 take charge of St. James' Church, Sedro Woolley, Wash. A part of his ministry will be work at the Northern State Hospital. New address: 805 Puget Ave.

The Rev. Hayward B. Crewe, formerly assistant at the Church of the Good Samaritan, Paoli, Pa., with address in Devon, Pa., will on June 4 become rector of St. Thomas' Church, Brandon, Vt., and Grace Church, Forestdale. Address: St. Thomas' Rectory, Brandon.

The Rev. Neal J. Harris, formerly vicar of St. Paul's Church, Claremore, Okla., and St. Peter's, Tulsa, is now curate at St. John's Church, Tulsa, Okla.

The Rev. Dr. Curtis W. V. Junker, canon to the

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THE CHURCH OF THE NATIVITY, Maysville, Kentucky, is in need of a rector. Further information can be obtained from Wadsworth Clarke, Senior Warden, 246 West Third Street, Maysville, Kentucky.

ON THE JOB STAFF TRAINING for counselorships in Boys' Homes. Write Director of Staff Training, St. Francis Boys' Homes, Salina, Kansas.

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PRIEST desires August supply work, use of Rectory. Eastern area preferred. Reply Box M-143, The Living Church, Milwaukee 2, Wis.

PRIEST 32, interested in change of rectorship this September. Low Churchman. Reply Box S-141, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST available for August. Use of rectory and stipend for services. Preferably East Coast Southern States or Canada. Reply Box T-132, The Living Church, Milwaukee 2, Wis.

PRIEST, family of six, wants July Sunday supply in exchange for rectory in good vacation spot, preferably Southwest or Rocky Mountain area. Nominal stipend optional. Reply Box J-144, The Living Church, Milwaukee 2, Wis.

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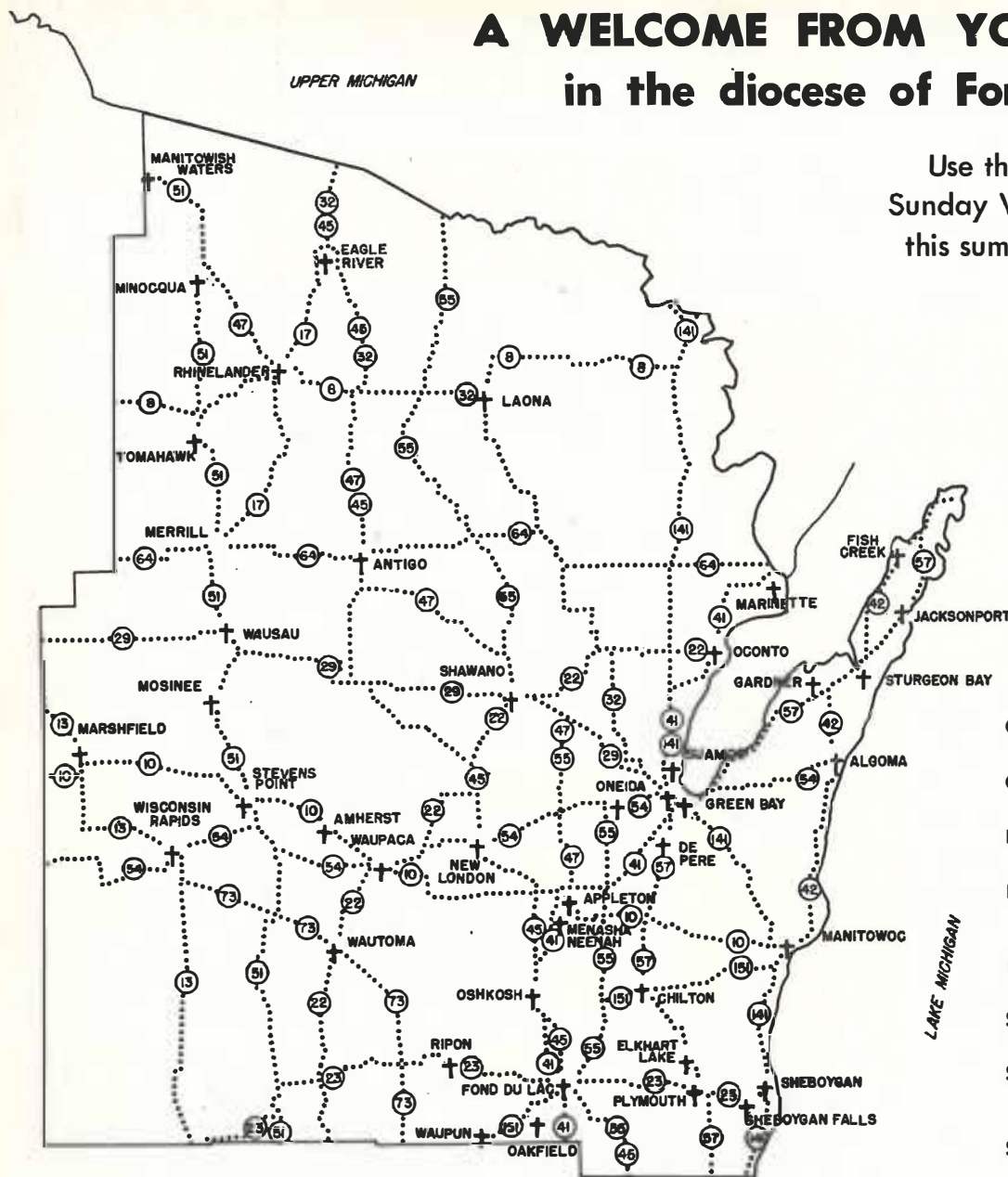
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LOCATIONS AND SUMMER SUNDAY SCHEDULES

ALGOMA—
St. Agnes by the Lake
8:30

AMHERST—St. Olaf's
1st and 3rd—11:00

ANTIGO—St. Ambrose
10:30

APPLETON—All Saints'
7:30 and 9:15

CHILTON—St. Boniface
8:00

DE PERE—St. Anne's
7:30 and 8:30

EAGLE RIVER—
American Legion Hall
7:30 and 11:15

ELKHART LAKE—
All Saints'
9:00

FISH CREEK—
The Atonement
8:00 and 11:00

FOND DU LAC—
St. Paul's Cathedral
7:30 and 10:30

GARDNER—Precious Blood
10:30

GREEN BAY—
Blessed Sacrament
6:00 and 10:00

GREEN BAY—
Christ Church
7:00 and 9:00

JACKSONPORT—
Holy Nativity
9:30

LAONA—VFW Hall
9:30

MANITOWOC—St. James'
7:30 and 9:30

MANITOWISH WATERS—
Town Hall
8:30

MARINETTE—St. Paul's
7:00 and 9:30

MARSHFIELD—St. Alban's
7:30 and 9:30

MERRILL—
Church of the Ascension
1st, 3rd and 5th—10:00
2nd and 4th—8:00

MINOCQUA—
Community Building
10:00

MOSINEE—St. James'
6:00 and 9:30

NEENAH-MENASHA—
St. Thomas'
7:30 and 9:30

NEW LONDON—St. John's
9:00 except 4th at 7:30

OAKFIELD—St. Mary's
8:00

OCONTO—St. Mark's
7:00 and 9:00

ONEIDA—Holy Apostles
8:00

OSHKOSH—Trinity
7:30 and 9:30

PLYMOUTH—St. Paul's
10:00

RHINELANDER—
St. Augustine's
8:00 and 10:00

RIPON—St. Peter's
7:00 and 8:30

SHAWANO—St. John's
8:00

SHEBOYGAN—
Grace Church
7:30 and 9:30

SHEBOYGAN FALLS—
St. Peter's
8:30

STEVENS POINT—
The Intercession
9:00

STURGEON BAY—
Christ the King
8:00 and 11:00

SUAMICO—St. Paul's
9:00

TOMAHAWK—
St. Barnabas
1st, 3rd, and 5th—8:00
2nd and 4th—10:00

WAUPACA—St. Mark's
9:00

WAUPUN—Trinity
9:30

WAUSAU—St. John's
7:30 and 9:30

WAUTOMA—St. Mary's
11:00

WISCONSIN RAPIDS
St. John's
June and August—10:00
July—7:30

ordinary of the diocese of Dallas, and director of Canterbury House, Dallas, Texas, will become rector of Trinity Church, Tulsa, Okla., on November 1.

The Rev. H. H. Leake, formerly vicar of St. James' Church, Antlers, Okla., and its field, is now vicar of St. Paul's Church, Claremore, Okla., and St. Peter's, Tulsa.

The Rev. Herbert G. Myers, formerly rector of Grace Church, Ravenna, Ohio, will on July 1 become vicar of the mission in Berkley, Mich. Address: 16200 W. Twelve Mile Rd., Berkley.

The Rev. John J. Ormond, formerly curate at St. Augustine's Church, Baton Rouge, La., will become rector of the Church of the Advent, Williamston, N. C., on September 1.

The Rev. Lemuel G. Roberson, formerly at the Church of the Advent, Enfield, N. C., is now rector of St. Paul's Church, Clinton, N. C.

The Rev. J. Ross Wellwood, formerly vicar of All Saints' Church, Pratt, Kan., and Christ Church, Kingman, will become vicar of St. James' Church, Oklahoma City, Okla., on July 1.

Armed Forces

Chaplain (Lieut. Comdr.) Philip C. Bentley, formerly addressed at U.S. MarCorAirFac, Navy 955, c/o FPO, San Francisco, may now be addressed at Yokohama Chapel Center, APO 503, San Francisco.

Missionaries

The Very Rev. James S. Cox, dean of St. Andrew's Cathedral, Honolulu, is taking a furlough in the United States this year. He may be addressed at 4020 Fordham Rd. N. W., Washington, D. C., until July 1. After that time and until September 1, he may be addressed at Islesford, Maine.

The Rev. James P. Crowther, deacon of the diocese of Georgia, who has been serving as vicar of the Church of the Annunciation, Vidalia, Ga., and the Church of the Good Shepherd, Swainsboro, will spend the next two years on the staff of the Holy Cross Mission in Liberia, engaged in special work and study.

Resignations

The Rev. Daniel H. Blood, perpetual deacon, treasurer of the diocese of Sacramento, and vicar of Our Merciful Saviour Mission, Sacramento, Calif., has retired and is now living at 941 Balboa St., Pacific Grove, Calif., in the diocese of California.

Two years ago the Rev. Mr. Blood retired as an employee of the state of California, after 32 years of service. He spent many years as deputy director of the department of natural resources.

The Rev. Dr. Vincent C. Franks, rector of St. Andrew's Church, Jackson, Miss., has resigned because of ill health and is now rector emeritus. Dr. Franks was hospitalized on Palm Sunday, suffering from exhaustion and a slight stroke. The Franks will continue to live in Jackson.

The Ven. Charles Packard Gilson, archdeacon of Rhode Island, has resigned, as of September 1. He has been appointed missionary to Taiwan by the National Council. Archdeacon Gilson served in China from 1946 to 1950 as a mission treasurer. He was ordained to the priesthood in 1952.

Changes of Address

The Rt. Rev. Dr. James A. Pike, who was recently consecrated Coadjutor of California, may now be addressed at the diocesan house, 1055 Taylor St., San Francisco 8.

The Rev. Dr. Thomas S. Cline, rector emeritus of Christ Church, Watertown, Conn., formerly addressed in Woodbridge, Conn., may now be addressed at Druim Moir, W. Willow Grove Ave. and Cherokee St., Chestnut Hill, Philadelphia 18.

The Rev. William H. Melish has moved from the rectory of Holy Trinity Church, 126 Pierrepont St., Brooklyn, N. Y., to a house at 905 St. Mark's Ave. The Rev. Dr. J. Howard Melish will remain in the rectory awaiting a decision of the appellate division of the courts.

Ordinations

Priests

Los Angeles — By Bishop Bloy: The Rev. Allan R. Chalfant, on March 10; assistant, All Saints', Pasadena. The Rev. Wayne W. Welch, on March

12; assistant, St. Michael and All Angels, Studio City. The Rev. James W. England, Jr., on March 13; assistant, St. Matthew's, Pacific Palisades. The Rev. Jay McCormick Inwood, on March 24; assistant chaplain to Episcopal Church students, UCLA. The Rev. Arthur B. Batty, on March 25; curate, St. Mary's Church, Lompoc, Calif.

Louisiana — By Bishop Jones: The Rev. David Pierson Comegys, Jr., on May 8; assistant, Church of the Good Shepherd, Lake Charles.

Deacons

Oklahoma — By Bishop Powell: James E. Dillinger, on April 25; vicar, St. Paul's, Holdenville, and St. Mark's, Seminole. William E. Crews, on May 16; vicar of St. James' Church, Antlers, and its field.

Pennsylvania — By Bishop Hart, on May 10: William James Sampson, Henry N. Minich, John P. Bartholomew, Jacob D. Beck, Howard R. Lorenz, and William E. Mills, Jr.; and to the perpetual diaconate, Carl W. Fullerton. By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on May 11: William Allen Bosbyshell.

Degrees Conferred

The Very Rev. Dr. Samuel Kau-Yan Lee, archdeacon of Hongkong, Kowloon, and Macau, "a prayerful, devout priest, a compassionate social worker, and a great builder of churches, schools, and people" received the honorary degree of doctor of divinity from the Church Divinity School of the Pacific, Berkeley, Calif., on May 28.

Births

The Rev. Frederic S. Burford and Mrs. Burford, of Trinity Church, Houston, announced the birth of Mary Elizabeth on May 10.

The Rev. John H. Hannahs, and Mrs. Hannahs, of St. John's Church, Powell, Wyo., announced the birth of Leah Carrington on March 22.

Diocesan Positions

The Rev. H. Ward Jackson of Christ Church, Lexington, Ky., is now also chairman of the department of Christian education for the diocese of Lexington.



ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

Please refer to page 21 which contains a special listing of the churches in the diocese of Fond du Lac.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev &
B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.

ST. PAUL'S Old Post Road
Rev. Oliver Carberry, r; Rev. Russell Smith, c;
Rev. Eaton Y. W. Read, d
Sun 8, 10; HD 10

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun 7, 8, 9:15; 11 and Daily; C Sat 4:30-5:30
& by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

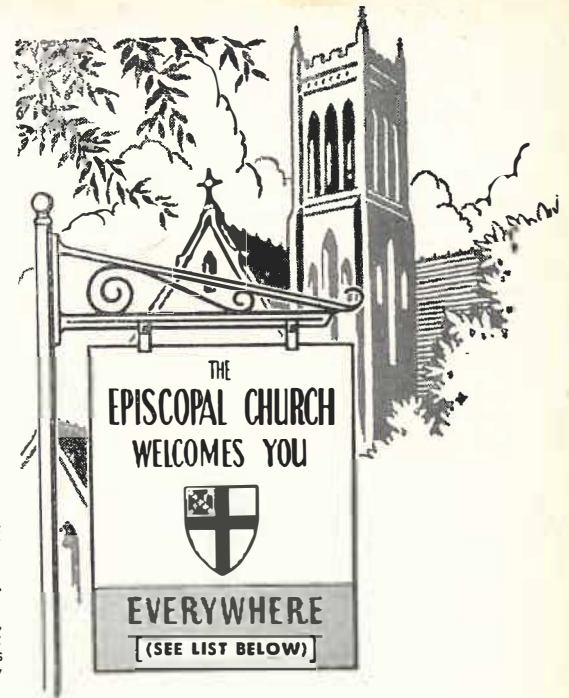
ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

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 education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES



LAKE WALES, FLA.

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

MIAMI, FLA.

TRINITY Bayshore Dr. at Venetian Way
Rev. G. I. Hiller, S.T.D., r; Rev. Geo. McCormick
Sun HC 8, Ch S 9:30, MP 11 (1 S HC); HC Thurs 10

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr., Th.B.; Rev. H. B. Lilley
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dewees, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser; HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6; Daily: MP 7:10, Mass 7:30; also 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 7:30; 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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon J. C. Soutar
Sun 8, 11, and Daily

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

OMAHA, NEBR.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 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 (6-10 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.

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, 9, 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, 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

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CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, 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)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30; Fri 7, Sat 9, C 5-6. Phone AL 2-1042

FARGO, N. DAK.

GETHSEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

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

WAKEFIELD, R. I.

ASCENSION 159 Main St.
Rev. James C. Amo, r
Sun 8, 10; Wed 9; C Sat 5-6

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

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8 (Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish Eu 8:45

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. William H. Wagner, Canon
Sun 8:30, 10:45

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