

The Living CHURCH

January 25, 1959

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Page 9:

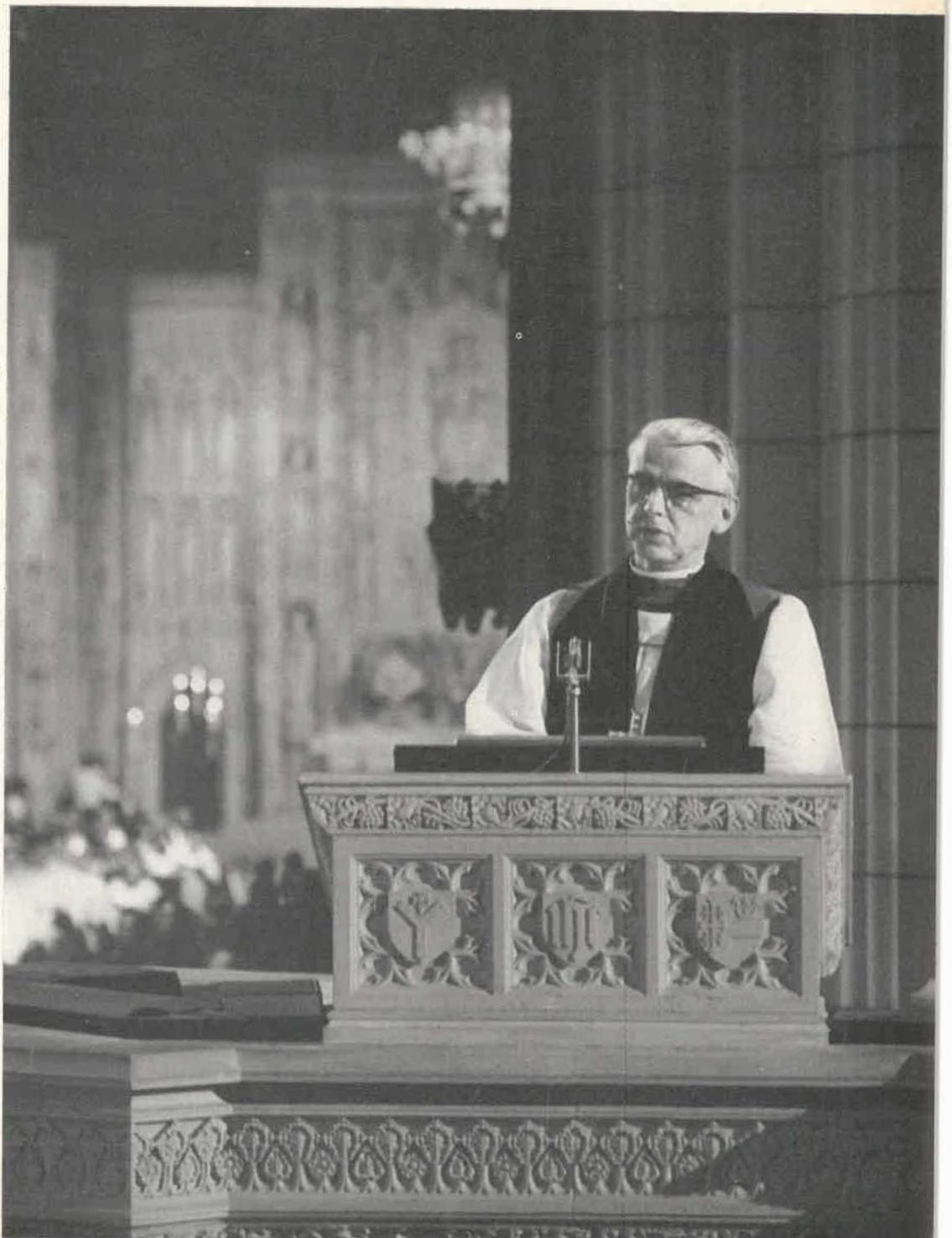
CHINA'S CAPTIVE CHURCH

page 15:

WOMEN, LENT, & QUIET

Shields - RNS

The new Presiding Bishop:
An apostle for our time.
[pp. 7, 12, 15]





**John
Ellis
Large**

**Rector of the Church of the
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LETTERS

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

The Relation to Red China

I take exception to several things in your editorial of December 7, "Morality and the State," in which you praise suggestions made by the Fifth World Order Study Conference held in Cleveland, Ohio, under the auspices of the National Council of Churches.

You say, "The ideas of 'good nations' and 'bad nations' cannot be left in the infantile abstractions of pre-World War II American naiveté." If the Christian religion means anything it means that nations who succeed to some extent in living up to Christian ideals are better than those Communist ones which deny God and enslave and murder their people. The Christian is obliged to fight evil wherever he meets it and not to coexist with it. That is morally wrong. One can't go pussyfooting along the middle of the road smiling at the devil, hoping someday he'll reform.

You state that the NCC conference urges that recognition of the People's Republic of China be "placed in the area of practical possibilities." That is understating their position, for on page 9, in your article on the conference, you say "the message made a forthright demand for 'reconsideration by our government of its policy in regard to the People's Republic of China,'" and that the message said that steps should be taken toward China's inclusion in the U.N. and recognition by our government.

In answer to this I quote from a speech made by Secretary Dulles, December 4, 1958, in San Francisco:

"It is certain that diplomatic recognition of the Chinese Communist regime would gravely jeopardize the political, the economic, and the security interests of the United States. The Pacific, instead of being a friendly body of water, would in great part be dominated by hostile forces and our own defenses driven back to or about our continental frontiers."

The NCC Conference also says, "We have a strong hope that the resumption of relationships between the peoples of China and of the U.S. may make possible a restoration of relationships between their Church and ours." In the *Black Book on Red China*, by Edward Hunter, chapter five, "Martyred Religion," is plenty of proof that the Chinese Communists are manipulating their Churches for their own ends after having gotten rid of former missionaries and others in the Churches by using torture and imprisonment. Those now in charge have to be loyal to the Communist government which means putting it before loyalty to Christ and their own consciences. The real Christians are in prison.

You say, "We hope the findings of the Cleveland Conference will be widely studied . . . by those who have special civic responsibilities in the realm of world order." Secretary Dulles made another statement saying in substance that the NCC may be competent to deal with certain moral issues, but that it should not dictate definite political acts.

In conclusion, I should like to make a plea



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that we whose Churches are members of the NCC be careful not to be misled by this organization which includes all shades of religious and political opinion. There are grave dangers inherent in a powerful body led by well-meaning clergymen who are ignorant about affairs of state, both governmental and military, and who nevertheless recommend definite policies! Would they want the government to dictate to the Churches? Let us keep them separate!

ISABEL H. KERR
Housewife

Arlington, Va.

I thoroughly agree with Mr. Goeb [L. C., January 4] on the resolution passed by the World Order Conference in Cleveland. The Church leaders who passed that resolution do not stand for me, nor for my family in five states, nor for hundreds of my Church friends. It is unbelievable that this Cleveland Conference group expresses the hope that our government will listen to this "message to the Churches" and change its "firm policy" in dealing with the Red China menace.

Their mood through their discussion seemed to be critical of America's defenses rather than the offences of the Red terror. This very year when the most diabolical devices of all, the communes, are turning continental China into one vast concentration camp, a Christian group recommends that China be admitted to the U.N.

One of the Cleveland delegates, a layman. I was told, apparently with shaking knees, was heard to say, "The Chinese will soon number a thousand million. We'd better make peace with them."

For shame! When did the Christian Church shake before mere numbers?

(Mrs.) MATHILDE MACGREGOR HUSTON
Housewife

Germantown, Philadelphia, Pa.

What Age Retirement?

It is my feeling that General Convention erred in not making the retirement age at 65 permissive. In industry the tendency is for men to retire at 65, 62, or even 60. Why should the Church be out of step? The Church Pension Fund should allow pensions to be paid at the same time Social Security benefits are made available. Those men without other interests who want to continue earning their "full" salary should be allowed to do so until age 68 but, by the same token, those who wish to travel, write, pursue hobbies, or merely have a chance to "enjoy" their families should also be given this privilege.

(Rev.) WENDELL B. TAMBURRO

Rector, Church of the Holy Innocents
Highland Falls, N. Y.

Many of the Church's 1,073 retired clergy are probably capable of having a small church or assisting. The law, I believe, only allows them to hold a position for a year.

I consider the men who passed the act making retirement compulsory at age 72 at the 1955 General Convention of no imagination. They were simply following the practice of the big corporations. Did anyone think what happens to a man and his wife when they have to give up their home after many years in their rectory? Suppose the man is

hale, hearty, efficient, and younger mentally than his years. If he takes a job, at the end of a year he has to move all over again. Is that being kind, Christian, or considerate of a man and his wife who have given a lifetime of service to the Church?

I am thinking of one man who had his last service on Easter Day not long ago. He left a congregation literally in tears, and a city whose papers had beautiful editorials. His departure was regretted by Jews, Roman Catholics, and others. His wife has had to make a home in furnished homes of other rectors three times in three years! The man is, of course, an exception, but there are many others of ability, if not so great physical strength and health as both he and his wife have.

Many clergymen, on the other hand, should be retired at 50, but the law lets them go on to 72.

SARA JANE GRAY

Chicago

Prayer Book Pagination

I note your mention of being confused at the various pagination of different issues of the Prayer Book [L.C., January 4].

All books printed, no matter who the publisher, since 1943 have conformed throughout in pagination with the standard book. General Convention in 1943 adopted a new Lectionary, and all the Prefatory material since then has had the same pagination.

At General Convention the Liturgical Commission in 1934 suggested that publishers conform to the pagination of the standard book in the pages following the Psalter. Up until 1934 they did not conform. All printings since 1934 have, I am quite sure, conformed in this respect. I know that we complied right away.

The line you refer to appears on page 596 of all current printings, and I believe of all printings back to 1934. Our original Chancel book had it on page 586 and our original ordinary pew book on page 582. At least one of the publishers had it on page 584 in the medium sized deluxe edition and had it on page 521 in the 48 mo. edition.

ROBERT WORTHINGTON
Executive Vice-President
Church Pension Fund

New York, N. Y.

Parish and Public Libraries

Having been a librarian all my life, I was much interested in Miss Graham's article, "Launching a Parish Library," [L.C., January 4]. Since the object is to provide people with suitable religious reading, I venture to present another angle of the situation, namely, cooperation with a public library.

In 1913, the Cleveland Public Library set up a division of philosophy and religion, for which I was appointed head. Having first filled up the gaps in the religious collection, I found it fairly simple to keep pace with current books. All gifts are received with the proviso that the library shall have free disposal of them. All groups of thought and belief are, of course, represented, with a rough balance maintained among them. The library staff quickly gets the viewpoint of the readers, and so are able to supply their needs.

We have had fine cooperation from the pastors of the city churches, who appreciate the

Continued on page 19

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

January

25. Septuagesima
Theological Education Sunday.
Consecration of the Rev. Edmund K. Sherrill as bishop of Central Brazil, Christ Church, Rio de Janeiro, Brazil.
National Girls' Friendly Society Week to February 1.
West Texas convention.
26. Conversion of St. Paul (transferred from January 25).
Special convention of the diocese of Washington to elect a coadjutor.
27. Western Michigan convention, to 28; Florida convention, to 29; Western New York convention, to 28.
28. Oklahoma convention, to 29; Virginia convention; Dallas convention, to 29.
30. Idaho convocation; Ohio convention; Panama Canal Zone convocation.

February

1. Sexagesima
Honolulu convocation; San Joaquin convocation, to 3.
2. The Purification
3. California convention.
4. Primary convention of new diocese of Arizona; Michigan convention.
6. Association of Professional Women Church Workers, Omaha, Neb.

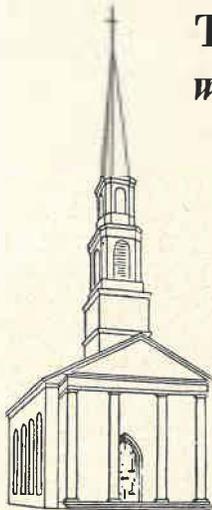
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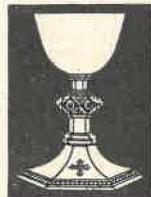
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Almighty God, we beseech thee, with thy gracious favor to behold our [theological seminaries], universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.

Book of Common Prayer, p. 42.

Outdoor Ordination

Ordination to the sacred ministry is the immediate goal of theological education, of which the Church thinks especially on this Theological Education Sunday. Our picture shows an ordination performed out-of-doors by Bishop Moody of Lexington,* on the site of the Cathedral Shrine of St. George the Martyr, now under construction in Lee County, Ky. For the past 10 years the site has served as an outdoor shrine. The new cathedral church will house the bishop's chair and be used as a center for evangelism, retreats, and diocesan services. It is hoped that it will be ready for use in September.

*Ordained priests at this service shown here (September 19, 1958) were the Rev. Messrs. Philip G. Johnston and John R. Trout. Robert L. Peck was ordained deacon.

The Living Church

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

**Septuagesima
January 25, 1959**

PRESIDING BISHOP

PRESS CONFERENCE

Ecumenical and Democratic

A few hours before his installation, Presiding Bishop Lichtenberger faced his first full-dress press conference since taking office. He dealt with widely varied and often difficult questions with quiet confidence, good humor, and frankness.

Having declared that his three greatest Church interests were the ecumenical movement, the liturgical movement, and the missionary work of the Church, Bishop Lichtenberger was bombarded with questions on interchurch relations.

He said he hoped for the reunion of all Churches, including the Roman Catholic. He said he had had good personal relations with Roman Catholics in St. Louis, including the archbishop. He said that the National Council of Churches, while it does not promote directly the union of Churches, does help them find, through coöperation, ways of working together. He stressed the great need for Churches to face up to their real differences and cited the 1957 Oberlin Conference on Faith and Order as a step in this direction. He was asked if he had ideas on the ways of approaching the Roman Catholic Church, and he said he had no specific suggestions. "But," he said, "the reunion of the Church should not leave out any branch of the Church and should not be merely a reunion of the Churches which came out of the Reformation."

Intercommunion

Asked about the possibility of intercommunion between the Episcopal and Protestant Churches, he said that no general, across-the-board action could lead to such intercommunion, and that only the process of negotiation with individual Protestant denominations could. He mentioned present conversations with the Methodists as an example of such negotiations. When a reporter asked if Bishop Lichtenberger's view in favor of unity was generally shared by Episcopalians, the Presiding Bishop said, "Yes — but different people have differing convictions on the ways of reaching unity."

The questioning shifted to the Church in national and world affairs. Bishop



Shields - RNS

Bishop Lichtenberger's installation:* After a blare of trumpets, a quiet declaration.

Lichtenberger said he felt that the Church must sometimes speak out on such issues, but that usually it was best for individual Christians to speak out on the issues as Christians. He pointed out that he, himself, really spoke mainly as an individual, since he could speak for no diocese.

Asked if he was a Republican or Democrat, he said he was neither. But, he added, he had never voted for a Republican president.

On the question of his views on the moral and religious issues in the school segregation crisis, he startled reporters with a broadly inclusive extension of the issue, saying, "We should move as quickly and quietly as possible toward a *fully integrated society*." Asked what he meant by "quietly," he said he meant that we should move as quickly as local circum-

stances allow. When a reporter asked if he really meant to say a "fully integrated society," he said that he did.

He said that the Church should be among the leaders in the effort for integration and that it has the special function to help keep open lines of communication between all men and to provide the atmosphere (so often lacking today) in which people can talk to each other.

He said he could not judge the wisdom of using federal troops to enforce integration, but that he thought he favored

*Point in service shown involves reading of certificates of election. At left the Rev. Alexander M. Rodger, secretary, House of Bishops, hands certificate to Bishop Sherrill, as Canon Wedel and Dr. Barnes watch. Bishop Lichtenberger stands behind crucifers at head of steps, with his chaplain, the Rev. W. Murray Kenney, at his left. Bishop Dun of Washington stands at left under lectern with Bishop Goodwin of Virginia.

the Title III addition to federal civil rights legislation which would permit the use of injunctions in civil rights cases.

On foreign affairs, he was asked if he felt America's international relations were in some ways poor. In reply, he snapped out, "I think that is obvious." Asked why this is true he said that it was partly the result of our great strength and the fear of many that we might misuse it, and partly the fact that, though many people throughout the world greatly admire American ideals, they do not always see these ideals expressed in U.S. foreign policy. He does not favor the U.S. giving up nuclear weapons.

On matters closer to the internal life of the Church, he advocated seating women deputies in General Convention but said, with a grin, that we would "have to wait awhile" before there were women clergy.

He said he felt the petition to the House of Bishops in which 4500 laymen asked for action against alleged heretical statements by some clergy was "not the way to deal with this problem." The issues in question, he said, were ones on which there are differences of interpretation of the Articles of Faith. When a LIVING CHURCH reporter asked if he would favor reissuing the 1923 statement of the House of Bishops on loyalty to the faith, he said, "No. A statement on the problem issued in 1959 would be different from one issued in 1923. I would prefer a fresh statement on the issue phrased in contemporary terms."

On the current "religious revival," he was cautious in assessing its significance

Favorite Sermons

An article on the subject of favorite sermons of Churchpeople by Lee H. Bristol, Jr., scheduled for this week has been postponed to a later issue.

and depth. "In some ways," he said, "it seems to be a phenomenon of the times, the 'thing to do.' Certainly it presents the Church with an opportunity. It would be a mistake to write it off as unimportant, and if it is superficial, it is up to us to deepen it."

On differences within the Church, Bishop Lichtenberger defined himself as a "central Churchman," saying that he, in some ways, felt at home with both the Catholics and Protestants of the Church, and in some ways felt strange with each group.

It was in this area that the bishop made the only reversal of statement in mid-stream that occurred in the whole conference. He was asked, "Is there room for both Protestants and Catholics in the

Church?" He replied, "Yes, but there are some extremists in both groups who ought — no, I had better not say that — there are some on both sides who are uncomfortable in the Episcopal Church."

INSTALLATION

The New Leader

by BILL ANDREWS

Power and majesty of the Catholic Church of Christ were symbolized in the setting and ritual of the great service of installation for the new Presiding Bishop in Washington Cathedral, January 4.

There were other symbols of the strength and weaknesses of American life and the Church which serves America — symbols of unity and diversity, constructiveness and incompleteness, the peace of God and the intrusiveness of the world.

Three thousand people packed the nave, the transepts, the side aisles, chapels, and the choir of the unfinished cathedral — a great mass of dignitaries and little people, old ladies and military men, clergy and vestrymen.

Several hundred marched in the procession behind the cross of Christ and the flags of the United States, the Church and the overseas missionary districts.

The procession was itself a symbol. The crucifers and their escorting torchbearers who led each section of the procession formed teams composed in most cases of both white and Negro youth. The majority of the choir members were small boys, and other boys bore with self-conscious pride the missionary banners.

Here were the Missouri and Washington clergy in their separate processions. Marching as a group were the National Council members and a goodly number of the Council staff. In these groups, women were numerous.

The educators were in procession — seminary deans, representatives of the cathedral schools — their bright academic hoods lending color to processions dominated by clerical black and white.

The other Churches were in procession — bishops and priests and metropolitans of numerous eastern Churches, in their varying vestments, some of them strikingly colorful.

With them were the Protestants — Presbyterians, Methodists, Lutherans, representing such organizations as the National Council of Churches and the World Council of Churches.

After some 20 minutes of marching to the sound of psalms sung to modern musical settings, there was a pause and an expectant wait, ended with a blare of trumpets from the choir gallery as the procession of the new Presiding Bishop reached the door of the temporary west wall of the cathedral. As Psalm 150 was sung, the active participants in the ritual came down the center aisle to stop at the foot of the steps leading to the choir.

Here the first act of ritual was per-

formed — the reading by retired Presiding Bishop Sherrill and by Canon Theodore O. Wedel of the certificates of election and confirmation of Bishop Lichtenberger by the House of Bishops and House of Deputies.

[Sidelight: a disconnected microphone cord kept from the ears of most of the congregation a slip of the tongue in which Canon Wedel read the signatures on the House of Deputies certificate as "C. Rankin Barnes, secretary of the House of Bishops and Theodore O. Wedel, president of the House of Bishops."]

Having been duly certificated, the new Presiding Bishop and his procession moved to seats in the Choir, the junior senator from Missouri, the Hon. Stuart Symington, read from the lectern Isaiah 6: 1-8 and Romans 12: 1-5.

After the saying of the Apostles' Creed, Bishop Sherrill led the congregation in a special litany and the Lord's Prayer.

Then the Presiding Bishop's procession moved to the foot of the altar steps where they knelt, and Bishop Lichtenberger offered a prayer beginning with the words of the Centurion in the Gospel narrative: "Lord, I am not worthy that thou shouldst come under my roof. . . ."

The Rev. John Wallace Suter, custodian of the Prayer Book, next took the Prayer Book from the altar and delivered it to the Very Rev. Francis B. Sayre, Jr., dean of the cathedral. He in turn handed it to Bishop Lichtenberger and called upon him to take his oath of office.

To the thousands in the cathedral, loud speakers carried the quietly spoken words, "I, Arthur, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be installed, do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine law. So help me God and the contents of this Book."

Then, under the glare of television floodlights and to the hum of motion picture cameras, Bishop Sherrill and Canon Wedel escorted Bishop Lichtenberger to the towering oak throne on the Gospel side of the choir, and seated there the slight, silver-haired son of an Oshkosh grocer, the grandson of an Alsatian immigrant who had come to Wisconsin by ox cart.

Bishop Sherrill announced: "I, Henry Knox, do Induct and Install you, Right Reverend Father in God, Arthur, into the office of Presiding Bishop, with all its rights, dignities, honors, and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth forevermore."

The choir lifted their voices in a modern setting of the *Te Deum* as the new Presiding Bishop occupied briefly the official seat of his office — a seat which he is

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INTERNATIONAL

CHINA

"Patriotic Gifts" for Pummeling

Probably the hardest, most crippling blows ever inflicted upon Christianity by Communists have apparently succeeded in pummeling all non-Roman Christianity in Red China into a single, misshapen body, according to reports received by the China Committee of the National Council of Churches. The Chung Hua Sheng Kung Hui (the Anglican — literally, "the Holy Catholic" — Church in China) has suffered along with the rest.

Dr. Wallace C. Merwin, executive secretary of NCC's Far Eastern Office, told THE LIVING CHURCH:

"(1) The merger of all the Protestant or non-Roman Catholic Churches is complete. There will be, when the process is complete, no separate or distinctive denominational organizations, forms of worship or confessions.

"(2) All particular or special beliefs or practices must be given up; i.e., these are not to be insisted upon nor preserved in the corporate worship of merged congregations, though they may be held as individual beliefs.

Pressure

"(3) There is no mention whatever of any protest against this process; particularly of any Sheng Kung Hui emphasis on such matters as apostolic succession. This indicates that complete conformity has been achieved and that a high degree of pressure has been exerted to bring this about.

"(4) Presiding Bishop Robin Chen has figured prominently in discussions and procedures related to this development.

"(5) We do not know in most cases the details of the merged Churches; e.g., in Peking we read that 65 churches are to be merged into four, one each in the north, south, east, and west sections of the city. As a former missionary who lived some years in Peking, my guess would be that the Church in the south would be the old Sheng Kung Hui Church where Bishop Timothy Lin has his headquarters. Everywhere that details are given [in several editions of *Tien Fang* just received by the NCC], however, Anglican Churches are included in the local mergers with such diverse groups as Seventh-day Adventists, the Old China Inland Mission Churches, such indigenous Chinese Churches as the Little Flock and the True Jesus Church, as well as the standard brands of Protestantism."

The measures are being carried out by the Three-Self Patriotic Movement Committee of Chinese church leaders, the only "Protestant" agency in the country officially recognized by the Peking government.

"By leaving the churches little choice except to join the Three-Self Patriotic Movement Committee," Dr. Wallace C. Merwin said, "the Chinese authorities are succeeding in maintaining closer controls over the churches and their members,

They have already acquired Protestant schools, hospitals and other institutions as 'patriotic gifts.'" "As a result," he pointed out, "it is not so much a persecuted Church as it is a captive Church."

"The fact that these reports are delayed and roundabout," he continued, "is an example of the difficulty in getting news out of mainland China." U.S. newsmen are prevented by the State Department from gathering news directly. In addition, Dr. Merwin cited Chinese restrictions preventing news from getting out as another factor making it impossible for American Churches to have any contact with their brethren in China.

During the first six months of 1958, he said, church workers underwent an inten-



RNS
A Chinese "interdenominational" church.* "The merger of all non-Roman Churches is complete."

sive course in "education for socialism" as part of a general "thought-rectification" campaign. Many "rightists" in the churches were exposed and a considerable number arrested. Among the many who refused to cooperate, Dr. Merwin cited a woman, the former president of a Christian college in South China, who is now scrubbing floors in that institution.

Congregations are constantly urged to carry out self-reform and to take an active part in China's "giant leap forward," Dr. Merwin continued. By holding joint services in a single building, he said, the funds of the other churches are "dedicated" to socialist construction.

Sources of this information include personal letters, the New China News Agency, and China's only nationally distributed Protestant bi-weekly, "Tien-Feng." The data have been compiled by Dr. Frank W. Price, director of the Missionary Research Library, New York City.

Recalling that Christian churches have

*RNS notes that periodicals in China have printed photos like this in an attempt to induce belief that there is freedom of religion behind the Bamboo Curtain.

been under strict surveillance from the start of Communist control, Dr. Merwin stated that these latest actions are the first attempt to break denominational authority and bring all churches into a controlled ecclesiastical system.

"It is also the first time," he concluded, "that Protestant congregations have had to surrender their properties and funds on such a large scale."

Roman Catholics in China also are being fitted into a Communist mold. Vatican sources reported [L.C., January 11] that 18 or 19 "unlawful consecrations" of bishops have taken place, and that although these bishops are validly consecrated they are guilty of sacrilege in assuming episcopal authority without the sanction of the Holy See. What is called the new "Chinese National Catholic Church" is reported to be an attempt to separate Chinese Roman Catholics from the rest of the Church.

Editor's Note: Authoritative sources recommend that it is not advisable to try to write or otherwise communicate with bishops, other clergy, or laypeople in China, the reason being the possible harm that may come to the recipients.

MISSIONARIES

Tension and Harmony

Presiding Bishop Lichtenberger was elected honorary president of the Overseas Missionary Society at the O.M.S. annual meeting in St. Alban's parish hall, Washington, D. C., on January 13. The Rev. William F. Creighton of Bethesda, Md., was elected president to succeed the Rev. Canon Theodore O. Wedel, who declined to stand for reelection.

The society met in a time when severe tensions were acknowledged to exist between the society and the leadership of the Overseas Department of National Council.

Both in the annual meeting and in a board of managers meeting, discussion indicated widespread dissatisfaction with aspects of the present program, and also a determination on the part of many members of the society to avoid a partisan and divisive quarrel with the National Council's missionary leadership.

A meeting scheduled for early February will bring together in face-to-face talk a group of representatives of the society, the Presiding Bishop, and Bishop Bentley, head of the Overseas Department.

Other topics under consideration included:

- ✓ A venture into more popular missionary journalism than the present *Overseas Mission Review* represents. No action was taken.
- ✓ A replacement for resigning *Review* editor William A. Clebsch. Action was referred to the society's leadership.
- ✓ Hopes for expanding services, such as fellowships for overseas missionary work and

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NOT EVEN THAT GOOD: *Time* Magazine pointed out (January 19) that the Christian and Missionary Alliance, with 88,000 members, has 822 missionaries abroad, "or twice the number supported by the Protestant Episcopal Church (membership in the U.S.: 3,034,851)." Actually, the Episcopal Church has only from 360 to 370 missionaries overseas, *including missionaries' wives.*



SEPARATION OF STATE AND SAINT: POAU's latest crusade in what it calls the battle for separation of Church and state is an effort to block campaign to acknowledge St. Maurice as patron Saint of the infantry in the U.S. Army. Col. Franklin R. Sibert, Churchman and commander of a training regiment, has endorsed St. Maurice as patron. St. Maurice, like Col. Sibert, was an infantry officer. He was martyred in the 3d century for refusing worship to Roman gods.



FOREIGN CORRESPONDENT: A Churchman, Richard K. O'Connor of the Bronx, has been appointed official foreign correspondent of the *Christian Register*, official organ of the Philippine Independent Church. A letter from the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of that Church, says that Mr. O'Connor will "represent our magazine in the United States of America and will forward all (Anglican, Polish National, Old Catholics, etc.) news to our editor as a service to our Church." In communicating this announcement to *THE LIVING CHURCH* Mr. O'Connor, who notes that his diocesan affiliation is with Louisiana, gives P.O. Box 262, Bronx, N. Y., as his address. The Philippine Independent Church derived its episcopate from the Anglican Communion [see also p. 19 of this issue].



MACHINE-GUNNED MISSION: Cuba correspondent, the Ven. R. Gonzalez Agüeros, reports that the mission in Santa Clara, one of the cities worst hit by the revolution, was machine-gunned and the furniture damaged. "Our missionary in this city lodged in his house a large number of rebel forces that were unable to find a place to eat and sleep." We hope to get in touch with all of our workers soon. There is still trouble in Havana, and there was a great deal of shooting going on last night (January 7). But normality is being established gradually. Everybody is going back to work. On Sunday, we are going to Cardenas, about 115 miles away, to consecrate a new church."

Canon Gonzales, who is a distinguished Cuban Churchman, sent the above report before the new government's large scale executions were in full swing. He exercised the resourcefulness of a veteran

newspaperman in getting an earlier eyewitness report to *THE LIVING CHURCH* [see story, January 18]. "As the post office department had been totally disrupted," he says, "we were without mail service. I went to the airport and gave the envelope to an unknown American who was taking a plane for New York. I also gave him a quarter for stamps, and asked him to mail the envelope as soon as he got to New York."



BONANZA SLICE: The Corporation for the Relief of Poor and Distressed Presbyterian Ministers and for the Poor and Distressed Widows and Children of Presbyterian Ministers was chartered in 1759. Now 200 years old, and with its name shortened to the Presbyterian Ministers Fund, it has about \$200,000,000 of insurance in force and 60,000 members throughout the world representing more than 30 Churches, including the Episcopal. A 200th birthday present: each policy holder gets a slice of a bicentennial bonanza by receiving half the regular annual dividend in addition to the usual dividend.



EPISCOPALIANS IN CONGRESS: Episcopalians rank fifth in a breakdown of religious affiliation in the new Congress, according to a survey made by the Southern Baptist Convention. Methodists have the largest representation, with 90 members; Roman Catholics run second, with 79; Baptists third, with 62; Presbyterians fourth, with 56; and Episcopalians a close fifth, with 51. Methodists top the list in both houses, too, while Episcopalians move to fourth place in the Senate. Of the nine members of the Supreme Court, there are three Presbyterians, one Jew, one Roman Catholic, one Methodist, and one Episcopalian, who is Potter Stewart. The report said that 79 Congressmen reported no religious affiliation.



AIR CRASH VICTIMS: Among the passengers killed in the crash of a Lufthansa airliner in Rio de Janeiro were Count and Countess Jaroslav Kottulinsky, son-in-law and daughter of Princess Ileana of Romania. The Princess, who is a Romanian Orthodox and lives in Massachusetts, has for years been highly interested in the Episcopal Church.



BISHOP BERGGRAV: Bishop Eivind Berggrav, 74, former primate of the State Lutheran Church in Norway, died January 14. He was a former president of the World Council of Churches, and had been a symbol of the resistance of the Church against the German occupation of Norway during World War II. He wrote *Man and State* while in solitary confinement during the war.

LAYPEOPLE

Church Work for Working Women

by the Rev. GEORGE L. GRAMBS

The changing status of American women, one-third of whom are now employed, was discussed in constructive and realistic terms at a Conference on Employed Women and the Church, at the Cathedral House, Newark, N. J. Almost one hundred women, representing parishes from all parts of the diocese of Newark attended.

Mrs. Theodore O. Wedel, retiring president of the United Church Women and wife of the warden of Washington's College of Preachers, discussed the drastic sociological changes in the American woman's way of life. She pointed out that, if present trends continue, "within a few years many parishes will find that 75% of their women are employed."

After Mrs. Wedel's preliminary presentation of her theme, those present broke up briefly into small discussion groups. Their reports indicated that "the business woman feels excluded from Church affairs, because most women's activities take place when it is impossible for her to participate. Then she feels 'guilty' at having no time for Church work."

Some other interesting findings were:

Because the daily work of many business women is highly impersonal, they feel the need of warm personal relationships in their Church. Working mothers need an opportunity to attend meetings related to the Christian nurture of their children.

The employed Churchwoman feels she should have a part in program and policy-making in her parish.

Continuing her talk, Mrs. Wedel asked, "Isn't it time to create new conceptions of Church work relevant to the activities and skills of today's women? The basic pattern of organized women's work is still geared to the homemaking skills of the housewife of a century ago."

In conclusion, she urged, "As one family in Christ, let us accept each other and this new situation; let us remember that employed women may have a special opportunity for Christian witness, since they meet and work with many outside the Church, and that this witness is surely 'Church work' of a high order."

After dinner, the audience again broke up into groups to discuss possible solutions both for the individual parishes and the diocese.

Suggestions offered included:

Survey the women of each parish; find who is employed, doing what, and when, and where.

Offer opportunities to study the Bible and the teachings of the Church, since lack of knowledge often prevents effective Christian witness. Small study groups in these subjects

would help to counteract the impersonality of the business world. Hold policy-making meetings when those employed could attend. Introduce programs similar in content to the diocesan conference into both day and evening parish groups.

Re-think hours of church services, as well as parish and diocesan meetings, perhaps including services at odd hours for those who work at night.

The program ended with a summing-up by its leader, who stressed the need for understanding between women of the Church. Homemakers, who are tied to the home by small children, and faithful volunteer workers also have problems, she reminded hearers.

E. O. Dodge In Hospital

Edgar O. Dodge, well known to the clergy as public relations representative of the Morehouse-Gorham Company, was admitted to United Hospital, Port Chester, N. Y., January 9, with what was at first believed to be a heart attack.

Examination showed that he was suffering lung congestion as the result of a virus infection. His condition is good, and with continued improvement he is expected to be out of the hospital shortly.

Mr. Dodge served for a number of years as advertising manager of THE LIVING CHURCH.

GFS

First, Tenting

The Girls' Friendly Society in the diocese of Michigan is planning a new camp site.

Michigan's GFS is proud that it has sufficient funds to buy and build a new camp site on its own. The group also plans to offer its camp for diocesan use as a year-round conference center.

The Society's 55-year-old Holiday House was sold in November. All proceeds from the sale will be returned to the new camp site which consists of 284 wooded, hilly acres four miles from Lapeer, Mich. The site is situated on a private lake (which has not as yet been named) about 65 miles from Detroit. The land was purchased in October.

Tent camping on the new site will probably come first, while GFS members become familiar with the physical aspects of the property and decide upon the best location for future buildings.

Plans eventually call for a dining hall, smaller sleeping units, chapel, and a lodge for winter sports.

COMMUNICATIONS

First "ECI" Off the Press

The first issue of *Episcopal Church Illustrated*, American version of England's popular monthly, *Church Illustrated*, is off the press.

A statement of purpose, on the second

of 24 white, purple, and black photo-offset pages, says: "Each month this magazine will carry many of the articles, photos, and features direct from the English edition, especially those focusing attention on the world mission of the Anglican communion, and serving to strengthen the bonds of unity between us. The life and work of our Episcopal Church, as a part of this world-wide Anglican Communion, will be featured."

Features in the first (February) issue include a lavishly illustrated article on Holy Cross monks; an extract (on death) from *The Gentle Step* by Brian Hession, a look back at Lambeth by Dewi Morgan, a picture-story on the new chapel at St. Paul's Cathedral, London, dedicated to the memory of American armed forces, and an article on the first American bishop. Walt Disney characters turn up in a report on the work of the Rev. James K. Friedrich and his visual education program in Hollywood.

Both editions of *Church Illustrated* maintain "a vigorous independence," while asking for the prayers and blessings of bishops and clergy.

Patrons listed are the American Presiding Bishop, the Primus of the Scottish Episcopal Church, and the Archbishops of Canterbury, York, Wales, and Dublin.

"ECI" is published and printed in the U.S. by the Anglican Press "with the close coöperation of Church Illustrated, Ltd." Editor and founder of the English *Church Illustrated* is the Rev. Peter Harvey. American editor is the Rev. S. H. Lindsay.

Episcopal Church Illustrated leaves its back page blank with the suggestion that parishes use it for advertising to help pay for bundles. Single copies cost 25 cents, with a 20% discount on bundle orders for 100 or more copies.

SCIENCE

Divine Foolishness

by GERTRUDE ORR

Science as the ally and not any enemy of Christian belief and faith in God was proclaimed from numerous pulpits of the nation's capital on December 28 as the annual Convention of the American Association for the Advancement of Science opened a five day session.

Five hundred scientists and some thousand friends and Church people gathered at the Washington Cathedral to hear Dr. Paul Tillich, the Harvard University Professor, urge, "In Thinking, Be Mature." He warned that "there is a basic impediment to the secular mind becoming mature. It turns away from the divine foolishness in the ground of its wisdom, and this makes its wisdom, however successful in conquering the world, humanly foolish." He told the scientists that Paul's admonition, given in I Corinthians 2, 6-11, is said to the great scholar as urgently as to the primitive member of a congrega-



Four bishops' sons are enrolled at the same time at the Church Divinity School of the Pacific. They were photographed while watching construction of a new \$460,000 library-academic building. They are, from left, Charles Carman, son of the Bishop of Oregon, Lane W. Barton, Jr., son of the Bishop of Eastern Oregon, George H. Quarterman, Jr., whose father is Bishop of the new diocese of Northwest Texas, and Bruce Kennedy, whose father is Bishop of Honolulu.

tion. "For one is not mature if one is a perfect brain, and one is not even mature if one is a creative mind. There is no maturity where the awareness of the divine foolishness is lacking."

At the National Presbyterian Church, Dr. Edward L. R. Elson based his sermon on the conviction that faith in God is both pre-scientific and post-scientific. And at the Catholic Cathedral of St. Matthew the Rev. William J. McDonald, rector of the Catholic University of America, preaching on "Ideals and Idols in Scientific Progress," reminded the scientists that though scientific knowledge will increase immeasurably, it always will open new vistas of the unknown, leading to God. The Washington Ethical Society had a special service, too, addressed by John A. Waring, a research consultant, who declared that the "laws of nature and nature's God cannot be violated or tyrannized with." He pointed out that the scientist does not make the laws of physics, chemistry, biology, and electricity — he merely discovers them. "There are laws that no one can evade or get around, violate or infringe upon, break, disobey with graft or delinquency. These are the Laws of Nature and Nature's God that the Declaration of Independence speaks of in its first paragraph."

It was an unique opening for this gathering of nationally famous scientists. In previous years there has been a special mass said in the Roman Cathedral where the association met but this is the first time there has been such interdenominational recognition and attention given to the gathering.



Shields - RNS

The focus was on the continuing life of the Church. (Cut is of recessional at installation.)

The Pattern and Substance of the Christian Life

By the Most Rev. Arthur Lichtenberger

Text of a sermon preached at his installation as
Presiding Bishop of the Episcopal Church

An occasion like this in the life of the Church is a moment of thanksgiving and hope. It is a time for remembrance and expectation. This double response to God's mercy and demand is always centered for us in the present moment, in the opportunities and tasks that immediately confront us, in our situation as it is now. This is what we say repeatedly in the General Thanksgiving, "Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all

men . . . And, we beseech thee, give us that due sense of all Thy mercies . . . that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service." A due sense of God's mercies; the offering of ourselves to His service, this is the pattern and the substance of the Christian life.

So first of all we give thanks to God that He has brought us here today. We think of God's goodness to us in our own lives, of His gift of the Church and what it has meant to us to be members of Christ's Body. We give thanks for our

*What does it mean
to obey God now
in this*

own Church, for all who have served and loved her and who have made this day possible for us. In particular now we give thanks to God for the ministry of Henry Knox Sherrill as our Presiding Bishop these past 12 years, for his vision, his courage, his utter devotion to the work he was given to do.

This time of transition, of the induction of a new Presiding Bishop into his office, is not of great significance in itself. Or to put it more precisely, the focus of attention now is not the person of the Presiding Bishop, whoever he may happen to be, but the continuing life of the Church. I do want to say, however, now that I have been given this responsibility, how grateful I am for the encouragement and support of so many friends. This encouragement and support and the strength that comes from your prayers will sustain me.

But, as I have said, it is the continuing life of the Church that gives this service of installation its significance and its meaning. And we see clearly, particularly at a time of transition such as this, that whatever God calls His Church to do, however impossible of accomplishment the tasks before us may seem to be, we are to face this call neither with confidence in our own strength or with fear because of our own weakness, but rather, remembering what great things God has done for us already, we believe that He has better things for us in store.

In St. John's Gospel, in the 15th chapter, there are some words of our Lord which say this concisely. "You did not choose Me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." These words are spoken to each one of us, and to us all together in the Church. We have been chosen, we have been appointed, we are to bear fruit, and our fruit is to last.

But do you see the point, the whole point here and everywhere in the New Testament? That the initiative rests with God and not with us? Whatever we do is all response. "Herein is love, not that we loved God, but that He loved us." It is true that responsibility is laid upon us in the Church. We have been chosen, and appointed, and we are to bear fruit. But it is God who has chosen us, it is God who has appointed us, it is the fruit of God's Spirit that will be produced in us. And this is the deepest root of our thankfulness. For where would we be

gry, fearful world?

and how would we feel, if having been chosen and appointed, we were left to our own devices?

So our hope and expectation, as we look at what we must do now and in the days ahead, come out of the very nature of our gratitude to God. St. Augustine has expressed it. "It is not that we keep His commandments and that then He loves us, but that He loves us and then we keep His commandments." Without His love God's commandments are impossible; with His love they are still beyond us, but our striving is no longer losing. In the assurance and confidence of God's love there is, as T. S. Eliot has said, for us "only the trying. The rest is not our business." This is to live in faith and leave the issue to God's wisdom.

Well what then of the trying, what of the effort required of us that we may bear fruit? I speak now of the responsibilities that are before us as a Church at work in this country and in lands overseas. The opportunities are so great and all that we have now to meet these opportunities seems so inadequate. How can we do what needs to be done? This is the question we usually ask, but surely it is the wrong question. A bishop in an overseas missionary diocese tells how he visited a village for the baptism of the first group of converts. The new Christians were ragged, illiterate, slow to respond. "One of those waves of unbelief comes over me," he said. "What shall we ever make of them? Then at once I am ashamed. Who are those keen eager young men moving quietly among them? They are from the same village. A year ago they were as unpromising as these. The question what can we make of them is the question of an unbeliever; the proper question is what can the Holy Spirit make of them." And that is the proper question for us as we face our responsibilities. Not, how can we possibly do what needs to be done? But what can the Holy Spirit do through us when we are broken and open and humble enough for His action? The answer is: He can make us witnesses to Christ, He can bring forth fruit in us, fruit that will abide.

This is our deepest need, to believe this and to live by this. All our programs, all our plans without this are what Carlyle called "quaint galvanic sprawlings," and many people quickly see them for what they are: mere schemes and devices. I do not want to be misunderstood. Plans and programs and united effort are good

and necessary. In our parishes and dioceses, in National Council and General Convention we must be familiar with both our resources and the opportunities before the Church and then work to develop our resources and make them available. This is not the time or the place to speak of this in any detail, but this is a necessary part of our effort; this is to clear the way so that we do not through ignorance and unreadiness hinder the work of the Holy Spirit. Yet whatever we do, we know that the fruit which we are to bear is primarily God's work, it is ours only as He works through us. So if we let the invigorating wind of the Spirit refresh and empower us, then we will think, we will decide, we will act. It is for this that we have been chosen, appointed.

There are two words which have been in my mind constantly these past few months as I have been thinking about the task of the Church in our day. All that we were concerned with at the Lambeth Conference centered also I think in these two words; they are essential to the very nature of the Church.

The first word is mission. The Church has a mission, it is the mission, it is sent to serve God in the world. This is the only work it has: to be the channel through which God makes Himself known, to be the obedient servant of God. But what does it mean for the Church to obey God now in this present world, this angry world, this world so afraid, heading apparently toward self-destruction? The answer can be found only in the midst of the actual circumstances in which we live. The answer can be found only by a repentant Church, a Church always aware that it stands under God's judgment, that it is a means not an end, a Church always in expectation of a renewed life. But we must know how to read the signs of renewal. For example. All over the Church we are building many new churches and parish houses and establishing new missions. Is this a sign that we are bearing fruit that abides? It may be. But this kind of activity in itself is not renewal. We cannot be content with this and say, here is sufficient proof of our obedience. A good many years ago during an earlier building boom one of the great denominations of our country was building a new church a day. Then when Robert Ingersoll said in a public lecture that "the churches were dying out all over the land," a telegram was sent to him by a leader of that Church saying, "We'll make it two a day." If a serious critic of the Church says that the Church has little relevance to the daily life of its members the answer cannot be: then double the number of communicants. How true it is that "there is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at which its mission of transforming the world is being fulfilled. The only

real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

This is the mission on which the Church is sent and it carries us into every part of the world and into the whole of life. This means that the Church comes to man not in his extremity at the point where all else fails. The Church stands not on the outskirts but in the center of the town. We do not live in a world of worship and piety apart from the world we encounter in office or factory, at home or on the street. The gospel speaks to the totality of life; all that we do individually or together stands under the judgment of God and all our ways are to be conformed to His will. We can establish many new missions, we can baptize and confirm large numbers of people, we can have standing room only at our services, but unless we know that we are in the Church in order that we may praise and serve God in the world and that it is this effort which constitutes obedience, then what we are doing is woefully inadequate. This is to lock ourselves in, this is to make the Church irrelevant. The encounter of the Church with the whole man and with the whole of life brings perplexities and uncertainty and suffering, but this is also the way of joy, for to obey God is to enter into an exciting adventure. So we work for the transformation of the world knowing quite well we can never accomplish it. But we make our decisions — that is live our faith — in the conviction that the world into which God has entered with His redeeming power will in His own time be transformed, and the kingdom of this world will become the kingdom of our Lord and of His Christ.

The mission of the Church. The other word is unity. Whatever may be our convictions about the right approaches to unity, all of us surely pray that the Church may be visibly one. There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all. The Church is one in Christ Jesus. Over 20 years ago in Edinburgh at the Second Conference on Faith and Order this essential unity was affirmed. "We are one," those Christians said, "in faith in our Lord Jesus Christ, the incarnate Word of God. This unity does not consist in the agreement of our minds or in the consent of our wills, it is founded in Jesus Christ Himself." This is the unity God has given us. But we have broken that unity, and how greatly our witness is weakened because we are divided. How hard it is for a divided Church to bear witness of the one Lord to a divided world.

Here again our part is to clear the way so that God may lead us into that unity which belongs to the Church of Christ. I believe we are finding our way, by God's grace, into a deeper unity within our own communion. We are coming to understand more clearly what it means to

Continued on page 20



For girls who belong to the G-3s: Life has more choices than pretzels.

salted— or unsalted?

the story of the G-3s, by Mona Hull*

It was blond, 16-year-old Judith who said it, as she sat at a conference table with clergy and laymen at a recent church convention:

"You talk about choices all the time," she commented. . . "Some of us in high school feel that all the choice you grown-ups offer us, in the church or out, is whether we want our pretzels salted or unsalted. . . ."

"You hardly ever give us the chance to be honestly useful."

Judy spoke from the heart, but she spoke theologically, too. When you offer yourself to God, "a reasonable, holy, and living sacrifice," and you *mean* this offer, there has to be a time and a place where you can make good on this offer, whether you are 16, or 60.

G-3 is a new program for the 15 to 21-year-old girl who wants to make real her offer within the Christian living of the Church. It is a part of the "discovery opportunities" for senior girls of the Girls' Friendly Society, but *any* girl whether she is a GFS member or not, may make her commitment, and be a G-3.

There is no imposing formal organization, no dues, no hierarchy of leaders, no lengthy screening process for members. G-3s are simply the service group within the senior age bracket of the GFS who agree to serve the Church for a period of three years, through the GFS or any program in their parishes if GFS does not exist there. During this three years, they find that life has more choices than pretzels, salted or unsalted!

Rosemary is a senior in high school this year. She's a busy gal, with pressures pretty high in all areas of her life. But she travels five miles each week to a senior girls' meeting in another parish, and two miles in the other direction on another day to be an assistant leader of the junior GFS branch in her own church. She's a G-3.

It's Gale's first year at State University, and she's even busier than Rosemary, with a new involvement in campus life. But she has started a new junior branch of

*Mrs. Gordon F. Hull, Jr. serves on the national staff of the GFS as program advisor and editor.

the altar guild in a nearby rural parish which had no week-day programs at all. She's a G-3.

At 15, Rebecca had never been out of the suburbs of New England. Last summer, at 16, she went to Farmington, N. M., to the San Juan Indian Hospital and Mission, to work on the mission staff under the GFS Summer Opportunities Program. One of the reasons why she was ready for this at a young age was her year's experience in leadership in the G-3 program.

A special talent for conference leadership had always been one of Barbara's gifts. For her G-3 service, she planned and led a senior girls' conference in her diocese, called, "What Shall I Do With My Life?" What the seniors really talked about was: "What *am* I doing with my life as I baby-sit, study, date, and live in my parish. What does it mean to be a G-3?"

G-3s are new — just 5 years old. Every year their number grows; about 200 girls all over the country are G-3s and 100 more have been "graduated," after three years, to young adult Church leadership. These last hundred are now Canterbury leaders, graduate students in teaching, nursing, and social work, housewives, mothers and world travelers. They made one choice in G-3s, and things started happening from there on in.

Getting to be a G-3 is simple — deliberately so. Girls make application by signing a small commitment card which says:

"I promise to serve the Church through the GFS as a G-3 for a period of three years. During this time, I will strive to give of my time and effort where needed in my parish, diocese, province, and world.

"I will make an earnest effort, with God's help, to worship God every Sunday in His Church, to pray daily, to set aside time for devotional reading, and to give a definite portion of time and money to the life and work of the whole Church."

Under the guidance of her rector, and a key Churchwoman of her diocese, the G-3 chooses her area of service, and reports to the national GFS office. Thus her real need to be useful is brought back to her own local parish, and here she uses

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her life wherever and whenever she can.

One G-3 has recently written the national GFS to say:

"This summer it has come into sharp focus that the GFS has been God's tool in my life. Through the GFS I have been on a student-exchange program in England; I have served on a Summer Opportunities Program in New York City; I have learned what is involved in trying to be Christian in this year of our Lord and it all adds up to something great in my experience. I recommend G-3 to all girls of the Church."

Spiritual Leadership

The sermon preached by the Presiding Bishop at his installation (see text on page 12) is an inspired and an inspiring document. It reinforces the conviction of Churchmen that General Convention was responsive to the will of the Holy Spirit when it chose Arthur Lichtenberger as primate of the Church.

This sermon sounds like the inaugural address of a spiritual leader. It is long on the discussion of man's relationship with God; it is short on the specifics of ecclesiastical policy and social statesmanship.

Inevitably, Bishop Lichtenberger will have to address the Church often on problems of policy and statesmanship. Inevitably his mind will often be dedicated to the solution of problems of finance and public relations, administration and strategy.

But what he seems to have said in his inaugural sermon is that *these things do not come first*.

He has chosen instead to speak to two words only — the words *mission* and *unity*.

"The Church has a mission," he says. "It is sent to serve God in the world. This is the only work it has: to be the channel through which God makes Himself known, to be the obedient servant of God."

And he says, "Unity is not something which is to be fashioned and put together by us. The Church of Christ in its essential nature is one, as Christ Himself is one. Yet here, as in our own lives, the requirement is laid upon us to become what we are."

There may be some who are disappointed in the

Presiding Bishop's failure to spell out in concrete terms the next steps to be taken in fulfilling our mission and achieving unity. We are not disappointed.

Rather we thank God for His gift to us of a leader who thinks of his job as that of an apostle interpreting the Word of God in his own times. We pray and hope that he will make such use of subordinates (and most notably the executive assistant he is authorized to appoint) that as Presiding Bishop he may remain essentially a leader in the spiritual realm.

The Episcopal Church desperately needs leaders who can free themselves from their daily burdens often to look to God in prayer, in meditation, in study, and in religious discussion, seeking the inspiration and divine guidance which alone can make the material tasks of ministry meaningful and fruitful.

It is not possible to predict how Arthur Lichtenberger will fare in the long years of labor ahead of him. But we do believe that he has begun well by turning his mind and ours to the tremendous truth of our total dependence upon God for all strength and wisdom.

We pray that he may speak often to us of such truths.

Lent and Churchwomen

We hope that the dropping of the name "Woman's Auxiliary" and its replacement with the term, "Churchwomen," will make it easier for parish guilds and women's groups to enter fully and deeply into the real meaning of Lent.

In the modern American language, "Auxiliary" has a strongly organizational, institutional sound. An auxiliary is a formally constituted body with budget and program and projects. It has by-laws and officers and umpteen committees.

Over the years, the Woman's Auxiliary of the Church has proved itself a powerful force for the accomplishment of good works. The United Thank Offerings have provided millions of dollars of desperately needed funds to support missionary work. In dioceses and parishes beyond number, Auxiliaries have been strong arms for the doing of useful work.

But the Church is something more than an agency for works. It is the fellowship of those who love their Lord and worship Him. Sometimes, and not infrequently in the case of the Woman's Auxiliary, our organized women have been "distracted with much serving" and "anxious and troubled about many things."

The women of the Episcopal Church are not an auxiliary. They are Churchwomen, entitled to the good portion which the unorganized Mary of Bethany chose and which her Lord said would "not be taken away from her."

Lent should be a time for those who are over-active, over-busy, distracted, anxious and troubled, to

A Prayer for Women's Work

Lord, we beseech Thee, to help the women of the Church be a true instrument of the Church. Guide us that our convictions may always express that the hope of the world lies in the redeeming power of Thy love. Help us to make real in our lives our love for Thee; help us express in our actions our concern for the welfare of mankind; take and use our minds, our lips and our hearts for the spread of Thy Gospel.

Keep us pure and simple in our devotion to Thee. Make us ever mindful that Thy world-wide family is one in Thy sight and Thy love, through Jesus Christ our Lord. Amen.

This prayer was written for the fall issue of the Provincial Newsletter of Churchwomen of Sewanee by Mrs. John H. Foster, Assistant Presiding Officer of the 1958 Triennial.

remember that their real calling is to be adoring lovers of Jesus.

Church discipline and tradition help, where they are seriously observed, to such remembrance.

Lent is not a time for social events and parish suppers. Lent is not a time for bazaars and wedding receptions.

Lenten abstinence, the Prayer Book tells us, is designed to be "suited to extraordinary acts and exercises of devotion." We are called to strip our lives (individual and organizational) of those unnecessary and self-gratifying things and activities which are forever keeping us from sitting (with Martha's sister Mary) at the Lord's feet and listening to His teaching.

"One thing is needful," Jesus said to Martha — and that one thing is the crying necessity of every Churchwoman and Churchman today. That one thing is the close, intimate, humble relationship of the Christian with the Christ.

Many Auxiliaries, in recent years, have progressed toward meeting this need. Bridge-playing guilds have sometimes given up bridge for study during Lent. Devotions and study certainly loom larger in the organized life of Churchwomen than that did a few years ago. Yet often the tendency has been to replace the trivial only with a somewhat more significant kind of busyness.

Before we wrote this editorial, we talked to Miss Avis Harvey, who used to be the Auxiliary's education secretary and now serves a similar role as the specialist for women's work in the adult education division of the Christian Education Department. She told us that her office does not try to push organized Churchwomen's groups into any specific type of Lenten program. As a matter of fact, she said, there has been a deliberate attempt to break with the old tradition

that every Auxiliary ought to undertake missionary projects and study every Lent.

What Churchwomen (organized or unorganized) need this Lent is more prayer, more quiet aloneness with God. Some may be helped to this by organized devotional and religious study programs. But we hesitate to urge these too strongly, for fear that a group of duty-bound Churchwomen will set their iron wills stubbornly to the task of worship and study so rigidly that they may find in this task the same distractions and anxieties produced by a first-class money-raising affair.

We're not really very worried about heightened worship activity. Hardly anybody can be hurt and almost everybody can be helped to find a closer relationship to our Lord in the worship of the Church. So the rule, "Go to Church more often" is probably a generally sound one. But we are not so sure that the same applies to other worthy parish activities. Some Churchwomen might be best advised to swear off all mid-week non-worship Church meetings. Some of them might profit more by reading a good book — notably the Best of Books.

We think that the Church would be the winner if every active Churchwoman would assign, say, 15 minutes a day during Lent to private prayer, even if it leaves her too exhausted to polish the altar brass next Sunday.

Nothing in this editorial is to be construed as an attempt to blueprint a program. It is an argument, rather, that in general terms Lent should be for Churchwomen, for laymen, and for clergy, a time not only for austerity, but for the simplification of life, so that with less cluttered, cumbered minds, we may offer to our Savior the love that is so often lost in our well-intentioned busyness.

Inside the Parish

by the Very Rev. William S. Lea

On Loving Our People

Last week we wrote that we must learn to see each other as our Lord sees us all, for only thus shall we ever begin to know what a really Christian parish is! We began by quoting from a letter which came from a friend in response to one of our pieces about "why parsons break down." Let me quote further from this very significant letter, with the author's permission.

"You wrote in a recent article about frustration because of the large number of things a parson is supposed to do. Well, I guess it is possible to get frustrated but I think it is more apt to come either through lack of system or missing the central thing.

"More and more I am convinced that all parsons, especially the young ones, need to know that the central thing in the ministry is to give their people a realization that they love them. Parsons must be accessible, must be interested in every individual, rich or poor, young or old. Their people must know that with them everyone counts one,

no more no less. Their sermons from the pulpit won't be worth the time and effort unless their lives are sermons.

"The true parson will try to make every leader in the parish organizations feel that he is right in there beside that person eager to advise and to help. He is the friend of every individual in the parish and not just a big noise up in the front of the Church.

"Perhaps many parsons are frustrated and have nervous breakdowns because they miss the one thing that gives meaning to it all. People respond so quickly and eagerly to love.

"I have seen clergy with real ability frustrated because they didn't give people the feeling that they were concerned about them as individuals. Consequently their very ability increased their own sense of helplessness. I have seen others with much less ability followed by people happily and gladly. . . .

"The parson with the big 'I am,' with no time for little people's problems, becomes a problem to himself. One of the comments made after a parish supper here was that I tried to speak to everyone. I was so surprised because I thought that every clergyman knew enough to make people feel that he was glad to see them."

I share this letter with my readers because I feel we all need to hear these words — parsons and laymen alike. The parish and its people have to demonstrate their product or no one will want it!

Missionaries

Continued from page 9

study, conferences to prepare laymen going overseas on secular jobs for missionary theology.

After completion of the regular business, Bishop Blankingship of Cuba spoke briefly on the problem of the society-department tension from the point of view of a missionary bishop. He called for harmony between the society and the Overseas Department. "My loyalty is to the Presiding Bishop, the House of Bishops, and the House of Deputies which appoint us," he said.

Bishop Blankingship told the society that the Church in Cuba had come through recent troubles with good fortune. There was no persecution of clergy and very little damage to Church property. He praised the wisdom and loyalty of the Church workers in the troubled areas. In personal conversation, he told THE LIVING CHURCH that he felt the success of the work in revolutionary areas proved the great wisdom of the policy of making the fullest use of clergy of Cuban nationality.

ROMANIA

Worst Fears Justified?

Stories that the Communist government of Romania has launched a severe onslaught on the Romanian Orthodox Church have been reaching western Europe. One report says that nearly 250 priests have been taken into custody, and that Patriarch Justinian, of Bucharest, head of the Romanian Church, is himself under house arrest.

These rumors parallel general developments within Romania since last summer, when the withdrawal of Russian troops from the country caused an intensified reign of terror and the introduction of oppressive legislation.

According to the London *Church Times*, until this year the Romanian Orthodox Church has enjoyed more freedom from state interference than any other Church behind the Iron Curtain, probably because of close relations between the Patriarch and the government. Close bonds between the Churches of Romania and England were renewed by the visit of Metropolitan Justin of Moldavia during the Lambeth Conference.

"News of fresh religious persecution," says the *Church Times*, "will confirm the worst fears about the intentions toward the Christian Churches of Communist regimes everywhere."

ENGLAND

Bishops Consecrated

Bishop Oliver Tomkins, Bristol, and Bishop Russell White, Tonbridge, were consecrated in Westminster Abbey on the Feast of the Epiphany.

AROUND THE CHURCH

The Rt. Rev. John P. Craine will be installed as bishop of Indianapolis on February 9 by Bishop Kirchhoffer, who retires as diocesan on February 8. Bishop Kirchhoffer became diocesan in 1939. Although elected coadjutor, he took over the affairs of the diocese as its chief bishop only five days after his consecration because of the death of his predecessor, Joseph Marshall Francis. Bishop Craine has had a more normal length of time to get acquainted with his see. He was consecrated in April of 1957.

First prize of \$500 from the Leonard Nelson Foundation was awarded to Mr. John W. Yolton, associate professor of philosophy at Kenyon College, for his essay on ethics entitled "Concept Analysis." The contest was for the best essay relevant to the work of Leonard Nelson or Jacob F. Fries, both philosophers. Mr. Yolton, a member of the Kenyon faculty since 1957, formerly taught at Princeton University, and holds the D. Phil degree from Oxford University.

Lasell House, conference center of the diocese of Western Massachusetts, Whitinsville, Mass., has announced its 1959 schedule of schools of prayer, quiet days, and retreats. Open to all Christians, they are conducted by Estelle C. Carver, author of *Newness of Life*, and lecturer on the Bible and personal religion, who has led similar schools of prayer in the South.

The schools will be held during January, March, April, July, August, October, November and December, at a cost of \$25.00. There will be a prayer retreat May 7 to 16, at a cost of \$55.00, and quiet days will be held in February, May, October, and December, at a cost of \$2.25.

Further information may be obtained from Lasell House, Whitinsville, Mass.

In preparation for mission study programs in Church schools, National Council is sending out materials on the new missionary district of Central America and on "parish houses for an expanding America" — the two projects chosen to receive the Church School Missionary Offering of 1959. Among the materials are a mobile and rules for a creative art contest.

The late Fannie Lee Gunther (Mrs. James A.) of Memphis, Tenn., who died November 22, left \$10,000 to the University of the South, Sewanee. She also left \$1,000 to Calvary Church, Memphis.

A contribution from a Venetian gondolier to the relief fund for disaster victims of the Our Lady of the Angels school fire in Chicago was forwarded through Mrs. Henry Ridgeley of Christ Church, Dover, Del., and the Rev. Canon Charles R. Leech of the diocese of Chicago. Mrs. Ridgeley, a former fellow-parishioner of Canon Leech's, sent him

a check for \$8.00 with the explanation that it came from a gondolier whom she had hired in Venice. The gondolier had read about the Roman Catholic school fire in Chicago, many of the victims of which were Italian-American children, and wished to help their families.

The Church in North Dakota will observe the 100th anniversary of the beginning of missionary work in the state, during 1959. Missionaries reached the Red River Valley of the north, long before North Dakota was made a state. General Chairman for the observance is the Rev. Canon Thomas J. McElligott. The convocation, which has been extended an additional day, will be held, May 19, 20, and 21, in Fargo. Special pageants, plays, preaching, and teaching missions are being prepared for local use.

At St. Edmund's, Chicago, services were held to dedicate the new Coronation Carillon tower bells, an instrument which may be played from the keyboard on the organ or without the organ, and may be heard inside and/or outside the church. It is a gift of Eula Browne Gaskill, in memory of the Rev. Henry B. Browne, who served for several years in the diocese of Chicago. Bishop Randall, retired, of Chicago, officiated at the services.

The Albany Churchman, official publication of the diocese of Albany, has replaced its former magazine format with an 8-page tabloid, beginning with the current (January) issue. The diocesan council authorized the change, along with a switch to a parish bundle mailing plan instead of a diocesan mailing to individuals. The new plan is expected to provide greater news coverage in a more popular manner, and is an economy measure. The Rev. John R. Ramsey, who is diocesan correspondent for THE LIVING CHURCH, continues as editor, along with his parish duties as rector of St. Luke's Church, Catskill, N. Y.

Trying to increase his congregation's appreciation of music, the Rev. Milton W. Good, rector of St. John's Church, Queens, L. I., has begun offering Solemn Evensong on Sunday nights, part "live," and part tape recorded. He reads Evening Prayer; the tape provides traditional Church music, sung by large choirs, and recorded by Fr. Good.

The sound system, a gift of a member of the congregation, will never, according to Fr. Good, be used at regular Sunday morning services in competition with St. John's choir. The recordings are to be used primarily to revive Evensong and to assist the choir and congregation in learning more difficult music. During the services, he controls the recordings from buttons on the lectern and altar.

BOOKS

An Ascending Scale

PRAYER IN LENT. By **The Author of "The Way."** Morehouse-Gorham, 1956. Pp. 95. Paper, \$1.25.

Seldom is it feasible to review a devotional book in the manner in which such a book should be reviewed: on the basis of actual use in saying one's prayers. This reviewer, however, is now able, on such basis, to report on *Prayer In Lent*, by The Author of *The Way*.

This book consists mainly of meditation outlines for every day in Lent except the Sundays. Three series of such outlines are provided, exhibiting something of an ascending scale of difficulty. They follow none of the classical "methods of meditation" (Ignatian, Sulpician, etc.), but do provide a balanced scheme of prayer in which the individual is called upon to do a little more than just engage in devotional reading.

Having himself used "First Series," "Second Series," and "Third Series" in 1956, 1957, and 1958 respectively, this reviewer believes that here is a book that many Churchpeople will do well to purchase, and that, having used "First Series" this Lent, they will want to go on to "Second" in 1960 and to "Third" in 1961. By that time they will have gotten their money's worth, if one may so speak of a book of this kind.

FRANCIS C. LIGHTBOURN

A GUIDE TO THE PREPARATION OF A THESIS. By **Bruce M. Metzger.** Theological Book Agency, Princeton Theological Seminary, Princeton, N. J. Pp. 24. Paper, 25 cents.

An important part of theological education lies in graduate work — work undertaken to obtain the master's or doctor's degree in some branch of theological learning.

Students now engaged in graduate work in the Church's seminaries who expect to submit theses in April or May will find many helpful suggestions, especially in regard to the format of the final draft, in *A Guide to the Preparation of a Thesis*, by Bruce M. Metzger.

This little pamphlet is well worth the 25 cents asked for it.

FRANCIS C. LIGHTBOURN

THE CREATIVE YEARS. By **Reuel M. Howe.** Pp. 239. Seabury Press. \$3.50.

This is an exciting, potent, and directly useful book in that neglected area of guidance literature, the middle years. Dr.

Howe defines the creative years as "the years between the relative completion of our preparation for life and our retirement from life."

The discussion of marriage problems after the years have woven frustrations, irritations, and dissatisfactions deep into the fabric of the relationship is magnificent description. While it would be a hideous marriage that contained all the wrongnesses he described, there are few marriages past their first decade that do not have some of them. Dr. Howe offers no pat solutions of the problems, but he does an excellent job of pointing out the possibility of revitalization of the marriage, no matter how hopeless it looks, and he points out the main lines along which solutions must be sought.

The child-raising discussions are largely limited to the problems of dealing with adolescents. There is much believable illustrative material that should well serve parents whose children are entering adolescence or who are deep in the troubles that can come in the teen years.

The discussion of working life does not fulfill the expectation aroused by the earlier chapters. While it faces real issues and genuine dilemmas, its resolution of them has a curiously flat combination of an early-1930s liberalism with some all-too-comforting rationalizations for putting your foot in the other guy's face in the battle for survival or getting ahead.

I came to the last chapter of the book with high hopes. In my recent visit to Dr. Howe's Institute of Advanced Pastoral Studies [L.C., January 11], I was deeply impressed by his dedication to the concept of the power of the Holy Spirit. But this dedication doesn't show in the chapter, "A Faith for the Middle Years." That isn't all that is wrong with the chapter. Dr. Howe says, "The reason for God's redeeming action, namely Incarnation in a person, was that He might make His appeal through persons and not through dogma or any set of propositions." Having said that, he goes on to enunciate quite dogmatically a set of propositions that leave my unscholarly mind in some doubt as to the nature of the faith he is calling us to accept. Its center seems to be that "man is but a little lower than God" (so says the RSV translation of Psalm 8, verse 5, but not so the King James Version and numerous prominent commentaries). The Incarnation is prominent among Dr. Howe's propositions, but the significance of that term is muddled by his derivation from it of the dogma, "Since His Word is incarnate, the words that we use must also be incarnate." He explains that our incarnate words are love expressed in our actions.

Most curious to me was the total omission, in several paragraphs on the Church as the redeeming community, of any reference to the Holy Spirit. For that matter, there is no reference to either the Crucifixion or the Resurrection.

This sour (and perhaps narrow-minded) critique of two chapters of the book should discourage nobody from reading it. Half a loaf is better than no bread, and it is a rare thing to find half a loaf of such high quality. Anybody who is past the age of 35 ought to buy the book and read eight of the ten chapters carefully. And anybody of that age ought to be able to read the other two chapters without permanent harm, unless they find in them a habit-forming type of theological tranquilizer.

BILL ANDREWS

A group of leading biblical scholars* began work last year on *The Concise Oxford Commentary on the Revised Standard Version of the Holy Bible*, to be published in 1962 by Oxford University Press, New York.

The volume will contain the complete text of the RSV, short introductions to each book of the Bible, a concise commentary throughout on each of the 66 books, and other features.

The general editor for the Old Testament is Herbert Gordon May of the Oberlin Graduate School of Theology, Oberlin, Ohio, and for the New Testament, Bruce M. Metzger of Princeton Theological Seminary, Princeton, N. J.

The Concise Oxford Commentary is, as its name implies, intended to be a short but comprehensive commentary to serve adult readers and Bible students rather than professional biblical scholars, although it is expected to be a helpful reference for ministers and religious educators. The commentary will explain the literary, historical, geographical, and theological aspects of the text, rather than being homiletical or devotional in character.

In Brief

THE PILGRIM'S REGRESS. By **C. S. Lewis.** Eerdmans. Pp. 199. \$3; paper, \$1.25. Lewis' well known work now available in an American edition by Eerdmans. Both regular and paper editions identical in type and pagination. Paper edition the first of a series of pocketbooks which Eerdmans has launched.

* (Old Testament): Bernard W. Anderson, Drew Theological Seminary, Madison, N. J.; Robert C. Dentan, General Theological Seminary, New York; Victor R. Gold, Pacific Lutheran Theological Seminary, Berkeley, Calif.; R. Lansing Hicks, Berkeley Divinity School, New Haven, Conn.; Arthur Jeffery, Union Theological Seminary, New York; R. B. Y. Scott, Princeton University, Princeton, N. J.; W. F. Stinespring, Duke University, Durham, N. C.; and Samuel Terrien, Union Theological Seminary, New York.

(New Testament): Sherman E. Johnson, Church School of Divinity of the Pacific, Berkeley, Calif.; John Knox, Union Theological Seminary, New York; Donald G. Miller, Union Theological Seminary, Richmond, Va.; Warren A. Quanbeck, Luther Theological Seminary, St. Paul, Minn.; and Elwyn E. Tilden, Jr., Lafayette College, Easton, Pa.

LETTERS

Continued from page 4

value of an open shelf system which allows readers to browse at will, and they recognize that a wider selection, as well as the more expensive reference books, cannot be secured in a parish library.

One great advantage in supporting and encouraging this policy of the public library is that it is open for 12 hours a day for six days a week, and so is available during the hours in which a parish house is not open or not so accessible. The parish library should display a notice referring people to the public library.

The Los Angeles public library and the public library of the District of Columbia in Washington have similar divisions of religious books.

Miss Graham's recommendations are exceedingly good — all but one. I must disagree with her remark that "liking for books" and trust in God are sufficient without knowledge of religious books. Surely we need this knowledge in both securing and recommending books.

(Miss) ELIMA A. FOSTER

Cleveland, Ohio

The Skirmish Fire

In your excellent "Review of a Hasty Year" [L.C., December 28] you wrote that "an opening spate of skirmish fire" at the National Council's program and budget proposals occurred at the West Virginia diocesan convention at Parkersburg in May. Your statement leaves some of us with the impression that the West Virginia deputation to the General Convention was instructed to vote "nay" before studying the issues at Miami Beach.

The clerical and lay deputies of the diocese of West Virginia were instructed at the Parkersburg convention to go to Miami Beach with "an open mind" on the budget proposal of National Council and to vote their collective conscience. Our own Bishop Campbell expressed his concern about the budget proposal but he opened up his convention to all voices and the result was the "open mind" approach of the official West Virginia deputation.

HARRY W. ZIMMERMAN

Chairman, Department of Promotion
Diocese of West Virginia

Editor's Note: The "skirmish fire" to which the article referred was contained, not in instructions to the deputation, but in a vigorous speech by Bishop Campbell.

Their's Is Theirs

In the Gospel for All Saints' there is a twice-repeated misprint: "their's" appears instead of "theirs."

Some 15 years ago I called this to the attention of the Oxford Press and was told that it appears in this form in the Standard Book of Common Prayer, and that they could not alter it. However, in hopes that the mistake may some day be corrected, I bring the matter up again.

Also, when Archbishop Cranmer translated the Latin of the Trinity Preface he rendered the concluding phrase "without any difference or inequality." This makes sense, but whether the present wording in the Prayer

Book is a mistake, or a retranslation peculiar to the American revision, the expression "without any difference of inequality" in English makes no sense to the average person. If there be no inequality, how can there be any difference of something that does not exist? Does not the Latin mean "without perceiving any difference," however it expresses the truth?

DONALD MACDONALD-MILLAR

Crisfield, Md.

Editor's Note: "Their's," in the Prayer Book Gospel for All Saints', is lifted right out of St. Matthew 5:3, 10 in the King James Version, where, in five out of six copies examined by us, it has the apostrophe. This can hardly, therefore, be put down as a "misprint"; rather it reflects an earlier usage, according to which the apostrophe (replacing a lost "e") was preserved. We today omit it in such words, but keep it in the possessive of nouns, though even here there is a tendency to drop it (cf. "St. Albans School").

As regards the Trinity Preface, our correspondent may be right on one point: *sine differentia descretionis* does appear to mean "without perceiving any difference"; but Cranmer's rendering involves more than mere translation, including a shift of emphasis as well. The question is too complex to be discussed in an editor's note; but we think that there is something to be said, theologically, for the American "difference of inequality." After all, there are differences in the Trinity (e.g., the Father is not the Son, and the Son is not the Holy Ghost); but there are no differences "of [or 'involving'] inequality," for all three Persons are equally God.

Ordination and Reunion

The reunion schemes in India, South and North, and in Ceylon, have absorbed so much attention that the significance of less publicized developments in three other countries may have been overlooked. I refer to the conferral of the episcopate, by Anglican bishops, on the chief pastors of the Spanish Reformed Church, the Lusitanian Church in Portugal, and the Aglipayan (Independent) Church in the Philippines.

In each of these three cases, as I understand the matter, the body in question broke away from the Church of Rome, and then, for an interval of many years maintained a ministry which was perpetuated in some fashion without recourse to episcopal ordination. I do not know the relevant dates in the Iberian cases, but your news story captioned *Aglipayan Festival* in your issue of January 4, 1959, indicates that, in the Philippine case, the Independent Church got along without bishops for nearly half a century (1900-1948).

Very interesting questions, similar to those asked with reference to the CSI, arise: (1) did the newly consecrated bishops immediately confer the presbyterate upon the other ministers in each of the three cases under consideration, or (2) did they suffer existing ministers to continue, conferring the presbyterate only upon fresh admittees to the ranks of the clergy? If the second supposition

be correct, did any branch of the Anglican Communion enter at once into full communion with the whole clergy of the group in question, or did they wait until the lapse of time had removed the last minister who had not been episcopally ordained, or did they adopt the gradualist technique that has now been countenanced in the case of South India, communing only with the episcopally ordained?

The answers to these questions are matters of historical fact, and a knowledge of them might throw some light (for whatever precedent is worth) on the CSI controversy.

CYRIL C. MEANS, JR.

New York, N. Y.

Editor's Note: First bishop of the Spanish Reformed Church was the Rt. Rev. J. Cabrera, who also performed episcopal acts for the Portuguese (Lusitanian) Church. He was consecrated in 1894 by Irish bishops. After his death, Irish bishops provided episcopal ministrations to the two Churches until the recent consecrations referred to by our correspondent. Hence there is no question of apostolic succession involved in relations with these Churches. General Convention last fall recognized their Catholicity and asked its Commission on Approaches to Unity to undertake negotiations looking toward full communion.

The Philippine Independent Church, after the consecration of its bishops, promptly set about regularizing the orders of its priests, who by necessity had maintained a presbyterial, instead of an episcopal, succession. The question of intercommunion has been deferred, however, because some elements in this Church charged that it had departed from its previous teachings and claimed the Church property for themselves. Relations with Anglicanism are cordial but care is taken to show that the Independent Church and the Anglican Church are two different Churches.

The South Indian problem of an episcopal and a non-episcopal ministry existing side by side accordingly does not come up in connection with these Churches. Nor would it exist under the North Indian and Ceylon schemes if the recommendations of Lambeth are carried out.

ANGLICAN CYCLE OF PRAYER

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

January

25. Anking, China
26. Antigua, West Indies
27. Arctic, The, Canada
28. Argentina, and Eastern South America with the Falkland Islands
29. Argyll and the Isles, Scotland
30. Arizona, U.S.A.
31. Arkansas, U.S.A.

Installation

Continued from page 8

unlikely to occupy often during his term of office.

Then the verger of the Cathedral and Bishop Dun of Washington escorted the Presiding Bishop to the pulpit, and Bishop Dun said, "Christian brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church in the United States of America, Arthur Lichtenberger, now duly installed; and I ask for him your continuing loyalty, affection and prayers, that he may be faithful and happy in the execution of his Sacred Office." To which the thousands assembled replied, "The Lord be unto thee a strong tower!"

After the sermon by the new Presiding Bishop (see page 12) Bishop Lichtenberger returned to the altar to the ringing sound of the "Alleluias" of "Ye watchers and ye holy ones." As the music ended he offered a last prayer and then turned to give his people his primatial blessing.

Then again came the long marching of the processions in reverse. Platoons of carnation-wearing ushers flanked the doors in expectation of the crush of the crowd. On a choir balcony a technician in cassock, surplice, and headphones relaxed. On the opposite balcony, photographers were packing gear, and on the pipe-and-pine board scaffold against a pillar in the nave, other photographers were scrambling down ladders.

In minutes, in the Ante-Chapel of the Resurrection in the crypt below the cathedral floor, reporters were pounding typewriters and calling city desks, while, upon a tomb almost touching the long typewriter table, a life-size effigy of a priest of the Church lay serenely undisturbed.

And across the cathedral grounds, beyond the construction shanties and the parking lots, thousands of well wishers formed patient queues from the front door of a building of the National Cathedral School, down a long corridor, up a flight of stairs, across the large gymnasium, to shake hands and speak a word to their new leader and his lady.

ACU CYCLE OF PRAYER

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

January

25. St. Clements, Philadelphia, Pa.; St. Matthias, Toccoa, Ga.; St. Paul's, Mishawaka, Ind.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.
26. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada.
27. St. Martin's, New York, N. Y.
28. Church of the Good Shepherd, Rosemont, Pa.; St. Luke's, Chicago, Ill.
29. ———
30. The Rev. F. van Vliet, Asheville, N. Y.; Christ Church, Ridgewood, N. J.
31. St. Peter's, Phoenixville, Pa.

Sermon, continued from page 13

belong to a Church which is both Catholic and Reformed. This is not an uneasy compromise which will have to be resolved eventually one way or another. It may appear so, with those who call themselves Catholics or Evangelicals each contending for his own tradition and often contending against each other. There is a far better way. It is not necessary that some be Catholics and some Evangelicals; each of us can know and manifest in his own life that comprehensiveness which we so greatly cherish. The two parts of our heritage are not incompatible and opposed elements, but are essential aspects of God's truth. They are, as F. D. Maurice said, "signs of the kingdom of Christ." This is a rich inheritance we have, can we not accept it all and grow in our understanding of it? Pray then, that God may lead us into a renewed and deepened unity among ourselves, and be a worker for unity among your own brethren.

And then beyond our own Church, beyond the Anglican Communion, we long for the unity of all who believe in the Lord Jesus Christ. The unity we desire is the fulfillment of the unity we have. This is the unity given to us by Christ in His act of self-giving: "And I if I be lifted up will draw all men unto me." Unity is not something which is to be fashioned and put together by us. The Church of Christ in its essential nature is one, as Christ Himself is one. Yet here as in our own lives the requirement is laid upon us to become what we are. We are one body in Christ, but we must constantly pray to be delivered from fear and inertia and despair; and work that we may so enter into that unity that it becomes visible and operative in this world. Surely this is not a concern and activity for those who happen to be interested in Church unity; this is inseparable from the mission of the Church.

So as God's thankful people we dedicate ourselves anew to the mission of the Church and to the search for unity. We have before us an opportunity unique in the history of the Church. If God is the Lord of history, as we believe, then we cannot think that this time is some terrible mistake. This day, as every day, is the Day of the Lord. It may be terrible, but it is not a mistake. And so we rejoice that God has brought us to this time, for it is His time and therefore a good time and we pray that we may be penitent and humble and open so that God may use us for His purpose. When we are fearful then, or hesitant or dismayed, when the tasks seem far beyond our strength; or when we are confident and assured, let us take heart and remember that it is God who has chosen us, God who has appointed us, God who will bring forth fruit in us. And to Him be the glory and the praise for ever and ever.

PEOPLE and places

Appointments Accepted

The Rev. Richard C. Acker, formerly rector of the Church of the Incarnation, Lynn, Mass., is now vicar of St. Luke's Church, Farmington, Maine, and All Saints', Skowhegan. Address: 13 Main St., Farmington.

The Rev. Donald B. Baldwin, formerly rector of Calvary Church, Wilkes-Barre, Pa., will on February 1 become rector of Emmanuel Church, Emporium, Pa. Address: 136 E. Fourth St.

The Rev. Charles Braidwood, who has been serving as rector of Grace Church, Lapeer, Mich., and vicar of St. John's, Otter Lake, Mich., left this work on January 1 to serve for three years as archdeacon of the diocese of Michigan. He will be on leave of absence from Grace Church.

The Rev. Jere Bunting, Jr., formerly in charge of the Church of the Good Shepherd, Burke, Va., is now an assistant at Christ Church, Charlotte, N. C.

The Rev. A. L. Burgreen, formerly rector of the Church of St. Martin-in-the-Fields, North Atlanta, Ga., is now vicar of All Saints' Church, West Plains, Mo., and the Church of the Transfiguration, Mountain Grove. Address: 105 S. Curry, West Plains.

Fr. Burgreen started work at St. Martin's in 1952 with about 50 communicant members. The church is now one of the larger parishes of the diocese of Atlanta and has an educational building in addition to its permanent church structure.

The Rev. Lloyd G. Chattin, formerly vicar of St. Luke's Church, Woodstown, N. J., and St. Stephen's, Mullica Hill, is now canon residentiary of Trinity Cathedral, Trenton, N. J. Address: 15 S. Overbrook Ave., Trenton 8.

The Rev. Yung Hsuan Chou, who has been serving as vicar of St. John's Church, Otter Lake, Mich., is now associate rector of Grace Church, Lapeer, Mich., serving Grace Church while the rector of the parish is on leave of absence. Fr. Chou has also been elected to serve as dean of the Flint River convocation for the coming year.

The Rev. Edward C. Colcord, who was formerly on disability retirement, has for some time been serving as secretary and assistant to the director of St. Michael's Farm for Boys. Address: Box 215, Picayune, Miss.

The Rev. Jack W. Cole, formerly in charge of St. Paul's Church, Pendleton, S. C., is now in charge of St. Matthias' Mission, Nashville, Tenn. Address: 377 Melpar Dr.

The Rev. James H. Flye, formerly assistant at St. James' Church, Wichita, Kans., is assisting temporarily at St. Barnabas' Church, Omaha, Neb. Address: 356 N. Fortieth St.

The Rev. Maurice M. Garrison, formerly an instructor at St. Andrew's Theological Seminary, Manila, Philippines, is now curate at St. Augustine's Chapel of Trinity Parish. Address: 292 Henry St., New York 2.

The Rev. Sterling G. Gordon, formerly in charge of All Saints' Church, Norton, Va., and St. Mark's Church and Grace House Mission, St. Paul, Va., will be senior assistant at St. Paul's Church, Richmond. Address: 815 E. Grace St., Richmond 19.

The Rev. George C. Hoeh, formerly in charge of St. Lydia's Church, Brooklyn, is now rector of St. John's Church, Brooklyn. Address: 9818 Fort Hamilton Pkwy., Brooklyn 9.

The Rev. Joseph F. Hogben, who formerly served the Pyramid Lake Indian Reservation, with address at Nixon, Nev., is now serving St. Bartholomew's Church, Ely, Nev., and St. James', Eureka. Address: Box 387, Ely.

Fr. Hogben, who has spent much of his ministry working among the Indians, is probably the first white man to be formally adopted by the Paiute tribe as a whole. He said at the adoption ceremony:

"Ever since I was a boy I have admired and loved my Indian brothers and sisters and have been so deeply ashamed of and angered by the wrongs inflicted upon them by the white man. I hoped, even in high school days, that somehow,

sometime, I could help atone for and redress these wrongs."

The Rev. Denmere J. King, formerly rector of Trinity Church, Watertown, S. D., is now rector of St. Peter's Church, Harrisonville, Mo. Address: 305 W. Wall.

The Rev. Francis McNaull, Jr., formerly assistant at the Church of the Advent of Christ the King, San Francisco, is now rector of the Church of St. John Chrysostom, Delafield, Wis.

The Rev. Louis G. Meyer, formerly curate at St. Christopher's Chapel of Trinity Parish, New York, is now rector of Holy Innocents' Church, Hoboken, N. J. Address: 311 Sixth St.

The Rev. Geoffrey S. Simpson, formerly curate at Christ Church, Whitefish Bay, Wis., is now vicar of St. Bartholomew's Church, Pewaukee, Wis.

The Rev. David B. Reed, formerly archdeacon of Colombia, living in Cali, Colombia, is now assistant to the director of the Overseas Department of the National Council. Address: Round Hill Rd., RFD 2, Greenwich, Conn.

The Reeds announced the birth of their third child and first son, David Benson Reed, Jr., on December 4.

The Rev. George W. Ridgway, formerly rector of Holy Trinity Church, Richmond, Calif., is now vicar of St. James' Church, Monterey, Calif., (first non-Roman church on the Monterey peninsula), and vicar-liaison to the armed forces, Monterey.

Fr. Ridgway is co-founder and chairman of the board of the new Henry Ohlhoff House, rehabilitation hostel for alcoholic men, San Francisco.

The Rev. Rex C. Simms, who formerly served the Church of the Good Shepherd, Brownfield, Texas, and its field, is now vicar of the Eastern Grays Harbor Missions, with address at 210 Broadway East, Montesano, Wash.

The Rev. Clarence F. Stolz, Jr., formerly rector of St. Augustine's Church, St. Louis, Mo., will on April 1 become rector of Trinity Church, Atchison, Kan. Address: 505 Kearney St.

The Rev. Edwin R. Sumner, Jr., formerly curate at Trinity Cathedral, Trenton, N. J., is now serving St. Luke's Church, Woodstown, N. J., and St. Stephen's, Mullica Hill. Address: 33 E. Grant St., Woodstown.

The Rev. Edward M. Turner, formerly canon of St. John's Cathedral, Santurce, P. R., is now rector of St. Paul's Church, Frederiksted, St. Croix, V. I.

The Rev. Robert G. Wagner, formerly rector of St. Luke's Church, Hope, N. J., and St. James', Delaware, is now rector of St. John's Church, Montclair, N. J. Address: 59 Montclair Ave.

The Rev. Harold F. Woolcott, formerly rector of St. Paul's Church, Peabody, Mass., will become rector of St. Simon's Church, Buffalo, N. Y., after February 1.

Ordinations

Priests

Albany — By Bishop Barry: On December 6, the Rev. George B. Greene, rector, St. James' Church, Fort Edward, N. Y.; on December 13, the Rev. Robert D. Keel, who is in charge of Memorial Church, Middleville, N. Y.; on December 17, the Rev. James McNeal Wheatley, Jr., assistant, St. Mary's, Tampa, Fla.

Atlanta — By Bishop Claiborne: On December 22, the Rev. Milton H. Murray, who is serving churches at Clarksville, Ga., and Cornelia; the Rev. Clyde M. Watson, Jr., Monroe, Ga., and Madison; the Rev. Brevard S. Williams, Jr., St. John's, West Point, Ga., and the Warm Springs Foundation; on January 4, the Rev. Robert M. Libby, canon, Cathedral of St. Philip, Atlanta.

Iowa — By Bishop Smith: On December 17, the Rev. William Q. Allen, who is serving St. Mark's Church, Maquoketa; the Rev. Henry P. Auffrey, churches at Carroll and Sac City; the Rev. Ralph W. Cockshoot, Jr., Trinity Cathedral, Davenport; the Rev. John D. Eales, churches at Denison and Mapleton; and the Rev. Robert L. Walker, chaplain to students and hospital, University of Iowa.

Massachusetts — By Bishop Lichtenberger of Missouri, acting for the Bishop of Massachusetts, on December 20: The Rev. Richard A. Bamforth, curate, Grace Church, Kirkwood, Mo.

Michigan — By Bishop Emrich: On December 27, the Rev. John Goodrow, who is in charge of St. Mary's Church and the Church of Our Saviour in Detroit; on December 29, the Rev. Henry Solem, serving St. John's Church, Durand, and St. Mary's, Maple River.

Missouri — By Bishop Lichtenberger: On December 20, the Rev. Benjamin Harrison, vicar, St. Matthew's, Mexico, Mo.; the Rev. William P. Rowland, vicar, Trinity Church, St. James, Mo.; and the Rev. James F. Schniepp, curate, St. Paul's, Overland.

Natal — By Bishop Claiborne of Atlanta, acting for the Bishop of Natal, South Africa, on December 14: The Rev. Lorraine Bosch, at Trinity Church, Columbus, Ga., where he will continue to serve as assistant.

New York — By Bishop Donegan: On December 22, the Rev. Norman Catir, Jr., assistant, St. Paul's, Wallingford, Conn.; the Rev. Oliver T. Chapin, chaplain, Bellevue Hospital, New York; the Rev. Michael H. Dugan, curate, Christ Church, Gardiner, Mass.; the Rev. Sheldon Flory, tutor; GTS, and assistant, St. Ignatius', Manhattan; the Rev. Edward B. Geyer, Jr., assistant, St. Peter's, Chelsea, New York City; the Rev. Ronald D. Maitland, associate chaplain, Harvard; the Rev. Louis L. Mitchell, Jr., Church of the Holy Communion, Lake Mahopac, N. Y., and Christ Church, Patterson; the Rev. Charles O. Moore, assistant, St. James' Church, Madison Ave., New York; the Rev. Charles L. Poindexter, St. Augustine's Church, Yonkers; the Rev. William S. Reisman, St. David's, Highland Mills, N. Y.; the Rev. John H. Widdows, assistant, Christ Church, Pelham Manor, N. Y.; the Rev. Gerald W. Humphrey, assistant, St. Andrew's, Beacon; the Rev. John S. Talbot, assistant, Church of the Resurrection, E. Seventy-Fourth St., New York, and graduate student at Columbia; and the Rev. John Hills, Holy Cross Monastery, West Park, N. Y.

Panama Canal Zone — By Bishop Gooden: On November 11, the Rev. Alan Taylor, who will be in charge of churches on the Magdalena River in the oil camp and gold mining regions. This was the first ordination service of the Episcopal Church to be held in Colombia. Address of ordination: Apartado Aereo 1445, Barranquilla, Colombia, S. A. On December 20, the Rev. Carl P. Ijams, assistant, Cathedral of St. Luke, Ancon, C. Z.

Spokane — By Bishop Hubbard: On December 22, the Rev. Charles H. Fox, who is serving churches at Colfax and Palouse, Wash.; the Rev. David E. Knight, vicar, Holy Trinity Church, Wallace, Idaho.

Washington — By Bishop Dun: On December 20, the Rev. James R. Adams, assistant, St. John's, Georgetown, Washington, D. C.; the Rev. Robert F. Evans, assistant, St. Thomas', Washington; the Rev. Roland M. Jones, rector, Christ Church, Accokeek, Md., and St. John's Chapel, Pomonkey, Md.; the Rev. H. Lawrence Recse, assistant, St. Columba's, Washington; the Rev. John Rodgers, assistant, Church of the Epiphany, Washington.

Deacons

Albany — The Rev. Thomas F. Brereton, a former Methodist minister, and the Rev. Jon M. Lindenhauer, a former Presbyterian minister, were ordained to the diaconate on December 17 by Bishop Barry of Albany. The former will be assistant at St. John's Church, Troy, N. Y., and will continue to serve as a counselor with the Salvation Army in Albany. The latter will be in charge of St. James' Church, AuSable Forks, N. Y.

Long Island — By Bishop DeWolfe: On December 22, Herbert W. Florer, Jr., graduate student at the Philadelphia Divinity School, and Herbert V. White, Jr., chaplain, St. Thomas' Choir School, New York.

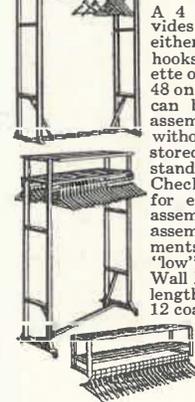
Minnesota — By Bishop Kellogg: On December 21, Walter Carl Miller, to the perpetual diaconate, at St. Paul's Church, Minneapolis; on December 22, Charles H. Bergsland, at the Church of the Ascension, Stillwater, Minn., where he will assist the rector. After two or three years, the Rev. Mr. Bergsland hopes to be ordained priest and give up his engineering career.

Missouri — By Bishop Lichtenberger: On December 20, the Rev. Arthur L. England and the Rev. Galen C. Fain, Methodist ministers. The former is chaplain at the St. Louis State Hospital; the latter is vicar of St. Paul's Church, Ironton, Mo. The Rev. Mr. England will surrender Methodist orders upon ordination to the priesthood; the Rev. Mr. Fain is, in accordance with Canon 36, maintaining his standing in the Methodist Church; he retired in May from an active ministry of 40 years in the Methodist Church.

Missionaries

The Very Rev. Richard L. Rising left San Francisco early in December with his wife and their

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four small children en route to the Philippines where he will serve as dean of the new cathedral in Manila. Before his furlough in the United States he served All Saints' Mission, Bontoc, and Holy Trinity Church, Manila.

The Rev. William L. Wipfler, his wife, and their two children have returned to the Dominican Republic and their work at La Romana after furlough in the United States.

Armed Forces

Chaplain John C. Ruback, formerly addressed at 2nd Armd. Rifle Bn., 46th Infantry, APO 39, New York, may now be addressed at Div. Chap. Office, 24 Div., APO 112, New York.

The Rev. Carl Sayers, rector of St. Luke's Church, Allen Park, Mich., is chaplain to Headquarters 227th Missile Battalion ARNG of the Michigan National Guard.

Chaplain (Capt.) Edward A. Sterling, who formerly served St. Mary's Church, West Columbia, Texas, may now be addressed at Class 59-2, U.S. Army Chaplain Army, Fort Slocum, N. Y.

Resignations

The Rev. Joseph C. Mason, rector of the Church of the Epiphany, Glenburn, Clarks Summit, Pa., has retired from the active ministry on permanent disability. Address: 366 Second St., Laceyville, Pa.

Changes of Address

The Rev. John T. Mason, Jr., formerly addressed in Hackensack, N. J., may now be addressed at 339 Hennessey St., Haworth, N. J.

The Rev. William H. Peckover, rector of St. David's Church, Spokane, Wash., and secretary of the district of Spokane, formerly addressed on Glass Ave. in Spokane, may now be addressed at 7216 Excell Dr., Spokane 53.

Depositions

John Carl Boggis, presbyter, was deposed on December 18 by Bishop Brady of Fond du Lac, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee of the diocese.

Births

The Rev. Richard N. Bolles and Mrs. Bolles, of St. John's Church, Passaic, N. J., announced the birth of Sharon Elizabeth on December 29.

The Rev. John M. Galagan and Mrs. Galagan, of St. Mark's Church, Ritzville, Wash., announced the birth of their first child, David Christopher, on December 23.

The Rev. Dr. R. Lansing Hicks and Mrs. Hicks announced the birth of their third child, Peter Ross, on October 19. Dr. Hicks is a professor at Berkeley Divinity School, New Haven, Conn.

The Rev. William L. Kier and Mrs. Kier, of St. Clement's Church, Buffalo, announced the birth of Mary Wright on Christmas night. The Kiers have another child, Samuel, age five. (Because Mary was born prematurely, her father was obliged to view her through binoculars. She was placed in an incubator about 20 feet from the visitors' window.)

The Rev. Leonel L. Mitchell and Mrs. Mitchell, of the Church of St. John in the Wilderness, Copake Falls, N. Y., announced the birth of David Michael on January 1. David's sister was born on January 1, 1955.

The Rev. Jack H. Thorn and Mrs. Thorn, of St. Paul's and Trinity Parish, Tivoli, N. Y., announced the birth of their second son, Peter James, on November 20.

Church Army

Mrs. Hilda Manson, who was president of the Woman's Auxiliary at St. Mark's Church when she lived in Jackson, Miss., recently spent several months at work at the Church of the Resurrection, Ecorse, Mich. She did parish visiting and assisted people who had sickness in their homes. Mrs. Manson, a colored woman who is a widow, is a full-time worker with the Church Army. She planned to visit the Episcopal Town and Country Center at Roanridge, Mo., before taking up duties again.

Mr. Charles G. Weidemann, assistant cashier and operations officer of the Bank of America in Colton, Calif., has given up this work to serve in the Church Army. He became vitally interested in

the Church Army during the crusade conducted in that area by Captain Raymond W. Lewis, associate national director of the Church Army. Mr. Weidemann served Grace Church, Colton, as warden.

Engagements

The Rev. Robert F. Sweetser and Mrs. Sweetser, of Grace Church, Sheboygan, Wis., announced the engagement of their daughter, Norma, to the Rev. John D. Bloomer, Mosinee, Wis. Fr. Bloomer will become rector of St. George's Church, Macomb, Ill., in February. The marriage will take place in summer.

Corrections

The Rev. Richard Greeley Preston, who recently retired as rector of All Saints' Church, Worcester, Mass., will do Church work in the diocese of Massachusetts, not Western Massachusetts as was reported. It was in the former diocese that he spent the early years of his ministry.

Episcopal Church Annual

The Very Rev. Dr. Frank D. Gifford, dean of the Divinity School in Philadelphia, is on sabbatical leave of absence with residence at 247 Crowell St., Hempstead, N. Y. His address is erroneously listed in the Episcopal Church Annual as "Hempstead, N. Y."

Other Changes

The Rev. Sheldon Davis, rector of St. Matthew's Church, Covington, Tenn., has been elected president of the Covington Ministerial Association.

The Rev. Charles G. Hamilton, Booneville, Miss., has been elected to the honorary scholastic fraternity, Phi Kappa Phi.

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DEATHS

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

The Rev. George Reginald Bishop, retired vicar of the Church of the Redeemer, Springfield, Pa., died January 6 at his home in Princeton, N. J.

Mr. Bishop was born in New York City. He was priested in 1905, and served parishes in Great Bend, New Milford, Renova, and Huntingdon, Pa. In 1907 he went to St. Luke's, Altoona, Pa., as vicar, and remained, as rector, from 1909 until 1925. From 1926 until his retirement in 1941 he served as vicar of the Church of the Redeemer.

Surviving are his wife, the former Charlotte Miller; a son, G. Reginald, Jr.; and two grandchildren.

The Rev. Alex Lyall, former vicar of Church of the Holy Comforter, Los Angeles, Calif., died December 19 in Newport Beach, Calif., after a long illness.

Born in Edinburgh, Scotland, in 1887, Mr. Lyall was graduated from the University of Southern California, and took his seminary studies at Yale Divinity School and General Theological Seminary. He was ordained to the priesthood in 1929, and served the Church of the Redeemer, Los Angeles, St. Paul's Cathedral, Los Angeles, and Church of the Good Shepherd, Venice, Calif. From 1937 until 1954 he was rector of St. John's Church, West Los Angeles, and then became vicar of Church of the Holy Comforter.

Surviving are a daughter, Mrs. Henry Reidel, a son, the Rev. Gordon Lyall, rector of St. David's Church, Glenview, Ill., and four grandchildren.

The Rev. Edward Thomas Taggard, assistant director of the Seamen's Church Institute, New York City, died January 1, at his home in New York City.

Fr. Taggard, born in New York City in 1908, was graduated from Trinity College, and attended the General Theological Seminary and the Episcopal Theological School. He was ordained to the priesthood in 1934, and was rector of Christ Church, Pelham Manor, N. Y., from 1936 to 1945, and of St. Luke's Church, Evanston, Ill., until 1954, when he became associated with the Seamen's Institute. Fr. Taggard was also a member of the order of St. John the Evangelist, known as the Cowley Fathers.

Surviving are two brothers, George and Andrew, and a sister, Mrs. Sinclair Tait.

Frank M. Curtain, former vestryman, chorister, and treasurer of St. John's Church, San Bernardino, Calif., died December 4 after a long illness.

He leaves his wife and a sister.

Sister Edith Frances, a member of the Order of St. Saviour, died December 28 in San Francisco, Calif., at the age of 76.

Sister Edith Frances was born in Denver, Colo., as Emily Edith McCarty. She entered the convent of the Order of St. Saviour, San Francisco, in 1923, and took her final vows in 1927. An invalid for the last few years, she was one of the three remaining nuns of that order. The other two reside at the convent, where they make Communion wafers which are used throughout the Church, including Hawaii and Alaska.

Surviving is a sister, Mrs. Emily Nordstrand.

The Rev. John F. Milbank, retired priest of the diocese of Maine, died December 30, at St. Luke's Hospital, New York City, at the age of 93.

The Rev. Mr. Milbank was born in England. He was ordained to the priesthood in 1892, and served churches in Pennsylvania, Indiana, North Carolina, Georgia, New York, Missouri, Connecticut, and Virginia.

Mr. Milbank served in England from 1924 to 1931, and from 1931 to 1934 he was at St. Alban's Church, Portland, Maine.

He was the author of *Seven Simple Rules of Prayer*.

Surviving is a daughter, Mrs. A. S. Olmstead, Jr.

Fred Ichinosute Omatsu, pioneer leader in the organization and establishment of St. Mary's Mission for the Japanese, Los Angeles, Calif., died December 3 of a heart ailment.

St. Mary's Mission is now a self-supporting parish. Mr. Omatsu, who was 70, leaves his wife, four sons, one daughter, and four grandchildren.

Margaret Horstmann Packard, an active Churchwoman in the diocese of Pennsylvania, died January 5, at the age of 77.

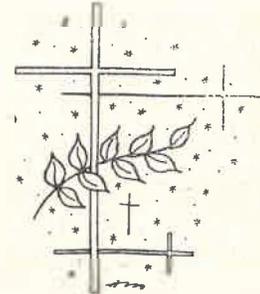
Mrs. Packard was the widow of Francis Randolph Packard, who was a physician and historian. She was diocesan president of the woman's auxiliary, and had been diocesan custodian of the United Thank Offering and past chairman of the diocesan Christian social relations committee.

She had also been on the board of managers of the Church Training and Deaconess House.

Surviving are four daughters; Mrs. H. W. Rhein, Mrs. E. Perot Bissell, Jr., Miss Elisabeth Packard, and Mrs. Peyton R. Biddle; a sister, Mrs. H. F. C. Stikeman; seven grandchildren, and two great-grandchildren.

Superior Judge Ralph K. Pierson, lay reader at St. Peter's Church, San Pedro, Calif., and former presiding jurist of the five superior courts in Long Beach, Calif., died November 27, just a few days after he had retired from the bench.

The judge was long active in the work of the Episcopal Seamen's Center, formerly the Seamen's Church Institute, San Pedro, and helped promote



the construction of the Center's new recreation building and chapel. He was an active Mason, and a leader in other civic and professional organizations.

Surviving are his wife, and daughter Patricia.

Katherine C. Rollins, sister of the Rev. Dr. Wallace E. Rollins, dean emeritus of the Theological Seminary, Alexandria, Va., died January 3 in Asheville, N. C., after a long illness.

Miss Rollins was born in 1882, and was a former deputy U. S. marshal in Asheville. After her retirement she was hostess for her brother during his deanship in Alexandria, and later was his private secretary.

She is survived by Dr. Rollins, a sister, Mrs. Joseph T. Sevier, and a number of nephews and nieces.

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FOR SALE

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January 25, 1959

POSITIONS OFFERED

HOME SECRETARY Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Applications should be made in the first instance before February 18, 1959, to The Chairman, Australian Board of Missions, 14 Spring St., Sydney, N.S.W. Particulars on request.

VACANCY—in large Church in Southern California for an assistant clergyman or a director religious education. Great opportunity for Christian education, missionary work and expansion. Reply Box M-215, The Living Church, Milwaukee 2, Wis.

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

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CHURCH DIRECTORY

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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.
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Chord; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evenson; ex, except; 1st, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; 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.

BALTIMORE, MD.

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

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

BOSTON, MASS.

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

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

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Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. MARY'S

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

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

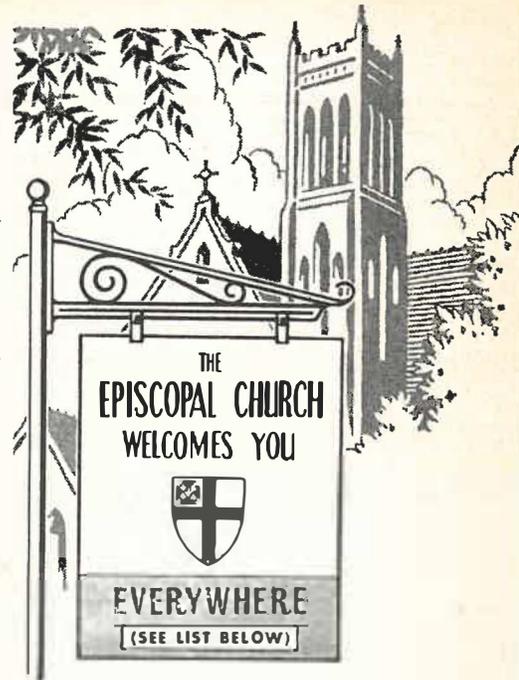
5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6



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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, EP Cha 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:00; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

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