

The Living CHURCH

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December 13, 1959

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Today three candles burn in the Advent wreath [p. 17]

Decatur Herald and Review

Martyrdom on the Campus pages 7 and 16

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is used, this is done instantaneously through magic instead of through the slow, sound methods mortals must use. Blocking the way of this project is the cottage of a stubborn old couple who refuse to sell. "Take care of them," says Faust, not intending real harm. But Mephistopheles simply burns up the cottage with the people in it. When Faust remonstrates, the devil says, "There was another Naboth's vineyard." Faust is redeemed only when he learns to renounce magic short-cuts and the devil's methods.

Getting suddenly rich through giving the right answers is conspicuously one of these magic short-cuts, and as such, particularly susceptible to sinister pressures. Rigging is almost certain eventually, if not at first. I lost interest in watching, when contestants began to know just too much to be human.

Our Buffalo *Evening News* made clear the difference between deception of this sort and the legitimate illusions of show-business: "When anything is presented to the public as a legitimate contest, the public has a right to expect it to be on the up-and-up, and to be thoroughly outraged if it is not. "Illusion" and "showmanship" are for magicians and dramatic shows, not for anything presented as a bona fide contest. . . . This is the sin of the quiz shows — that they purported to present a contest which wasn't. And this is why every one connected with them knew the sin would not be forgiven when found out."

The encouraging aspect of the whole sorry business is the tremendous public indignation when the facts came out; and the great amount of space devoted to the matter by the press as well as the pulpit.

ALICE S. WOODHULL
Housewife

Buffalo, N. Y.

Episcopalians in Indonesia

Here in Indonesia with my headquarters in the capital city of Djakarta I have become pastorally responsible for all the many Episcopalians in Indonesia. I complete a 3,000-mile circuit of the "parish" once every three months.

It is all too easy for the Episcopalian abroad to be lulled into spiritual apathy by the devil. He argues himself into the position in which his conscience no longer troubles him, somewhat like this: there is no Episcopal worship, there is only this pan-Protestant worship, which hinders rather than helps my spiritual progress, and so, unhappy man that I am, I shall have to starve spiritually until I go home. After that piece of doubtful logic he spends Sunday as a secular.

There is no perfect remedy for this other than more Episcopal priests in remote places, but there can be alleviation. Should we not teach our communicants to make a spiritual Communion *as a norm* — when cut off from regular parish life — together with the reading of Collect, Epistle, and Gospel for the Sunday or festival? What about Bible-reading and Bible-study too? Should not Episcopalians get together to read Morning or Evening Prayer in each others houses?

In addition to this the home parish should commend those overseas to the bishop of the diocese in which they are to live and work, and also keep in touch with those abroad with regularity, thus helping to relieve the sense of isolation.

Today many more people spend much of their working life abroad, coming home for three or four months every two years. The



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pastoral care of such people should therefore be a normal concern of home parishes; and instruction, such as I have outlined, should figure in pre-Confirmation instructions.

America is spending millions of dollars abroad and sending experts to under-developed countries all over the world. Here in Indonesia is no exception. Yet is not the most valuable aid and export our Christian way of life? But "how will they hear without a preacher?" Our finest sermon is our own life. As a quotation puts it: "The best pulpit we ever occupy is where we earn our daily living."

To help me would priests and laypeople please place on record that Indonesia is in the diocese of Singapore? Letters of commendation in respect of Episcopalians coming to Indonesia should be sent to the Bishop at Bishopsbourne, 4, Bishopsgate, Singapore 10. (I have not yet received a single commendation.)

So far I have made contact with 25 to 30 families, but I keep discovering others, some of whom did not even know of any Episcopal ministration in Indonesia.

I must place on record the loyal support that I have received from some Episcopalians: five have been layreaders in the two years that I have been here; two have been honorary treasurers; one is now my Churchwarden. Others have served on various councils and committees. A gift of Prayer Books has made possible the use of the Episcopal Church rite for Holy Communion from time to time, notably Independence Day and Thanksgiving Day. Recently I have received THE LIVING CHURCH week by week from a former lay reader.

(Rev.) BEVERLEY WARREN COLEMAN
 Vicar of Java with Samatra
 Djakarta, Indonesia

Formally for Sorts

On November 16, 1959 at a meeting of the clericus of the diocese of Milwaukee held at St. John's Church, Portage, Wis., by unanimous vote of the clericus, a motion was passed commending Mr. Peter Day for his comments, relative to the recent television fixes, in his column Sorts and Conditions in THE LIVING CHURCH of November 15, 1959.

The clericus further directed that a letter expressing its thanks be sent to Mr. Day by the secretary.

(Rev.) PAUL E. TRAEUMER, Secretary
 The Clericus, Diocese of Milwaukee
 Platteville, Wis.

West Coast Hams

It seems that the lines from our missions to the parishes "back home" are a trifle thin, if not nonexistent. In an effort to do something about it, I would like to offer to try for a sked [contact at a pre-arranged time] with any Churchmen who are hams on the west coast. Thus far my 40 watt homebrewed rig has reached Citrus Heights near Sacramento. I work on 3707 Kcs. and 3717 Kcs. Because of a local radio station, the second crystal is not much use until after midnight. Tuesday and Friday nights I'm usually on the air about 2300 on, but will be glad to try a sked at other times. At present I'm only licensed for CW on this band.

(Rev.) CAMERON HARRIOT
 WI7DDW
 St. Elizabeth's Church

Ketchikan, Alaska

Light from Statesville

I shall not attempt to answer the many contentions of those who are striving to make men accept as equal that which is not equal. And the contentions of those who could destroy our system of government in contending that Supreme Court decisions are the "law of the land," when any clear thinking person knows intuitively that the Constitution, as it was written and as its intention was when written, is the law of the land.

I would, however, like to make a few observations.

The current racial unrest is the product primarily of the Communist program to stir up strife and discord on which Communism thrives and flourishes. It is obvious that their program is meeting with great success.

One of your correspondents claims that segregation is immoral, and he a clergyman. This is interesting in view of the fact that it was God himself who originally segregated the races. Would he presume to impute immorality to God?

We sometimes hear our adversaries lament the fact that "communication lines" are down and need to be reestablished. Apparently they want to restore these lines in order to propound the views of their side of the issue only.

It is profoundly pertinent, I think, that clergymen of the Church, and a bishop, would make such a radical effort to suppress views and opinions because they are contrary to their own, and to curtail freedom of speech on such a vital issue.

The basic issues of the race question can be settled but little in letters to editors. Little more can be accomplished than the expression of venom and the hurling of unchristian epithets. The race question must be resolved in the light of historical and sociological fact and in the light of what is in the best interests of all concerned, and not in a vacuum of empty, starry-eyed idealism or abstract theology. I would remind our friends everywhere that race relations in the South under segregation are better than they are anywhere else in the world. This is something for our pharisaic integration-minded friends to think about.

(Rev.) JAMES P. DEFS
 Rector, Trinity Church
 Statesville, N. C.

ACU CYCLE OF PRAYER

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

December

13. St. Andrew's, Kenosha, Wis.; St. Alban's, Los Angeles, Calif.; Church of St. Michael and All Angels, South Bend, Ind.; Christ, Redondo Beach, Calif.
14. Church of St. John the Baptist, Brooklyn, N. Y.; Trinity, Utica, N. Y.
15. St. Luke's, Mineral Wells, Texas
16. Nashotah House, Nashotah, Wis.
17. St. Paul's, White River Junction, Vt.; St. Paul's, Shizawake, Quebec, Canada
18. Church of the Annunciation, Philadelphia, Pa.; St. Philip's, Grand Rapids, Mich.; St. George's, Hawthorne, Calif.
19. Sisters of the Holy Nativity, Providence, R. I.; St. John's, New Castle, Pa.

Soap and Martyrs

In the Anglican communion the faith of each individual is not established by episcopal dictate, but that does not necessarily mean that when individuals ask questions concerning the Faith, their questions should go unanswered. Questions are usually asked for one of two reasons: either to provoke thought or to receive some relevant answer. Personally, I think enough thought has been provoked, while relatively few answers on the Church's position on certain dogmas have been given by authorities within our own communion.

Within the Anglican Church there are many diverse opinions concerning the Faith of the Church; yet supposedly we are all in agreement on certain central tenets of faith, primarily those contained within the creeds. Why, then, is it out of keeping for concerned individuals to ask the Church for an explanation of these credal dogmas? We expect modern man to question his faith, to take it seriously, to think about it, and to be able to defend it. The secular world has forced us to examine and question the Faith long enough, and it is high time that our episcopate gave us some support.

JAMES H. POLLARD
Durham, N. C.
Duke University

The petition was concerned with the teaching of the clergy about the Incarnation. One is presumed to be ready to profess and teach the Faith wholeheartedly upon ordination. It is his business to defend the Christian position, being thoroughly convinced of it himself. Whatever may be said of the people to whom he ministers ("one foot in the world as far as their commitment is concerned") it is intolerable that those commissioned to preach the gospel concern themselves mainly with accommodating it to whatever "the world" is enamoured with at the moment. Accommodation ("tie-in") may well sell soap, but it can't furnish martyrs.

In the end there is the basic consideration of honesty. The petitioners think there are some things that our clergy can teach only by being dishonest; and there are some things they must teach in order to be honest. If there are some who move in the service from the recitation of the creed toward the pulpit at war with their consciences, then let them retire from the ministry, and find honest work. Both they and the rest of the Church will be much better off.

(Rev.) B. FRANKLIN WILLIAMS
Rector, St. Thomas' Church
Pawhuska, Okla.

How Necessary?

May I ask the privilege of replying to the Rev. William Haas [L.C., November 22d] concerning the invitation by Bishop Burroughs of a Presbyterian minister to preach at an ordination to the priesthood?

Fr. Haas seems to have deleted the portion of the rubric under discussion. Nobody holds that a Presbyterian could not preach on the duty and office of a priest . . . or of a rabbi or a Zen Buddhist, for that matter. The question is whether he can, in good conscience, preach on *how necessary that office is in the Church of Christ*. By his own orders as a Presbyterian, he has shown his disbelief in that very concept. (Rev.) ALFRID ZADIG
Instructor, New York University
New Rochelle, N. Y.

December 13, 1959

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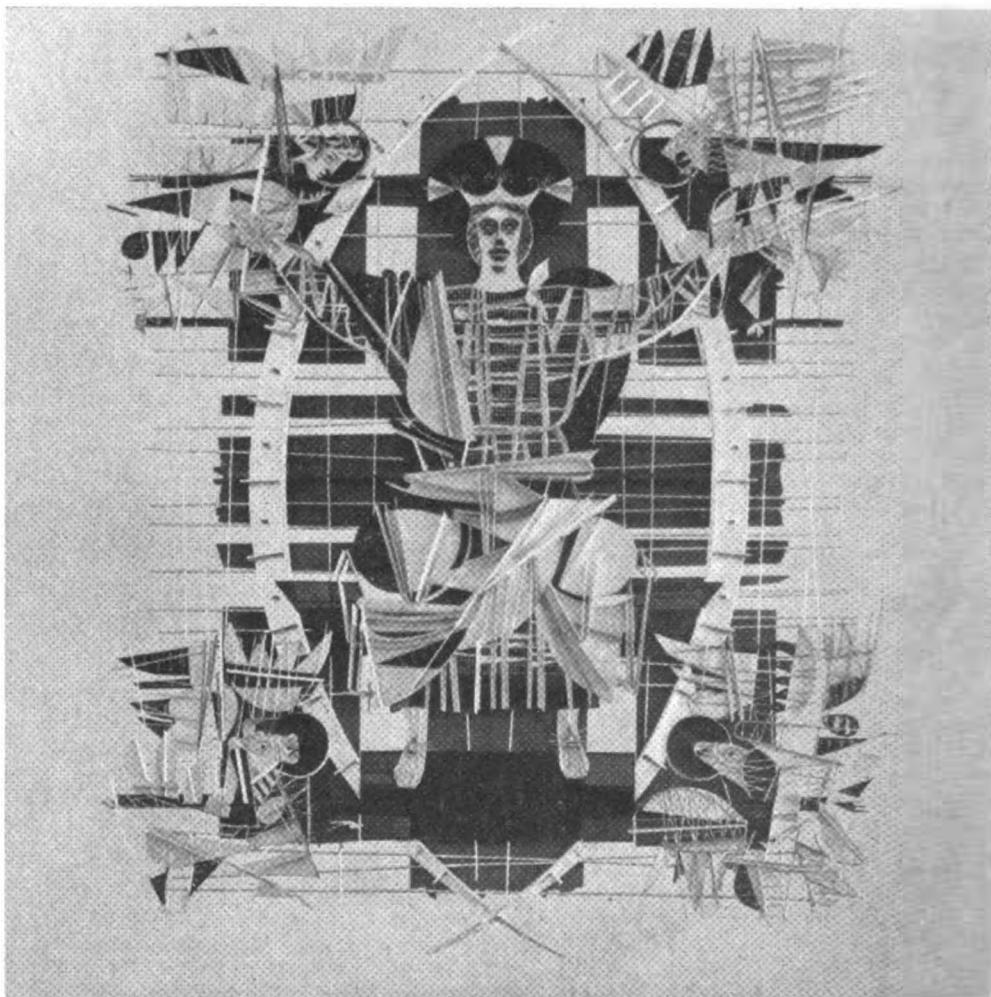
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The London Times

Under Christ's Judgment

In keeping with Advent is this representation of "Christ in Majesty." Under Christ in Majesty men and nations continually stand judged. This figure (11' high) dominates the small chapel of St. Michael's College, near Llandaff Cathedral, Wales. The new chapel replaces that which was destroyed in 1941 when the whole of St. Michael's College buildings were laid low by enemy action (at the same time the cathedral was badly damaged). The representation shows our Lord surrounded by the four "beasts" of Revelation 4:6ff ("lion," "calf," and "man," and "flying eagle"). It is made up of small sheets of gilded metal and purple glass. The whole is superimposed on a blue wooden cruciform background. The work of Mr. Francis Stammers of York, it was executed in conjunction with the architect of the new college chapel, Mr. George Pace.

*From "A Proposed Prayer Book authorized by the Episcopal Synod of the Church of India, Pakistan, Burma, and Ceylon in 1951," where it appears as the Collect for the Feast of Christ the King.

The Living Church

For 81 Years:

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

Third Sunday in Advent
December 13, 1959

LAYMEN

His Soul in His Hands

Thanksgiving night, on the campus of St. Paul's University in Tokyo, an American family sat down to dinner. At the head of the table was Charles E. Perry, missionary and teacher of oriental history at the university.

Outside, on the campus, were two young Japanese students of nearby Daito Bunka University. They had been drinking. One of them had a record of violence when intoxicated and was a student of *karate* (literally, "putting one's soul in one's hands"), a self-defense art of Okinawan origin which teaches various death blows. They picked up some rocks, and heaved them through a window of the Perry home.

Mr. Perry went to investigate. He remonstrated with the young men. When he took the identification card of the student of *karate*, the young man struck him.

The Rev. Nobumoto Takuma, Japanese chaplain of St. Paul's, was attracted to the scene by the sounds of the scuffle. He found Mr. Perry's face discolored and covered with blood. The chaplain asked if he should call a doctor, but Mr. Perry refused and said he did not want to cause trouble for the young men, that he was tired and wanted to go home. Back in his house, he spoke briefly to his wife and went upstairs. Later he felt sick and a doctor was called. By the time he arrived, Charles Perry was dead.

On November 30th the burial office for Charles Perry was read in the university chapel, the first time in the 85-year history of St. Paul's that an active foreign professor has been awarded a university funeral. He was awarded an honorary doctorate.

Dr. Masatoshi Matsushita, president of St. Paul's, expressed deep regret over the affair. He said:

"Dr. Perry was a fine Christian, gentle and understanding. He loved Japan and was very popular among the students. I am deeply sorry that his death was caused by a Japanese and his love of Japan was betrayed."

The Most Rev. Michael Yashiro, Presiding Bishop of the Nippon Seikokai, sent a message of regret and condolence to Bishop Lichtenberger.

A fund in Charles Perry's memory has been established at the university.



Charles E. Perry
A life of witness cut short.

It is reported that many Japanese are deeply impressed by the fact that Dr. Perry did not want charges pressed and that his family also feel strongly about this, being concerned for the families of the two students and for the students themselves.

Charles E. Perry was born in Whitesboro, N. Y., in 1908. He was graduated from St. Lawrence University, Canton, N. Y., in 1931 and received the Master of Arts degree from Harvard in 1935. He also did graduate work at the University of Colorado, the University of North Carolina, and Columbia University. He taught at St. John's University, Shanghai, China from 1931 to 1949, served in the U. S. Navy from 1944-46, was visiting professor of history and government at St. Lawrence University from 1949-51, and since 1951 was professor of the department of history, teaching oriental history, at St. Paul's. He was editor of *Japan Missions* and co-editor of THE LIVING CHURCH Japan issue [May 24th].

He is survived by his wife, Violet Carey Coles Perry, and three children, Charles, Jr., 21, David, 14, and Elizabeth, 11. The faculty, chaplains, and missionaries of St. Paul's University mourn a colleague whose life witnessed in all its ways to the faith he professed and the Lord he served.

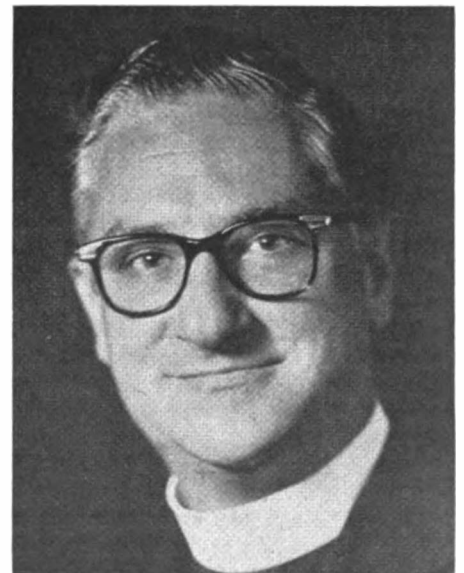
EPISCOPATE

The Second Ballot

The Rev. Ivor I. Curtis, rector of St. James' Church, Los Angeles, since 1953, was elected suffragan bishop of the diocese of Los Angeles on the second ballot by a special convention of the diocese at St. Paul's Cathedral, December 1st. He has accepted, subject to consents from bishops and standing committees.

Mr. Curtis, who is currently serving the diocese as a member of the executive council, is past president and past secretary of the standing committee. He has served as chairman of the division of college work and has been a member of several diocesan committees including those of strategy and policy, urban study and finance. He is 51, a native of Minnesota, and a graduate (B.D., 1935) of Seabury-Western.

Others nominated as suffragan bishop of the diocese were the Very Rev. E. Addis Drake, dean of the San Bernardino convocation; the Rev. Ray Holder, Highland Park, Ill., former rector of St. John's Church, Los Angeles; the Rev. Albert E. Jenkins, rector of St. Matthias' Church, Whittier; the Rev. Richard I. S. Parker, rector of St. Cross Church, Hermosa Beach; the Rev. Gilbert P. Prince, rector



Bishop-elect Curtis
from executive council to episcopate.

of St. James' Church, South Pasadena; and the Rev. Samuel H. Sayre, rector of St. Barnabas' Church, Eagle Rock, Los Angeles.

LOS ANGELES ELECTION

Ballot:	1	2
Nominee	cl. lay	cl. lay
Curtis	72 157	105 242
Drake	19 46	19 25
Holder	25 42	20 25
Jenkins	18 39	11 20
Parker	18 26	9 15
Prince	20 54	17 35
Sayre	18 32	13 25
Total	190 396	194 387
Necessary to elect	96 199	98 195

NATIONAL COUNCIL OF CHURCHES

Pronouncements with a Price Tag

by PETER DAY

Readiness to be "of any assistance within its power" to labor and management in the embattled steel industry was expressed by the General Board of the National Council of Churches in a resolution adopted at its meeting in Detroit, December 1st and 2d.

In presenting the resolution, J. Irwin Miller, Indiana industrialist, assured the members that this was not "another case where the Council is rushing in unwanted several hundred yards ahead of the angels." Informal contacts had given the Council's Department of the Church and Economic Life reason to believe that the NCC's good offices would be welcomed.

"The present prolonged failure in the steel industry to reach a settlement can lead to consequences with regard to freedom in collective bargaining which neither the steel companies nor the union want," the resolution said. "The economic hardships are severe enough but the spiritual and moral frustrations growing out of the situation are also taking a heavy toll. In a world marked by rapid technological advances the current spectacle of a major industry immobilized by the conflict of two great power groups is a serious reflection upon our democratic institutions."

The resolution as originally presented provided for the appointment of a committee to review the facts and developments in the steel situation from the point of view of its ethical meaning and obligations and prepare a report "for the information and guidance of Church people, both those in the steel industry as workers and managers, and the others who make up a large segment of public opinion." By an amendment, the appointment of such a committee was left to the discre-

tion of the Department of the Church and Economic Life.

The Detroit meeting finally adopted a "pronouncement" on ethical issues in industrial relations which had been a matter of controversy in NCC circles for three years. The document expressed disapproval of "right-to-work laws," an issue which is now generally regarded as past its prime. In the form in which it was finally adopted, the statement also disapproved of "the practice of requiring payment in wages or salaries where work is unnecessary or not performed at all" (featherbedding).

Debate waxed long and hot over the document, with a number of lay speakers arguing that the Council should not issue pronouncements in this area.

John V. Matthews, president of United Church Men, said that he personally favored right-to-work laws, but "opposed the principle of Church bodies issuing pronouncements of any kind on matters outside the life of the Church." He asserted that 11 out of 12 laymen agreed with him on this point.

H. Torrey Walker, a Council vice president, defended the right of the Council to speak on such matters but opposed the pronouncement. "Anything that affects life is a matter of Christian concern and the Churches have a right to deal with it," he said.

Dead Cats

However, he did not consider this statement well enough related to the Gospel. It had too many "dead cats" in it. Mr. Walker raised a new issue in the debate by asking for an expression of opinion on the timeliness of the pronouncement from James Wine, associate general secretary in charge of interpretation.

Whether "interpretation" (public relations) should influence the adoption of NCC pronouncements then became the subject of debate, and many speakers agreed with Dr. Glenn Moore, United Presbyterian, that "we should decide right now that we will not make our decisions on the basis of what the publicity about them will be."

Dr. F. Eppling Reinartz agreed that the Council should speak up on such issues, but reminded the General Board that "there is a price tag." Alienation of supporters "costs us dollars — good, solid dollars," he said. He estimated that a pronouncement adopted in 1950 cost the Council \$100,000. "This kind of slack has to be taken up by the Churches. Let us pay the price — in dollars," he concluded.

The pronouncement was adopted by a vote of 73 in favor, 16 opposed, and 12 abstaining. All the members of the Episcopal Church delegation voted for it.

Episcopalians Appointed

Three members of the Episcopal Church were approved for appointment to staff positions. The Rev. G. Paul

Musselman is the new executive director of the Department of Evangelism, his appointment taking effect when he can be released from his present position as head of the Episcopal Church's Urban-Industrial Division. Carl Cannon, a layman of St. George's parish, New York, is the new director of program and station relations of the Broadcasting and Film Commission. Dr. Eva J. Weddigen, German-born former medical missionary under the Church of England Missionary Society, is the new director of the Associated Mission Medical Office of the Division of Foreign Missions.

The Episcopal Church delegation, headed by Presiding Bishop Lichtenberger, was at full voting strength at the Detroit meeting.

Roy G. Ross, NCC General Secretary, told the Board that the new Interchurch Center was in full operation with 300 van loads of furniture, files, and other equipment, and 500 employees brought together from eight different locations in midtown New York. In addition six denominational boards were already in the new building and a score of others were slated to move in by January 1st. The Detroit meeting was the first that the Council's top executive, who has suffered a prolonged illness, has been able to attend in more than a year.

In a resolution adopted unanimously, President Eisenhower was called on by the General Board to allocate the full \$10,000,000 provided under the Mutual Security Act for aid to refugees. The Board also asked its 33-member Church bodies "to encourage members of Congress to act responsibly" by passing permanent refugee legislation to admit 10,000 non-quota refugees and escapees to this country each year.

Church youth programs are not meeting the real needs of the nation's teenagers, the members of the General Board were told in a report by the Rev. Donald O. Newby, executive secretary of the United Christian Youth Movement. He said that planning must begin now if the churches are to meet the needs of young people in a nation whose population will have increased by 60% by 1975.

"Church youth programs often have little to do with the problems and decisions teenagers must face every day," Mr. Newby told the group.

"Shook" Sketch

The UCYM, which serves some ten million young people in the nation's churches, has been celebrating its 25th anniversary this year. It is a related movement of NCC's Christian Education Division.

In a "shook" dramatic sketch UCYM members presented for General Board members, several of the failings of the ministry to youth were pointedly brought out. Included was an appeal to theological seminaries to bring their training of youth leaders for this ministry up to date.

Coordinated for Care

Bishop Hart of Pennsylvania has announced the creation of a new agency, probably to be called the Children's Center of the Episcopal Church, through the combination of facilities of four separate agencies related to the diocese and concerned with the welfare of children and unmarried mothers.

The Burd School, the Church Home for Children, Episcopal Children's Service of Episcopal Community Services of the diocese, and the Sheltering Arms of the Protestant Episcopal Church have agreed to this action for a trial period of three years. Working under one management, they will jointly provide services for the care, maintenance, and general welfare of children and unmarried mothers, providing foster home and adoption services, institutional care and such other related services as may be necessary. Although each of the agencies will retain its corporate form and control of its principal funds, there will be, as far as possible, common facilities and policies. It is planned that the new program will be in operation by January.

ECUMENICAL

Universal Prayer Localized

The world-wide Week of Prayer for Christian Unity sponsored by the Faith and Order Commission of the World Council of Churches will be celebrated in more than 60 countries, January 18th-25th, using intercessions that underline the importance of the local congregation as "a manifestation of the universal Church."

Copies of the call to prayer for 1960 and the text of the daily intercessions may be ordered from WCC, 156 Fifth Avenue, New York 10, N. Y. [EPS]

WESTERN NEW YORK

Project Airplane

Churchwomen of the diocese of Western New York are now on their 1959-60 "Project Airplane" to provide a new plane for the Rev. Murray Trelease, Yukon Valley Missioner in Alaska. Mr. Trelease, a former Navy jet flyer, is now using a nine-year-old aircraft that has seen better days. The eight mission stations in his cure require the almost exclusive use of air travel for effective coverage.

At least \$5,000 is anticipated by the women of the diocese toward the new plane, with the hope that more money may be forthcoming. Children in the diocese have also pledged a share of their 1959-60 Birthday Thank Offering to help supply necessary radio equipment for the new plane.

To date nearly \$1,000 has come in.

tion Handclasp." The shipment included building supplies, clothing, water systems, food, appliances and an ambulance. Operation Handclasp is a recently inaugurated program for transporting privately donated aid from the U. S. to countries in the Far East, utilizing Navy ships.



SOUTHERN FRONT: THE LIVING CHURCH'S correspondent in Panama reports that the latest flare-up of activity in that country was not so violent as the November 3d one, and no Church damage was suffered.



VIGIL AND A FESTIVAL: Television viewers from coast to coast will be able to witness the traditional midnight service of Holy Communion on Christmas Eve in the Washington Cathedral. The service will be telecast on December 24th from 11:30 p.m. - 12:30 a.m. EST. A Festival of Seven Lessons and Carols will be telecast by



NBC-TV from Washington Cathedral on Christmas Day, 10 - 11 a.m. EST. The festival, given traditionally by the Choir of Kings College, Cambridge, England, will be presented by Washington Cathedral for the seventh time.



BANNED, BUT WHY? Cardinal Ottaviani of the Sacred Congregation of the Holy Office has called for revision of the Roman Catholic Index, the official list of forbidden books. He told a group of priest-censors that complaints have been made that many of the 5,000 books on the Index are out of date, and that it is impossible now to determine why some of them were banned in the first place. He said some books now banned may be released for reading by Roman Catholics. Among the books presently on the Index: Gibbon's *Decline and Fall of the Roman Empire*, and all the works of Maeterlinck and Zola. [RNS]



GRATITUDE BY THE GOALPOSTS: Texans attending the Thanksgiving Day football game at Texas A. & M., College Station, were able to have their worship and football, too. After a late morning Eucharist at St. Thomas' Chapel on the campus, coffee, soft drinks, and doughnuts were available in the parish hall, with space for a picnic lunch for those going to the game.

BEYOND EXPECTATIONS: When weekly student vesper services were begun at the Monumental [Episcopal] Church, in the shadow of the Medical College of Virginia in Richmond, it was expected that 35 students might appear. Seventy-five young people showed up for the first service and attendance has risen as high as 110 since then. Coöperating in the undertaking are Lutheran, Methodist, Presbyterian, and Baptist student organizations, and leaders of several of these groups have participated in the services, which are held under the direction of the rector of Monumental Church. Four of the groups meet regularly after the services in rooms of the recently renovated Teusler Hall of the church.



ECUMENICAL JUDAISM: A World Council of Synagogues, representing conservative Judaism in 22 countries, was formally organized at the biennial convention of the United Synagogue of America recently. The council marks the first time that conservative Jews in the U.S. and other countries have been brought together in one body. Conservatism is a middle-of-the-road branch of Judaism between Orthodoxy and Reform. Council headquarters will remain temporarily at the Jewish Theological Seminary of America, New York. However, the council has been invited to make its headquarters at the new American student center being built on the campus of Hebrew University in Jerusalem. [RNS]



TOGETHERNESS IN DENMARK: A plan to merge the free Churches of Denmark into a single Church has been presented to the Danish Evangelical Free Church Council. The plan suggests as a doctrinal basis for organic union the Trinity, Holy Scripture as "inspired Word of God," and the Apostles' and Nicene Creeds. Each uniting group would retain its forms of worship, but common orders of worship would be prepared in addition. A synod, composed of equal numbers of clergy and laymen, would elect bishops. The suggested merger would create a church of about 15,000 members. [EPS]



PILGRIMAGE BY QUOTA: It has been announced in Jerusalem that some 3,000 Israeli Christians, mostly Arabs, will be permitted by Israeli and Jordan authorities to cross the armistice lines to the Old City of Jerusalem for Christmas Eve observances in Bethlehem. It was reported that 10,000 persons had applied for permission to make the Bethlehem pilgrimage, but the quota was set at 3,000. [RNS]



OPERATION HANDCLASP: Eighty tons of relief goods privately donated by U. S. churches arrived in Korea as the first major shipment to Korea under "Opera-

Political Issue

President Eisenhower, in his news conference December 2d, ruled out use of foreign aid funds for the promotion of birth control in under-developed countries. He said such use of funds was "not a proper political or governmental activity or function or responsibility." The question was raised in the context of continuing controversy aroused by a statement November 25th by the Roman Catholic bishops of the United States. Their statement was partly prompted by the suggestion in July of the President's Committee to Study the U.S. Military Assistance Program that the U. S. help other countries, on request, "in the formulation of their plans designed to deal with the problem of rapid population growth."

The President's statement brought forth reactions from various political and religious figures. Senator John F. Kennedy (Roman Catholic), a leading presidential contender, said he felt it would be a mistake for the government to advocate birth control in other countries. Democratic Senator Stewart Symington (Episcopalian) of Missouri, said "I approve the government's furnishing of planned parenthood information abroad where it believes the action is to the interest of our country."

Bishop Pike of California commented that President Eisenhower's statement had ignored recommendations of governmental committees. The bishop said in a statement that the President "had chosen to refuse to allow this nation of abundance to meet a primary need of countries that want aid toward population control to help avert increasing starvation and misery." The bishop also noted that the President had mentioned the position of the Roman Catholic Church but not "the positive teaching to the contrary of other religious bodies."

Bishop Pike is chairman of the Clergy-men's Advisory Committee for the Planned Parenthood Federation of America.

ANNIVERSARIES

325 Years of Religious Freedom

Representatives of religious, historical, and veteran groups joined in St. Mary's City, Md., to pay tribute to the founders of Maryland, as the first colony in America to guarantee religious liberty.

The occasion was the unveiling of a historical tablet at the site of the state's first capital, in connection with the 325th anniversary of the colony's founding. In a message, President Eisenhower said the American people "owe a debt of gratitude" to Maryland's founders for granting freedom of worship to everyone.

Former Senator George L. Radcliffe,



The Rev. Canon Bryan Green of Birmingham, England (second from right), who is visiting in the U.S., preached the sermon at the annual National Capital Service of Thanksgiving at Washington Cathedral. The service launched the 1959 Share Our Surplus appeal of the National Council of Churches. Also shown, from left: Dr. R. Norris Wilson, executive director of Church World Service; Bishop Dun of Washington; and the Very Rev. Francis B. Sayre, Jr. Goal of the SOS program is the distribution of 300,000,000 pounds of surplus commodities to more than 20,000,000 hungry people.

RNS

Episcopal layman and president of the Maryland Historical Society, hailed early Maryland's "An Act Concerning Religion" as "one of the most momentous documents in religious history." [RNS]

60 Years a Shepherd

A special service was held in the chapel of St. Barnabas Hospital in New York on November 30th, in observance of the 60th anniversary of the ordination of the Rt. Rev. S. Harrington Littell, D.D., S.T.D., to the office of priest [see cut].

Officiating at the service was the Rt. Rev. John B. Bentley. He was assisted by Bishop Littell's son, the Rev. Edward M. Littell.

Bishop Littell, who has been a patient

at St. Barnabas Hospital for several years, was born in Wilmington, Del., the son of a clergyman. He was ordained priest in 1899. In 1930 he was consecrated Bishop of Honolulu after having spent his entire previous ministry in China. The attack on Pearl Harbor came during his ministry in the Hawaiian Islands. For his long and successful service in China he received several decorations from the former Chinese government and the Chinese Red Cross.

EDUCATION

Indiana in Chicago

Under the sponsorship of the Department of Christian Education of the National Council, the diocese of Chicago will conduct an institute in Adult Christian Education (the Indiana Plan), January 10th-15th, at the Bishop McLaren Center, Sycamore, Ill.

Institute leaders will be the Rev. Edwin H. Badger, Jr., and the Rev. Paul M. Hawkins, Jr., both of whom are fully accredited by Indiana University and under its supervision.

The Indiana Plan concerns itself with teaching the principles of adult learning and the incorporation of these principles into a program suited to the needs of the individual parish. In a series of related sessions, participants work through basic educational ideas and related methods and techniques. Meeting together informally, both participants and staff work together as a learning team. Stress is laid on active, individual participation by group members and the creation of voluntary learning situations.

Approximate cost of the January 10th



Bishop Littell and son

institute will be \$45. Further information may be obtained from the Rev. Canon Charles R. Leech, executive secretary, department of Christian education, diocese of Chicago, 65 E. Huron St., Chicago 11, Ill.

No Spectator Sport

The Church Society for College Work and the Division of College Work of the National Council are planning two faculty summer schools in theology and religion for the summer of 1960. One is to be held, starting in June, at Kenyon College, Gambier, Ohio, and the other, starting in July, at the Episcopal Theological School, Cambridge, Mass. The purpose of these schools is to help faculty members of colleges and universities to become more intellectually responsible, deeply-committed Christians. At the Kenyon College School, thanks to a grant of Lilly Endowment, Inc., whole families will be invited to come with the "students."

Faculty members who attended last year's schools generally felt a sense of mission when they returned to the campus. As one of them said: "We must help see that Christianity does not become a 'spectator sport' at college."

RELIGIOUS ORDERS

Nuns at Colleges

The Sisters of St. Helena have extended their work with colleges. A number of the sisters have spoken recently at colleges, and students have come to the Mother House of the Order, at Newburgh, N. Y., for retreats or quiet days.

MISSIONS

How Thanksgiving Goes to Work

Just about everybody in the Church learns how much the United Thank Offering amounts to when it is gathered in at each Triennial meeting of Episcopal Churchwomen. [At the last Triennial it was just under \$4,000,000.] But few know what is done with the money throughout the succeeding three years. How a United Thank Offering grant is made is the subject of a statement recently sent to the women of the Church:

"Anyone seeing an unanswered need which might be met by United Thank Offering assistance may refer it to the bishop in whose jurisdiction it lies. If he approves, he sends the request, with his endorsement and complete information, to Miss Elizabeth Beath, Associate Secretary of the General Division of Women's Work, who in turn consults with the director of the appropriate department (Home or Overseas). When reviewed by him, she then presents these requests to the United Thank Offering Committee, which is composed of one-third of the members of the General Division of Women's Work, which meets three or four times a year at Scabury

House in Greenwich, Conn.

"We members of the United Thank Offering Committee begin by taking a solemn look at the balances of the sums budgeted at the Triennial in the four categories from which the General Division of Women's Work makes grants. These are: Repair and Equipment of Buildings, New Buildings and Property, Discretionary Fund, and Equipment for Women Missionaries. Then we consider each request, weighing it prayerfully and thoughtfully in relation to these balances, the urgency of the need and the knowledge that there will be additional requests during the remainder of the Triennium. When decisions are reached by vote, the Committee report goes in the form of recommendations to the whole General Division, where, after further discussion, the final vote is taken."

NEW YORK

Rally the Women

Addressing a luncheon in New York City, Bishop Donegan of New York called upon 250 women from all parts of the diocese to rally their parishes for volunteer services in the 33 city, county, and state hospitals, prisons, reformatories, homes for the aged, and rehabilitation centers where the Episcopal City Mission Society sponsors a chaplain.

As president of the society, Bishop Donegan inaugurated the first Woman's Council in the society's 128-year-old history. He asked the women to give their time and energy to a variety of needs — visiting patients, supplying religious reading materials, remembering birthdays of those who are alone, helping find jobs for men and women carefully selected by the chaplains when they are released from prisons and reformatories, and aiding in a variety of other personal ministrations. Chaplains sponsored by the Episcopal City Mission Society serve institutions in Manhattan, Richmond, the Bronx, Staten Island, Westchester, Dutchess, Ulster, and Rockland and Orange counties.

The bishop also called for active volunteer support of the society's five charitable programs: Saint Barnabas House, a temporary shelter for over 250 children a year; a summer camping program which provides vacations of two weeks or more annually to over 1,500 underprivileged children of the metropolitan area; the Family Service Department which has a Senior Citizens' Project for employment of older people with insufficient economic means; the Port and Immigration Service, which helps families with citizenship problems; and work at Westfield State Farm, largest combined woman's prison and reformatory in the United States, where the society sponsors both a chaplain and a staff worker.

One Wide River to Cross

New York has been celebrating the 350th anniversary of Henry Hudson's first voyage up the Hudson River. This has brought forth a number of anniversary

programs throughout the state. Two parishes located along the Hudson (St. James, Hyde Park, and the Church of the Ascension, across the river in West Park) joined to commemorate the founding of the Church of the Ascension in 1842.

In the early days of St. James Church, it served parishioners in West Park, who, on Sundays, piled into boats and rowed to morning worship across the river. According to local tradition, one parishioner was drowned when a boat capsized. The Rev. Dr. Sherwood, rector of St. James' at the time of the accident, decided that it would be safer to establish a church on the other side of the river. After the Church of the Ascension was established, he served as its priest, and himself crossed the river weekly.

The anniversary of the founding of the church in West Park was celebrated by members of both parishes, who dressed in costumes of the period and rowed over to attend services at St. James.

EAU CLAIRE

New for Soo

At the annual council of the diocese of Eau Claire, held in Christ Church Cathedral, Eau Claire, Wis., the diocesan council, the council of Episcopal Church Women, and the council of Episcopal Young Churchmen held their business sessions simultaneously. The addition of the meeting of the Young Churchmen was a new venture, and will become a permanent affair.

During the diocesan council, St. Katherine's Church, Owen, was admitted as a parish, and a report was heard on a new church building in Park Falls, to replace the old Soo Line station which has been used for services since 1912. The building is to be completed in time for Christmas services.

Council adopted a budget of \$36,594 for the mission of the Church.

ELECTIONS. Standing Committee: Clerical, G. E. Brant, Stanley Atkins, K. E. Trueman; lay: M. G. Moody, V. P. Gillett, Jr., Dr. Louis Weisbrod. Executive Board: clerical, R. C. Bell, Stanley Atkins, and H. B. Connell; lay: R. J. Tolford, Charles Ambelang, Paul Skammser.

SOUTH FLORIDA

Credit to the Link

The Nuclear Reactor Fund authorized by the 1958 General Convention is over-subscribed in the diocese of South Florida. The quota assigned the diocese was \$8,000 but a special committee now reports \$9,121.35 raised. Major General Charles H. Gerhardt, chairman of the fund said, "Credit for the success goes largely to the canonical deans, who provided the link between diocese and congregation, and to the leadership of more than half of the congregations of the diocese, who told the story, so the people would have opportunity to participate."

JAPAN

Korean Deportation

Recently Dr. You Chan Yang, South Korea's Ambassador to the U. S., urged American Church members to write their Congressmen or the State Department in regard to what he called "the heartless trading of human beings" between Japan and North Korea, referring to the deportation of Korean nationals from Japan to "communist slavery" in North Korea.

THE LIVING CHURCH's correspondent in Japan sent the report below shortly before his death [see page 7].

by CHARLES PERRY

In recent years the presence of perhaps as many as half a million Koreans in her land has been an embarrassment to Japan. These expatriates not only remind the Japanese conscience of the old prewar days of colonialism, they also for the past decade — and not entirely of their own volition — have constituted the largest class of foreign lawbreakers in Japan. After the outbreak of the war Japan mobilized not only her own citizens but also her subjects, and shiploads of Koreans were shifted across the Straits to work as factory hands or as unskilled laborers.

After the war these people were left stranded without arrangements being made for their return to their newly independent land. Taking advantage of the lack of normal diplomatic relations between Japan and both North and South Korea many of them have failed to register with the government as aliens and are here illegally, often with no papers at all. The pro-North Korean residents and the larger pro-South Korean group have often resorted to violence in settling their differences, the most recent outbreak being a riot on November 17th, requiring 500 police to quell.

Since repatriation was first mooted several months ago both North and South groups have opposed or criticized it. The South Korean government has objected to any enhancement of North Korean manpower, and has claimed people are being forced to return to the North. Credence has been lent these reports by Japan's taking the opportunity to deport a number of Koreans now in Japanese jails for having illegally smuggled themselves into Japan.

In order to work out details of repatriation the Japanese Red Cross, acting in close coöperation and with the advice of a vice president of the Internations Committee of the Red Cross, worked out a "Repatriation Guidebook" which made careful provisions for screening and interviewing of any persons wanting to go to North Korea, making as certain as possible that such people were acting of their own accords.

SCOTLAND

Lost Impetus

by the Rev. THOMAS VEITCH

At a meeting of the executive committee of the Representative Church Council held in Edinburgh recently, Mr. Scott Dempster, chairman, described contributions to the Church as totally inadequate, and this notwithstanding the improved circumstances of the majority of the members. Mr. H. J. N. Fentiman, secretary, said the commission on clerical stipends had been losing impetus, and the business subcommittee had been instructed to investigate the possibility of vigorous action, particularly the introduction of professional advisors on money raising. The difficulty in Scotland has been that many congregations are so small that the cost of employing professional fund raisers was prohibitive.

Interchurch Relations, Confused

After the decision of Scottish bishops not to take part in the forthcoming celebrations to mark the fourth centenary of the Scottish Reformation, great disappointment has been expressed by leaders of the Established (Presbyterian) Church. Meantime leaders of the Roman community are urging their people to observe the coming year as a penitential season for the errors of the Reformation. At the same time, leaders of the Scottish Churches' Ecumenical Association are planning services all over Scotland for the Octave of prayer for Church Unity. The public is beginning to be slightly bewildered by all this contradictory activity.

IRON CURTAIN FILINGS

Education for Elimination

Warsaw radio has reported that a program aimed at eliminating religion from schools was worked out at a conference in Moscow attended by representatives of secular schools societies in Poland and other communist countries.

The program includes printing anti-religious pamphlets for distribution in the various countries. [RNS]

EDUCATION

World Institute to Ireland

The next World Institute on Christian Education will be held in or near Belfast, Ireland, in July, 1962, it was announced at the semi-annual meeting of the World Council of Christian Education's North American Committee, held in New York.

It also was reported that the WICE is now emphasizing adult Christian education as well as its existing work with children and young people. In the adult efforts special stress is being given to family life as one of the most "potent" means of Christian nurture. [RNS]

SPAIN

Ancient Creeds; New Courage

by the Rt. Rev. SANTOS M. MOLINA

(Translated from the Spanish)

There are many Episcopalians in the United States who do not know of the existence and life of the Spanish Episcopal Reformed Church. Others, on the contrary, know about it, sympathize with it, and pray for it. This is not the moment to make a detailed history of the Church in Spain. Sufficient to say that ever since its beginning it had been necessary to arrange for ministers for this jurisdiction to be ordained by bishops of the Anglican Communion, that the Spanish Church maintains as doctrine the 39 Articles of the Anglican Communion, accepts the three most ancient creeds, and its Liturgy has been perfectly in doctrinal harmony with the Liturgy of the American Church, preserving the form of the ancient Spanish rite, called Mozarabic, with whose elements it has found itself enriched. For a long time the services of the Spanish Episcopal Reformed Church have been grave and solemn, and the faithful take a very active part in them.

After the Spanish Civil War, this Church underwent vicissitudes and difficulties. It could not be visited by outside bishops. There was a period of time, something more than 15 years, that it was without episcopal visitation. Since the 29th of April, 1956, it has had its own Spanish Church bishop, who was consecrated by three bishops of the Anglican Communion: the present Archbishop Primate of Ireland, at that time Bishop of Meath, Dr. McCann; the late Bishop Keeler of Minnesota; and Bishop Mallet of Northern Indiana. Now the Spanish Church progresses normally. There is opportunity for everything, following the apostolic order: confirmations, episcopal visitations, ordinations.

During the last week of May, the Spanish Episcopal Reformed Church celebrated its second General Conference in Madrid. It carried out a program prepared previously, based on themes of instruction, that were explained by different ministers. Titles of themes were: Our Threefold Ministry, Worship in the Church, The Cure of Souls, and The Sacraments. After the unfolding of these themes there was opportunity for everyone to ask questions, with a final return to doctrinal conclusions. The Conference was occupied with many other things related to the life and development of the Church. But the most impressive acts were the special religious services, one, which took place on Saturday for the confirmation of eight persons, and the other, which was the Holy Communion, on Sunday, during which the Order of Priests was conferred on three young deacons.

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Inside The Red Doors



Kleinhaus

Wednesday service: Psychiatry, psychology, and sociology teamed up with Christian ministry.

Three out of a hundred children in the U.S. are mentally retarded. This is what one parish did about it



Kleinhaus

Mr. Davies, Mrs. Wagner, and pre-schoolers. Mental retardation does not discriminate.

by the Rev. Richard W. Davies

Rector, St. Peter's, Brentwood, Pa.

Ever since Jesus Christ embraced those afflicted with leprosy, or lifted little children into His arms, the Christian Church has sought out those whom others have rejected. But the acceptance which our Lord showed the unacceptable was not mere toleration. The power of God's love has always sought to receive and then advance persons into a holy fellowship.

St. Peter's Church, Brentwood, in the diocese of Pittsburgh, confronted the hard statistics that three out of every one hundred children in the United States of America are mentally retarded. Knowing no social, religious, or economic status, mental retardation causes a small army of human beings to be hidden from the eyes of the public, to be openly rejected by the community. St. Peter's, Brentwood, has sought a way to bring the accepting and transforming mission of Christianity to several families without hope.

Mentally retarded children especially need the experience of enlarged relationships with persons and things outside the home. And like every human being, these mentally retarded children need the self-identity that can come only as they grow

in their association with others. These children, likewise, need the authority and discipline that many anxiety-filled parents cannot provide. The Episcopal Church in Brentwood realized these needs, and looked for a way to meet them.

Mrs. Louis Wagner (with the M.A. in social work), a communicant of the parish, volunteered to direct pre-school sessions to serve mentally retarded children ages three to eight. Armed with a faith in the healing power of Christ, and a deep respect for the healing ministry of the Church, Mrs. Wagner spent months in consultation with leading professionals in social work, special education, and mental retardation. Based on the Christian proposition that life is one of relationship, and that mental retardation is a family and community problem and not just the affliction of individual children, the pre-school work was begun in April, 1959. A period of three months was set for experimentation and correction of procedures. Eighteen women were recruited from the parish and they were given eight weeks training. An advisory board composed of a psychiatrist, psychologist, general medical practitioner,

registered nurse, special education teacher, the parish's senior warden, the vestry chairman of the community education committee, Mrs. Wagner, and the rector guided the school's first efforts.

Eight children between ages three and eight were accepted. These children represented Protestant, Roman Catholic, Episcopal, and Jewish backgrounds, both Negro and white, who, having been indiscriminately visited with retardation, were now being indiscriminately helped and healed. Home visits and a monthly parent-teacher session were held as a necessary part of the family approach to the affliction.

The pinnacle of the week's program is the Wednesday morning healing service. With the approval of each child's parents, the children are taken into the nave of the church. A hymn is sung slowly to open the service. The Lord's Prayer, and a prayer for God's healing Presence are offered. Then, the laying on of hands is administered to each child. A closing prayer of thanksgiving is followed by a simple, children's song. Through this brief service comes the healing Power of

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Four Centuries

Of Settlement

In 1558 a 64-shilling question;
in 1559 a consecration

by the Rev. Francis C. Lightbourn, S.T.M.

Literary Editor

On December 17, 1559, a round 400 years ago this coming Thursday, Matthew Parker (1504-1575) was consecrated Archbishop of Canterbury.

The importance of this event lies in the fact that Parker's consecration was intimately bound up with what is called the Elizabethan Settlement, of which 1959 is the 400th anniversary. Indeed, Parker's consecration forms the liturgical coping stone of the Elizabethan Settlement, which decisively constituted Anglicanism as both Catholic and reformed.

Elizabeth I came to the throne November 17, 1558, on the death of her half-sister, "Bloody" Mary, who had reigned for five years. During Mary's reign England had been papal, thus reversing the situation that had existed in the time of Mary's halfbrother Edward VI, whose reign (1547-1553) had brought the realm

to increasingly Protestant sympathies, culminating in the Prayer Book of 1552. Edward's reign had been preceded by his father Henry's "Catholicism without the Pope." For, while Henry did break with Rome — so far as legal and canonical control of the Church in England was concerned — the country remained in all essential respects Catholic.

When Elizabeth came to the throne the 64-shilling question was, "What is going to be the religion of the country now?" A choice had to be made, and, of the three experiments thus far tried since Henry's breach, Elizabeth chose the middle one — middle, that is to say, in chronological order: she began with the state of affairs whose liturgical expression was to be found in the second Prayer Book of Edward VI (1552).

A recognized historian says:

"[Elizabeth] applied herself to making such alterations in the book of 1552 as would effectually absolve it from all suspicion of heresy without laying any great burden on the consciences of the bishops. The alterations were few but important. The 'black rubric,' introduced by the council at the last moment, was taken away. The old form of the words of administration . . . was restored, and the new form added to it, and so deprived of any heterodox suggestion which it might have been thought to have when it stood alone. Lastly, a rubric was added authorizing the use of the same 'ornaments of the Church and of the ministers thereof as were in use by the authority of Parliament in the second year of Edward VI,' until the queen took other order. As the queen never did take any other order, this rubric authorized the use of the Eucharistic vestments. . . ."¹

A number of changes of a legal and constitutional nature formed part and parcel of the Elizabethan Settlement. The Act of Supremacy was revised: Elizabeth became only "Supreme Governor," whereas Henry had been styled "Supreme Head" of the Church of England; an Act of Uniformity (1559) made the new Prayer Book the only legal Liturgy; and various other acts were passed. As these are somewhat remote from the interests of Ameri-

¹H. O. Wakeman, *An Introduction to the History of the Church of England* (1908), pp. 309f.



Matthew Parker. To him a debt owed — for statesmanship, learning, moderation.

can Churchmen, it seems pointless to linger further over them.

These arrangements were largely engineered by state control and without much evident consultation of the Church as such. There is no use pretending that the picture was in every respect a rosy one. The tearing down, for example, of stone altars — because they seemed to be associated with the medieval doctrine of transubstantiation — strikes even Protestants today as somewhat comical, save perhaps for the sacrilege involved.

It is only fair, therefore, to point out that this was a period of complex cross currents, and that on many matters scholars are not agreed in their evaluation of the evidence. The account here given is based on recognized authorities which may be regarded as typical of normal Anglican apologetic.

Probably most Anglicans would find the justification of the Elizabethan Settlement substantially where Wakeman finds it:

"The sanction which the Elizabethan com-

promise may rightly claim to have from the Church is not that of formal acceptance but of subsequent acquiescence. As such it is really more binding, because more searching, than the formal vote of an official body. When the oath to the act of Supremacy and the obligation to use the new Prayer-book were offered to the consciences of the clergy, they were found to present no difficulties except to those who by their public action had identified themselves with the papacy in the days of Mary. Thirteen of the fourteen bishops, all of whom had either been appointed to their sees or released from their captivity by Mary, steadily refused to take the oath, but of the inferior clergy, it is said that not 300 followed their example."²

The primatial see of Canterbury was vacant. Of the bishops in undisputed possession of their sees and in sympathy with Elizabeth's policies not one seems to have been of archiepiscopal caliber. But the man of the hour and the man for the position was not far to seek in Matthew Parker, a married priest who had lived

in retirement in Mary's regime. He is thus characterized by M. W. Patterson:

"Matthew Parker was a very learned and business-like man. He had been a chaplain to Henry VIII, and had risen to be Master of Corpus Christi College, Cambridge. During Mary's reign he had lived in obscurity, but he was now called by Elizabeth to fill the most exalted position in the Church. It is only with extreme reluctance that Parker accepted the difficult post. His health was weak; the anxieties and responsibilities of the Metropolitan during these critical years could not but be heavy. To Parker's statesmanship, learning, and moderation the English Church owes an enormous debt."³

Roman Catholic writers have in later times sought by various arguments, into which it seems unnecessary at this point to enter, to cast suspicion upon the validity of Parker's consecration. Suffice it to say that qualified Anglican historians have gone over the matter from every angle and are persuaded that all was done according to the essentials of due Catholic order. The actual ceremony is thus described by one such historian:

"It was early morning and dark, between five and six o'clock in midwinter, when Parker entered the chapel [of Lambeth Palace], preceded by four taperers. The four bishops took their places on the south side of the altar, and the archbishop-elect, in his doctor's habit, on the north side. The chaplain began mattins, and, when that was said, Scory preached: then they retired to vest for the communion service, and returned through the north door, Barlow with two archdeacons, Bullingham and Guest, as his deacon and subdeacon, all habited in copes; Scory, Hodgkin, and Parker in surplices, and Coverdale vested only in his cassock. After the gospel, Barlow was seated before the holy table, and the three other bishops presented Parker to him; the writ was read by Dr. Yale, the oath was taken by Parker, the litanies sung by the choir, and the rest of the service of the Ordinal continued as has been described: the new archbishop communicated with the other bishops and some others who were present. When the service was done, they left the chapel, some in rochets and black chimeres, and some in cassocks, and the archbishop was solemnly escorted on his way by his household."⁴

Four days later Parker held his first episcopal consecrations. By the end of March 1560, 16 out of the 27 dioceses were provided with chief pastors, and the normal life of the Church could then function with reasonable prospect of continuity.

Despite its shortcomings, despite the methods by which its arrangements were put through, despite the many incidental blemishes that marked its progress, the Elizabethan Settlement decisively established for Anglicanism its twofold character as essentially Catholic, yet conservative of the real values of the Reformation.

³ A *History of the Church of England* (1925), p. 286.

⁴ W. H. Frere, *The English Church in the Reigns of Elizabeth and James I, 1558-1625* (1904), p. 48.

² *Ibid.*, p. 812.

Charles E. Perry

Charles Perry has died a Christian martyr.

He gave his life long ago to the cause of Christ in the Orient. He gave it just as truly in 1931 when he went to China as a missionary as he did on Thanksgiving night, 1959, when he crashed to earth, fatally injured, as a result of a deadly attack by drunken university students in Tokyo.

We are sure that we speak for Charles Perry when we urge all who loved him and love what he worked for to pray for those who killed him, to forgive his murderers, and to advance the work which Mr. Perry was doing when he was killed.

THE LIVING CHURCH loses a valued co-worker in Charles Perry's death. He was our correspondent in Japan. We gained insights into Japan through the reading of *Japan Missions*, the English-language Church magazine he edited. He was co-editor of the special Japan issue of THE LIVING CHURCH which we published May 24th of this year.

The Orient has lost a teacher of learning and power. The Church has lost a missionary of long experience and great dedication. Japan has expressed her grief and loss in a cable from the Presiding Bishop of Nippon Seikokai (Holy Catholic Church of Japan) to Presiding Bishop Lichtenberger.

No life given in the service of God is ever lost. Martyrdom is not so much a death as a birth. Work cut short by sacrifice is work given new meaning and power.

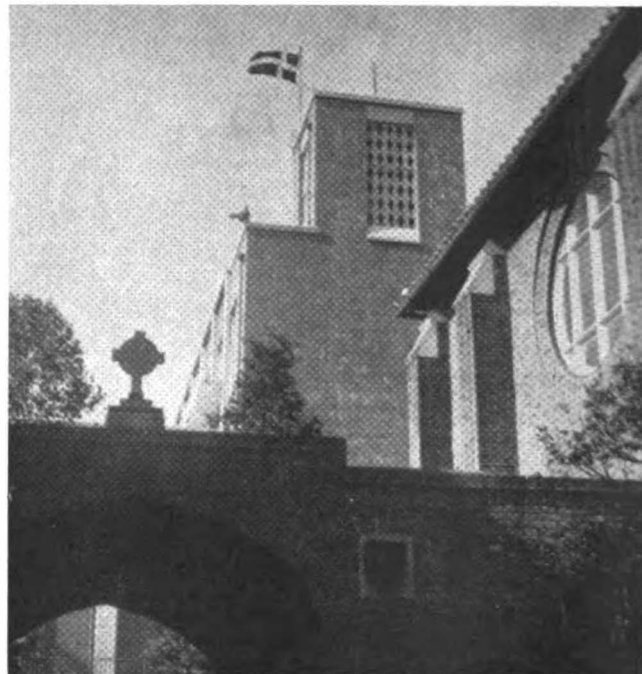
Liquor and the Prowler

The early Christian Church stole the Roman pagan feast of the winter solstice and transformed it into the Feast of the Nativity of Jesus Christ — Christmas.

Ever since then, the pagans have been working hard to steal this feast back — and to steal the Christians along with it.

Out of the very large catalogue of secular tendencies in the modern Christmas observance, we want to talk about only one — the relation of Christmas to social drinking.

THE LIVING CHURCH rejoices (as did Jesus Christ) in God's good gifts — including the gift of wine and grain and the good little bacteria that transform certain components of grape and grain into the cup that cheers. We want no part of any Puritanic, neo-Judaic listing of clean and unclean beverages. We are enthu-



St. Paul's University, Tokyo
A powerful and learned teacher has been lost.

siastic followers of a Lord who drank and remained sinless in his drinking.

Much as we cherish our liberty to drink, we must frankly face the fact that this liberty does often become license; drinking often becomes intemperate; Churchmen are often led into actions productive of both material and spiritual damage.

The office Christmas party has come into so much notoriety lately that its special perils hardly need elaboration. But drying up the office party is not a cure-all.

We suspect that the principal scene of troublesome drinking around Christmas (at least among Churchmen) is the home.

Home drinking at Christmastime has a number of special perils. There is something so eminently respectable about the home setting, so alien to the obvious temptations of bar and night club, that it seems a safe place in which to relax the normal restraints on drinking. The home at Christmastime partakes of some of the quality of a bus station, with people coming and going, mostly in cars. The typical home at Christmastime is heavily populated with nearly-but-not-quite-drinking-age young people. Finally, the Christian home is in the midst of preparations for holy acts of devotion, so that the perils of impiety are added to the normal perils of inebriety.

So, we offer these suggestions for the self-regulation of Christmas drinking in the Christian home (we acknowledge our debt to the pamphlet, *Alcohol, Alcoholism, and Social Drinking*, prepared last year by the Joint Commission on Alcoholism, published by Seabury Press, 1958, 75¢; however, we've added some of our own seasonal ideas to the pamphlet's recommendations):

(1) If you are going to Midnight Mass, don't drink on Christmas Eve. It is simply not conducive to

a proper penitential preparation — and this service is still the *Holy Eucharist*. Nothing in this passage is to be taken as forbidding the penitent sinner (including the penitent drinker) from seeking the redeeming grace of Jesus Christ at the altar — providing his penitence is real and not tipsy sentimentality.

(2) Police your home to make sure that no one ever presses drink upon any person who does not want to drink. This is simple good manners, but it may also involve major moral considerations. The person who says “No” half-heartedly, may be an alcoholic fighting against the disease; he may be an immature person whose resistance to temptation (alcoholic and other) may be low; he may be a person with a long drive ahead of him or some serious praying to get done.

(3) Have some soft drinks on hand for those who don't want alcohol.

(4) Don't let a group drink long before you put

food into them.

(5) If you have had one drink, don't drive as if you were fully sober. If you've had several drinks, call a cab.

(6) Say a prayer of thanksgiving for every gift of God you receive — and if the way you are drinking makes prayer inappropriate, stop drinking.

(7) Remember that your young children are in the house and that, being sober, they see you as you are. Don't make it hard for them to honor their father and their mother.

(8) If liquor flows in a mixed gathering, restrain the temptation to be overly sociable and demonstrative. For mutual protection, keep close to your spouse.

(9) Let joy reign in your home, because your Saviour is born. But remember what St. Peter wrote: “Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.”

INTERNATIONAL Continued from page 12

Of the three, one will go to minister in the diocese of Puerto Rico.

Following resolutions 51 and 52 of the last Lambeth Conference, respecting the Spanish Episcopal Reformed Church and the recognition of its catholicity by General Convention, this Church feels very encouraged, because it is being provided with hopes to progress, although a little, jointly with other greater Churches in the Catholic line, preserving the apostolic doctrine and ministry.

We hope henceforth to rely more upon the support and spiritual aid of a large number of brothers, who will come to be an enlivening and invigorating element that will add to our strength and redouble our enthusiasm in the service of God and of His Church, enabling us to stand fast in the waiting of our days in which, with difficulty, we are able to go forward toward the goal we aspire to.

REFUGEES

Over and Above for the Homeless

At a final meeting of the 11th session of the Council of the Intergovernmental Committee for European Migration, in Geneva, it was announced that the United States has made an additional contribution of \$1,040,000 to the World Refugee Year. The latest donation brings the present total of American contributions to the Refugee Year to \$3,200,000.

R. S. McCollum, deputy administrator for security and consular affairs in the U.S. State Department, who attended as American representative, said it was intended to cover specific refugee programs over and above the regular programs for 1960, which will mean outlays totaling \$40,000,000. [RNS]

Modern Pilgrims

Several hundred refugees gathered in front of historic Plymouth Rock for a service of thanksgiving, sponsored by the Massachusetts Council of Churches. Addressing the gathering, Dr. Alexander Jurisson, assistant secretary of the Committee on World Relief and Church Cooperation of the Episcopal Church, made a plea for more liberal legislation to admit refugees to the U. S. Referring to the current World Refugee Year, he said, “it would be wrong to presume that the . . . problem can be solved within one year and with one proclamation.” [RNS]

Compliment and Criticism

At a World Refugee Year dinner, sponsored by the diocese of Pennsylvania, the refugee work of the Churches in America was complimented by the Rev. Dr. Leslie E. Cooke, director of Interchurch Aid and Service to Refugees for the World Council of Churches. The WCC has resettled 208,000 persons in the post-war period, and the diocese, including only five counties and 200 congregations, has settled 231 families, or more than 550 persons, since 1953. But Dr. Cooke countered this with criticism that “We have taken only the hale and hearty; it is to our shame that we refuse the handicapped and the sick.”

Guests at the dinner were happily settled and employed refugees.



Bishop Molina and confirmands: Strength from a large number of brothers.

The Cover

An Advent wreath has four candles. One is lit on Advent Sunday, two are lighted on the Second Sunday, and so on throughout Advent.

Portrait of Greatness

CYRIL FORSTER GARBETT: ARCHBISHOP OF YORK. By Charles Smyth. London: Hodder and Stoughton. Pp. 536. 35/- (about \$9 if ordered through an American dealer).

When a singularly gifted author is offered a unique subject and decides to relinquish a canonry of Westminster Abbey to devote his whole time to a book for a couple of years, one may legitimately expect a great book. In *Cyril Forster Garbett: Archbishop of York*, Charles Smyth has fulfilled expectations.

"There is probably no stretch of 80 years in English social history — even the period from 1780 to 1860 not excepted — that saw so many or so far-reaching changes as the period from 1875 to 1955, the lifetime of Cyril Forster Garbett, 91st Archbishop of York and Primate of England," says Charles Smyth. He speaks as a professional historian. In other words, anyone who is concerned to seek out God's purpose as revealed in history must give special attention to the period covered by this book. In that period Dr. Garbett* holds a prime place. And this is the definitive book about him.

Few men in England, whether in its secular or its ecclesiastical life, were nearer the center of events than Garbett, the man who had 20 years in "the legendary parish" of Portsea, who brought order to the Diocese of Southwark, who reveled in the beauty of Winchester, who traveled most parts of the world, who died in his 80th year full of honor and esteem. A lesser author than Charles Smyth would have lost control of so vast a mass of material. But he has given us the ordered portrait of greatness.

To the faint in heart it is a clarion to learn just how devoted so great a man can be to the Church of England and through it to the Anglican Communion. To those who seek a model for their own use of time, Garbett stands a disciplined tempter.

There can be no question of Garbett's magnitude. And yet, as more than one reader will be surprised to find, what comes right through the book is the fact that Garbett grew in grace throughout his life: from the somewhat difficult adolescent to the unapproachable vicar and the imperious Bishop of Southwark to the Archbishop of York full of love and humility. And the book makes the explanation clear. It is all the fruit of a life of prayer such as no one would believe pos-

*Editor's Note: The name is pronounced to rhyme with "Carpet."

THIS department has been considering some of the parables of Jesus in the area of business and economics — the laborers in the vineyard, the talents, the unjust steward — and finding that they actually are not about business at all, but rather about the subject matter of Advent: the coming of the Kingdom of God.

A SIMILAR point applies to the story of the woman who broke open a jar of very costly ointment and poured it over Jesus' head as He sat at dinner in Bethany (St. Mark 14: 3-9). His disciples were scandalized by her extravagance. The ointment was worth almost a year's wages for a working man and should have been sold, they said, to aid the poor.

JESUS replied: "Let her alone, why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying."

AT ONE TIME, this saying of Jesus was commonly quoted to indicate that poverty is always going to be a feature of human society, and that we must accept it even if we do not like it. Today we feel sure that this was not what He meant. Nevertheless, the remark is still bothersome to the modern Christian.

THE INCIDENT happened on the Wednesday of that fateful week in Jerusalem which began with the triumphal entry and the cleansing of the temple. On Thursday, the last supper was celebrated and our Lord was captured in the Garden of Gethsemane. On Friday, He was crucified and on Sunday He rose from the dead.

THE MEANING of all these things in terms of the economics of the Kingdom of God was far better expressed by the use of the ointment than by prudent disposal of it for charitable purposes.

SOME friends of our family were refugees from Russia at the time of the Bolshevik Revolution. They remember that as they packed their clothes to flee, the elderly father of the family was rushing about and buying up real estate at bargain prices. If the revolution had turned out to be only a passing fancy, he would have emerged a rich man. But, unfortunately, "He

knew not the time of his visitation," and he wound up poorer than the people from whom he coaxed such wonderful bargains.

ALL THE OLD rules of common sense were suspended in Russia in 1917, and lucky was the man who realized what was happening. Similarly, when Jesus preached the Good News of a revolution planned not by man but by God, He was at pains to point out that all the old rules of common sense were suspended. The people who expected things to go on in the same old way with the same old values were "the dead" who should be left to bury their dead; they were like servants who thought the master would never return because he had been gone so long.

IT IS NOT easy for the 20th century Christian to maintain the vivid sense of the drawing near of the Kingdom of God which runs through the preaching of Jesus and the writing of the New Testament. Both the world and the Church have been around for a long time now, and as far as anyone can tell they will still be around and doing the same sort of thing for a long while to come.

"YOU ALWAYS have the poor with you," said Jesus. Prayer, fasting, and almsgiving are sometimes called the "three eminent good works." To succor the poor and to fight for the eradication of poverty have always been central concerns of Christians. The Gospel itself is good news for the poor, and one of the ways in which it is good news is by the ministry of Christians to the earthly needs of their fellow-men.

YET there is something better than "eminent good works." Jesus' relegation of almsgiving to a second place on this occasion paralleled His remarks about fasting on another occasion. There is a time also for what the Revised Standard Version rightly translates as doing a "beautiful thing" — actions of uncalculating, outpoured love and devotion.

A SPENDTHRIFT love of God was shown by the woman at Bethany, and the Lord welcomed it as an action which would be held in memory "wherever the gospel is preached in the whole world." There are always occasions for the prudent practice of virtue. Blessed is he who responds to the Gospel without counting the cost.

PETER DAY

sible in one who made so much history. Perhaps the least expected result of reading this book is that it will make the reader find more time for his own prayers.

Charles Smyth, who taught at Harvard from 1926 to 1927, leaves not only us but also all future historians in his debt. He has given us an inspiring portrait of a great man of affairs and an even greater man of God.

DEWI MORGAN

Those who wish to pursue further the life and times of Matthew Parker, Archbishop of Canterbury 1559-1575 [see article by this editor, p. 14 of this issue] will find what appears to be the latest biography in Edith Weir Perry's *Under Four Tudors* (London: George Allen & Unwin Ltd., 1940). At least this is the latest *Life of Parker* listed under the entry, "Matthew Parker," in *The Oxford Dictionary of the Christian Church* (1957).

Edith Weir Perry (d. 1955) was the wife of the late Most Rev. James DeWolf Perry, Presiding Bishop of our American Church, 1930-1937. The book owes its origin to a casual remark made to Mrs. Perry by the late Cosmo Gordon Lang, Archbishop of Canterbury, 1928-1942, who contributed an Introduction to it.

The book, the fruit of eight years' research, in which Mrs. Perry seems to have read just about everything on the subject, canvassing English libraries and historic places of interest, appears to be no longer in print. This editor, however, just ran across a copy in the local library and has been able, at the time of writing, to read about half of it.

Under Four Tudors conveys the evident enthusiasm of the author for her subject. It is interestingly and vividly written. She claims that "this story . . . is as strictly accurate as it is possible to recount after 400 years." I would say that for Churchpeople who wish to pursue further the subject of Archbishop Parker, this is the book to start with. They can always go on (if they wish) to Strype's three-volume *Life and Acts of Matthew Parker, the Archbishop of Canterbury in the reign of Queen Elizabeth, under whose Primacy and Influence the Reformation of Religion was happily effected and the Church of England restored* (1711). This work, according to Mrs. Perry, is the "basis for any biography [of Parker], but should be re-edited in the light of modern scholarship."

The *Correspondence of Matthew Parker, D.D., Archbishop of Canterbury*, edited by John Bruce and Thomas Thomason Perowne (Cambridge University Press, 1853), contains 369 of Parker's letters (1535-1575) — a few in Latin but most of them in English — with a reprinting of Parker's diary, concluding with the famous prayer written on his knees a few hours after his consecration:

"Alas! alas! O Lord God, for what times

has thou kept me. Now am I come into deep waters, and the flood hath overwhelmed me. O Lord, I am oppressed, answer for me, and strengthen me with thy free Spirit: for I am a man, and have but a short time to live, and am less, &c. Give me of thy sure mercies, &c."

For those who wish to commemorate liturgically on December 17th, the 400th anniversary of the consecration of Matthew Parker ("the vital link in the Anglican Church"), I suggest that it could be done by adapting the second of the Collects for "A Saint's Day" (Prayer Book, p. 258) to read ". . . and especially of thy servants the saints, martyrs, doctors, and missionaries of the Anglican Communion. . . ."

FRANCIS C. LIGHTBOURN

APPROACH TO CHRISTIAN SCULPTURE.

By Hubert van Zeller, O.S.B. Sheed & Ward. Pp. 191. \$3.75.

This is indeed a very welcome book, in a field that is not exactly overcrowded with source material for the contemporary artist. Hubert van Zeller, a Benedictine monk, speaks here with authority, for he is a recognized and respected sculptor who practices what he preaches.

In the short compass of less than 200 pages, the reader can expect a challeng-



ing resumé of Christian sculpture, beginning with the classical Greek and Roman background and summarizing in a brief but most provocative manner the various periods in which sculpture has played a vital role as a handmaid to Christian architecture. Byzantine, Romanesque, Gothic, Renaissance, Baroque, Rococco, Victorian Gothic, Contemporary — each period is analyzed for its strong as well as its weak points.

That Dom van Zeller leans heavily on

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.

December

13. West Missouri, U.S.A.
14. West Texas, U.S.A.
15. West Virginia, U.S.A.
16. Willochra, Australia
17. Winchester, England
18. Windward Islands, West Indies
19. Worcester, England

the Romanesque is shown by his saying that "the Romanesque is the only style of which it may be said that it was both traditional and progressive, doctrinal as well as free." He seems particularly frank in his criticism of Gothic Revival (and I heartily agree), for sculpture of this period is "without fire, sunlight, poetry, music, or anything much else. The figures look as though they had been carved from photographs late at night by sick men."

Approach to Christian Sculpture is particularly valuable for the artist who is attempting to create art worthy of the name contemporary Christian. Several valuable and penetrating criteria are presented which will make him look at his work in perhaps a new light. "Let them (modern sculptors) show an acute consciousness of the reverence due to God and to the house of God."

Included are several fine photographic examples of the author's own sculpture. My only regret is that it was not possible to include some examples of other sculptors, particularly those he so highly praises, as for example Ivan Mestrovic.

ROBERT L. JACOBY

In Brief

SEABURY BOOK OF COMMON PRAYER.

Thintex Paper. Red fabrikoid. Gold Edges. Gold Cross. No. 3213. Seabury Press. \$4.50. Measures 3 11/16 x 5 5/8 x 7/16 inches. A handy size with clear type. Seems to be a good buy for the price.

JAPANALIA. By Lewis Bush. David McKay Co. Pp. 311. \$5.50. Fifth revised and enlarged edition of what is in effect a one-volume encyclopedia on Japan, now published for first time in U.S.A. Contains brief articles in alphabetical order on Japanese history, geography, customs, etc. A number of halftones and lots of black and white illustrations. Forty-page index and end-papers with color map of Japan.

Books Received

THE CHURCH AND THE SUBURBS. By Andrew M. Greeley. Sheed & Ward. Pp. xviii, 206. \$3.50.

CHRISTIANS IN RACIAL CRISIS. A Study of Little Rock's Ministry. By Ernest Q. Campbell and Thomas F. Pettigrew. Including Statements on Desegregation and Race Relations by the Leading Religious Denominations of the United States. Public Affairs Press, 419 New Jersey Ave., S.E., Washington 3, D. C. Pp. x, 196. \$3.50.

BEYOND THEOLOGY. The Autobiography of Edward Scribner Ames. Edited by Van Meter Ames. University of Chicago Press. Pp. x, 223. \$6.

SAINT TERESA. A Journey to Spain. By Elizabeth Hamilton. Scribners. Pp. 192. \$3.50.

HELLENISTIC CULTURE. Fusion and Diffusion. By Moses Hadas. Columbia University Press. Pp. 324. \$6.

THEIRS IS THE KINGDOM. By Jack M. MacLeod. Illustrated by Paul V. Lantz. Westminster Press. Pp. 224. \$3.

THE LANDS AND PEOPLES OF THE LIVING BIBLE. A Narrative History of the Old and New Testaments. By Bernard R. Youngman. Edited by Walter Russell Bowie. Hawthorn Books. Pp. 382. \$6.95.

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of The Living Church

Diary of a Vestryman

Richer and Poorer

(fiction)

by Bill Andrews

December 10, 1959. With the canvass three-fourths complete, it appears we will have about 30% more money to work with next year. This report from Joe Morgan, who headed the canvass committee, produced a round of applause and congratulations at the vestry meeting to-night.

But congratulations are short-lived things. The sharp pencils on scratch paper quickly produced news by no means so gratifying.

Church membership is up 22%, which means that the average pledge is only slightly above the 1959 figure. Church school is already running an attendance 50% above that of 1958, and will overspend its 1959 budget by a substantial margin.

Repairs on the furnace (which appears to have developed cancer of the lung from



too much smoking) are ridiculously high in cost, and we simply must replace the antique monstrosity very soon.

We never have gotten the parking lot paved.

The diocesan social agencies need a substantial increase in giving from parishes.

The parish secretary is getting married in February, and we won't be able to replace her at her present salary.

The city is widening Broad Street next spring, and that means a fat assessment on our property.

And so on and on and on. It all adds up to a simple statement of fact: St. Martha's is still broke!

Since we have a new rector, it occurred to the economy party in the vestry to hint at cutting down on our missionary assessment. But Fr. Carter stopped that with a defense of missionary giving just as emphatic as those we used to get from Fr. Jones.

Will Baxter then delivered himself of a speech addressed to nobody in particular about church extravagance, bewailing the fact that the Church was insatiable in her demands and was bleeding her parishioners white. "We used to run this church for \$7,000 a year," he said. "Next year we will be giving \$35,000. Where is it all going to stop?"

Henry Corrington, our banker, and the

representative of the old, wealthy families of the parish, said, "Will, you throw figures around like an amateur statistician. I remember the year we ran St. Martha's on \$7,000. That was 1933, and we defaulted on the interest on the bonds for the church building. We were paying the rector \$2,500, and we were six months behind in his pay at Christmastime. The property was insured at one-third its value, and we were \$4,000 behind in our missionary payments to the diocese.

"Seven thousand — man, not even in 1933 did that pay what it really cost to run this parish, and we were still paying off arrearages in 1941. But in 1933 the parish was almost exactly one-fourth the size it is today. Oakburg was a quiet little suburb of 10,000 people.

"Will Baxter, you were a boy in those days, a fidgeting little teen-age acolyte. I was senior warden — that was the first of three times I've had that job. I know what the bills were, and I know how we scrounged around, stalling creditors and paying only what we had to.

"The average family pledge today is only about 50% bigger than it was in 1933 — and in 1933, Will, my bank kept your dad's business going because there weren't enough assets to make foreclosure worthwhile. And because we carried a lot of accounts like that, the bank nearly went under. Do you really mean to say that we can't, as a congregation, pay more than twice per family what we paid to the church in 1933?"

Will countered by pointing out that the Church rolls were full of families that gave token pledges — \$1 a week or so.

Henry snorted — "And in 1933 we had 10 cents a week pledges from some people. No, sir, the trouble lies with the main body of serious church members. The fringe people we have always with us, and they cut no ice financially now or any time. But I say that St. Martha's today runs on a budget which is less per member in terms of 1933 dollars than we were spending then."

In the end, as Henry himself was the first to point out, this discussion settled nothing. We still have only so much money to work with, and the 1960 budget will simply have to be cut to fit.

I'm glad I'm not on the committee that has to choose where to cut, for our direct, immediate, and perfectly legitimate needs run a good \$5,000 over our pledges.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$4,177.50
Receipts Nos. 1727-1730,
Nov. 25 through Nov. 30 430.00

\$4,607.50

The Living Church

RED DOORS

Continued from page 13

God for the children, and, coupled with the regular worship life of the workers, the inspiration and power to carry on in the pre-school.

The full significance of this weekly service in the church — inside the red doors of the narthex — may never be known. However, for a few children, it is the first time they have ever been in any Church. The children are beginning to recognize the red doors as signifying "Church." They also are beginning to recognize the hanging cross above the altar, the candles, the pews, and the position of kneeling for prayer. In a moving



way, the pre-school combines the environment of a daily school with the goals of a Sunday Church school class and service for retarded children.

The pre-school is now functioning on a regular schedule of morning classes, Monday through Friday, nine months a year. The present enrollment is 13 children, with a waiting list of 34 children.

The pre-school has been asked by the United Mental Health Services of Allegheny County, Inc., a United Fund agency, to do research and experimentation in the pre-school age training of mentally retarded children. The Service wishes to determine the values in:

- (1) Socializing mentally retarded children in the pre-school ages of three to eight.
- (2) The effectiveness of known psychological test procedures on afflicted children in this age span.
- (3) Involvement of mentally retarded children and their parents with persons of hope and optimism, and in training these parents in new relationships with their children.
- (4) Presenting the findings to schools of education and to boards of public education for their consideration and offering of similar pre-school training to the general public.

St. Peter's, Brentwood, is graphically showing the value of the "healing team" approach to human affliction. In an Episcopal church, doctors, psychiatrist, psychologists, priest, and consecrated laymen are working hard to serve the children of God and man in the totality of body, mind, and spirit. The people of God, who formerly were judged by other men as hopeless, now are rediscovering the meaning of love and hope.

PEOPLE and places

Appointments Accepted

The Rev. Robert E. Black, formerly vicar of St. Matthew's Church, Warsaw Woods, St. Louis, Mo., is now rector of the Church of the Good Shepherd, Houlton, Maine. Address: 116 Main St.

The Rev. B. DeFrees Brien, formerly rector of St. Martin's Church, Maywood, N. J., is now rector of Christ Church, Denton, Md.

The Rev. Ronald G. Brokaw, formerly curate at St. James' Church, Wichita, Kan., will on December 16 become rector of St. Andrew's Church, Emporia, Kan.

The Rev. William S. Douglas, formerly assistant rector of St. Stephen's Church, Houston, Texas, is now assistant rector of the Church of the Heavenly Rest, Abilene, Texas. Address: 602 Meander St.

The Rev. Charles Forbes, formerly Episcopal Chaplain, University of Washington, Seattle, Wash., has been rector of St. Elizabeth's Church, Burien, Wash., since October 1. Address: Box 872, Seahurst, Wash.

The Rev. Arthur M. Gard, formerly rector of St. Paul's Church, Warsaw, Ill., and vicar of St. Cyprian's, Carthage, Ill., became vicar of St. Jude's, Tiskilwa, Ill., and vicar of the Church of the Redeemer, Princeton, on December 7. Fr. Gard will continue as editor of the diocesan magazine and as Living Church correspondent for the diocese of Quincy. Address: Tiskilwa.

The Rev. Dan Gerrard, formerly curate at St. Barnabas on the Desert, Scottsdale, Ariz., is now vicar of St. James' Church, Dalhart, and St. Paul's, Church, Dumas, Texas. Address: 1023 Denrock Ave., Dalhart.

The Rev. Harry R. Heeney, rector of St. James' Church, Wichita, Kan., will become rector of Christ Church, Dallas, Texas, on January 1, 1960. Address: 10th and Llewellyn Sts.

The Rev. James D. B. Hubbs, formerly curate of Christ Church, Rochester, N. Y., is now vicar of the Church of the Good Shepherd, Punta Gorda, Fla.

The Rev. H. Ward Jackson, formerly assistant of Christ Church, Lexington, Ky., is now rector of the Church of the Ascension, Frankfort, Ky. Address: 311 Washington St.

The Rev. Arlo L. Leinbeck, formerly minister in charge of St. Luke's Church, Hastings, Minn., and Church of the Redeemer, Cannon Falls, Minn., is now curate at Christ Church, Gary, Ind. Address: 5540 Harrison St.

The Rev. M. Putnam McKay, vicar of St. John's Church, Charlotte, Mich., and St. Matthias' Church, Eaton Rapids, Mich., will become rector of the Church of the Blessed Virgin Mary, Wanstrom, near Shepton Mallet, Somerset, England, in the diocese of Bath and Wells. Fr. McKay, who will become a British subject, has been named to the living by Her Majesty the Queen. He and Mrs. McKay will sail for Great Britain on January 1, 1960.

The Rev. Charles McKimmon, Jr., formerly vicar of St. James' Church, Livingston, Ala., and All Saints' Church, Butler, and St. Alban's, Gainesville, is now curate of the Church of the Nativity, Huntsville, Ala. Address: 422 Eustis Ave., S.E.

The Rev. Ivan E. Merrick, formerly rector of St. John's Church, North Adams, Mass., is now rector of Trinity Church, Everett, Wash., and priest in charge of St. Philip's Church, Marysville, Wash. Address: 2311 Hoyt Ave., Everett.

The Rev. William V. Murray, formerly vicar of St. Mary's Church, Lake Ronkonkoma, N. Y., is now rector of St. Thomas' Church, Malverne, N. Y.

The Rev. Roger B. Nichols, rector of St. James' Church, Greenfield, Mass., will become rector of Trinity Church, Columbus, Ohio, on January 1, 1960. The Rev. Richard C. Wyatt, formerly assistant minister and minister in charge of Trinity, will work with Mr. Nichols as associate minister. Address: 44 N. Ardmore.

The Rev. Samuel S. Odom, formerly rector of Hungars Parish, Eastville, Va., is now associate

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist
An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.
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Sister Superior, St. Mary's School
Peekskill 9, New York

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A moderately priced Episcopal Church Boarding School in the beautiful Blue Ridge Mountains, 23 miles north of Charlottesville, and 115 miles southwest of Washington. Gymnasium, Riding. Board and Tuition \$900.
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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

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SCHOOL OF NURSING

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

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

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

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PRIEST, Catholic, currently an Assistant Priest, desires parish or mission. Fine preacher, good teacher, also able pastor to well and sick of all ages. Available on or about March 1, 1960. Reply to: **Rev. Charles H. Hensel**, St. Andrew's Church, Grayslake, Ill.

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THE LIVING CHURCH

* In care of The Living Church, Milwaukee 2, Wis.

rector of **St. Stephen's, Sewickley, Pa.** Address: 403 Frederick Ave., Sewickley.

The **Rev. M. Ramsey Schadewitz**, rector of **St. John's Church, Bandon, Ore.**, will on January 1, 1960, become rector of **Trinity Church, Hoquiam, Wash.** Address: 212 4th St., Hoquiam.

The **Rev. Ralph A. Stevens**, formerly associate rector of the **Church of the Holy Faith, Inglewood, Calif.**, is now rector of the **Church of the Good Shepherd, Venice, Calif.** Address: 110 Rose Ave.

The **Rev. Furman C. Stough**, formerly rector of **St. Andrew's Church, Sylacauga, Ala.**, and vicar of **St. Mary's Church, Childersburg, Ala.**, is now rector of **Grace Church, Sheffield, Ala.** Address: 1902 Crestline Ave.

The **Rev. Peter Stretch**, formerly curate of the **Church of the Nativity, Lewiston, Idaho**, and priest in charge of **Trinity Mission, Grangeville, Idaho**, and **St. Philip's Mission, Orofino, Idaho**, is now rector of the **Church of the Nativity**. Address: 1 Reading Ave., Shillington, Pa.

The **Rev. David J. Sweet**, assistant rector of **Christ Church, Corning, N. Y.**, will become rector of **St. Mary's Church, Reading, Pa.**, on January 1, 1960. Address: 1 Reading Ave., Shillington, Pa.

Ordinations

Priests

Idaho — By Bishop Foote, acting for the Bishop of Long Island, on November 8, the **Rev. John F. Tulk**, who is vicar of **Christ Church mission, Shoshone**, and **Calvary Church, Jerome, Idaho**.

New Jersey — By Bishop Banyard on October 31, the **Rev. Richard W. Corlett**, who is curate at **Grace Church, Plainfield, N. J.**

Pennsylvania — By Bishop Armstrong on November 14, the **Rev. Edward L. Lee, Jr.**, who is curate at the **Church of the Holy Trinity, Philadelphia**; the **Rev. Noble M. Smith**, who is curate at **Trinity Church, Oxford, Philadelphia**.

Pennsylvania — By Bishop Tsu, acting for Bishop Hart, on November 14, the **Rev. Elbridge Walker, Jr.**, who is assistant chaplain at the **Valley Forge Military Academy**; the **Rev. Vernon A. Austin, Jr.**, who is curate at **Trinity Church, Ambler, Pa.**

Tennessee — By Bishop Vander Horst on October 13, the **Rev. Charles E. Rice**, who is rector of **Christ Church, South Pittsburg, Tenn.**

Deacons

Chicago — By Bishop Street on November 14, **Thomas T. Diggs**, who is deacon in charge of **Holy Trinity Church, Tiverton, R. I.**

Tennessee — By Bishop Barth, on September 14, **Richard A. Busch**. Mr. Busch is doing post graduate work at **Ripon College, Ripon, Wis.**

Resignations

The **Rev. Hugh H. Henry**, rector of **St. Luke's Church, Williamsbridge, Bronx, N. Y.**, will retire on January 1. Address: 151 Lemon St., Central Islip 4, N. Y.

The **Rev. Robert Heron**, formerly rector of the **Church of the Holy Cross, Warrensburg, N. Y.**, has retired and may be addressed at 29 Library Ave., Warrensburg.

The **Rev. John Nelson**, formerly rector of **St. Paul's Church, Kent County, Chestertown, Md.**, retired on November 19. He plans to make his home in Chestertown.

The **Rev. Paul L. West**, formerly rector of **St. Barnabas on the Desert, Scottsdale, Ariz.**, has retired and may now be addressed Rt. 1, Box 62A, Florence, Colo.

Changes of Address

The **Rev. Harwood C. Bowman, Jr.**, has moved to the new rectory at 2006 Forest Dale Dr., Silver Spring, Md.

The **Rev. Albert S. Chappellear**, formerly addressed at 541 2d Ave., Gallipolis, Ohio, is convalescing after major surgery at the home of his parents, 601 Harrison Ave., Cambridge, Ohio.

Rev. Robert A. Goarlay, formerly addressed at 600-B Walker Ave., Baltimore 12, Md., may now be addressed at Box 657, Bangert Rd., Whitmarsh, Md.

The **Rev. Talbert Morgan**, may now be addressed at P.O. Box 547, Brunswick, Ga.

The **Rev. Donald C. Stuart**, retired priest of the diocese of Long Island, and Mrs. Stuart have purchased a home at 60 Terrace Rd., Asheville, N. C. This winter Fr. Stuart is taking charge of **All Saints' Church, Winter Park, Fla.**

The **Rev. Frederick T. Vanderpoel**, formerly ad-

dressed at 11524 Frankstown Rd., Penn Hills, Pa., may now be addressed at the new rectory, 300 Hibiscus Dr., Pittsburgh 35, Pa.

Marriages

Miss Pamela Otis Rowe and **Malcolm Endicott Peabody**, son of **Bishop Peabody** of **Central New York**, were married by the **Bishop** on **November 14th**, in **Christ Church, Cambridge, Mass.**

DEATHS

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

The **Rev. William F. Carpenter**, 86, retired priest of the diocese of Virginia, died **November 22d**. He retired in 1951, and made his home at **Centerville, Va.**

Mr. Carpenter was born in **Ontario, Canada**, in 1873. He was graduated from **Wycliffe College** in 1900. He was ordained priest in 1901 by the **Bishop of Toronto**. Mr. Carpenter was rector of **Kingston Parish, Mathews, Va.**, from 1919-23, of **St. Alban's, Washington, D. C.**, from 1923-28, and **Haymarket Parish, Prince William County, Va.**, from 1928-51.

Sister Mary Theodora of the **Community of Saint Mary, Peekskill, N. Y.**, died on **October 20th**, at the age of 92, in the



55th year of her profession. Before her profession she was **Fanny Theodora Brown**.

Sister **Mary Theodora** was appointed **Assistant Superior** in 1908 and elected **Mother Superior** of the **Eastern Province** in 1918, serving in that capacity for 25 years. She was born in **Waukegan, Ill.**, the daughter of the **Rev. James H. Brown**, a **Methodist minister**. She was graduated from **Wellesley College** in 1888. She was a student, a teacher, a writer, a businesswoman, but, above all, a woman of prayer.

Claude Alfred Dobier, verger at the **Church of the Transfiguration (The Little Church Around the Corner)** in **New York City**, died on **October 31st**.

Mr. Dobier was born in **England** 67 years ago. He came to this country 40 years ago and became an **American citizen**.

He is survived by his wife, a son and a daughter and five grandchildren.

Florence Ann Heidenfelder, wife of **Roland J. Heidenfelder**, president of the **Catholic Club of Chicago**, died **November 1st**.

She was a devoted communicant of **St. Francis Parish** and an associate of the **Order of St. Margaret**.

Mrs. Heidenfelder is survived by her husband, four children, and a brother.

Harry J. Steuterman, organist and choirmaster at the **Church of the Holy Communion**, in **Memphis, Tenn.**, died **November 12th**. He was 62.

He had previously been organist for 18 years at the former **Grace Church** before it was merged with **St. Luke's**. Mr. Steuterman was born in **St. Louis, Mo.** and moved at an early age to **Memphis**. He was a graduate of **City College** and **Columbia University** in **New York** and also held degrees from **Mississippi State University** and **Memphis Law School**. He practiced law in addition to his career as musician.

His wife, the former **Frances Beasley**, is organist and director of music at **Westminster Presbyterian Church**, and a brother, **Adolph Steuterman**, is organist and choirmaster at **Calvary Church**. He also leaves a daughter, a sister, two other brothers, and two grandchildren.

CHURCH DIRECTORY

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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. Thorp, 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 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

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, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY

N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

OLD ST. PAUL'S

Charles St. of Sarotoga
Rev. F. W. Kotes, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; HC Tues, Thurs &
HD 11; Wed 12:20-12:50 Preaching Service

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Streets
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: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Voillant, Ph.D., Th.D., r
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GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

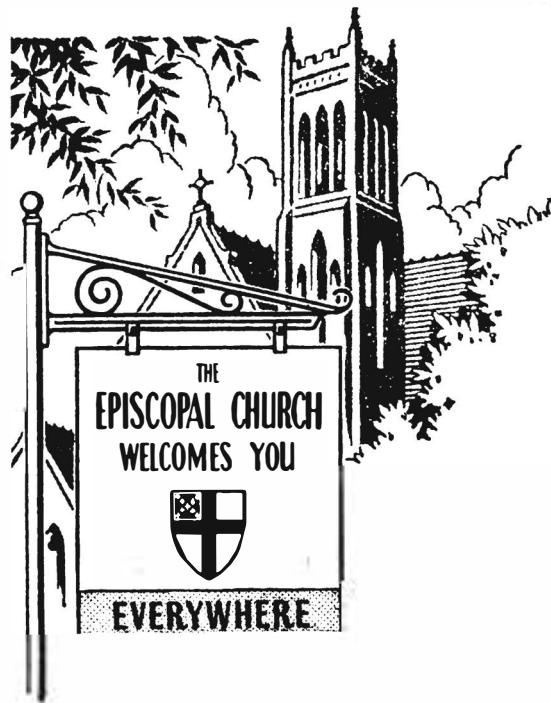
5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon) 7:30;
C Sat 4-5

ST. MARY THE VIRGIN

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



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

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

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:40-5:30 & by
appt; Organ Recital Wednesday 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; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; 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
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

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 & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near The Greenbrier)
Rev. Edgar L. Tiffany
Sun 8, HC 11, MP Ser (1st HC)

Announcing . . .

The 1960

Church School Essay Contest

Sponsored by *The Living Church*

Subject: "T. V. as I See It"

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 17th annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

A bronze medal will be provided for each Church school which wishes to conduct an intramural contest on the same subject. The school itself would select the winner of this medal, and winning a bronze medal would not disqualify a contestant from winning one of the national prizes.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less (2,000 words is a top limit, not a minimum). The manuscript must be mailed and postmarked not later than midnight, February 6, 1960, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than February 15, 1960. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 24, 1960 educational issue of *The Living Church*.

The topic for the contest is deliberately left general. Television is such a big, varied, and controversial subject that the editors are hopeful that some contestant will tackle it from angles that have never occurred to their (the editors') middle-aged minds.