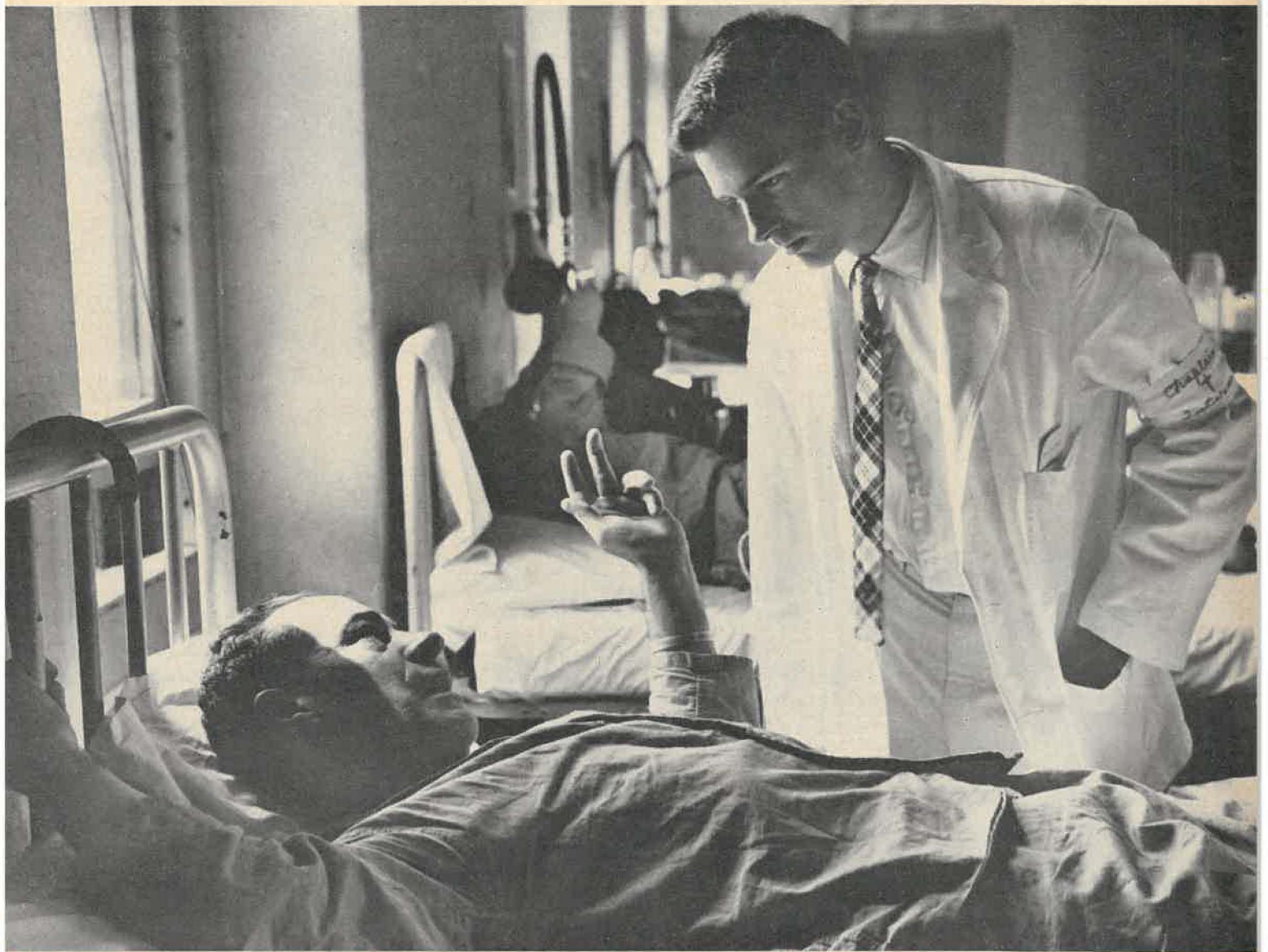


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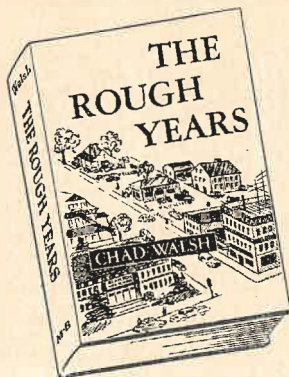
Paul Parker

General Theological Seminary student and hospital patient: Along with parish administration, theological education [pp. 7, 16, 17].

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BOOKS

A Tasty Dish

TOURIST IN AFRICA. By Evelyn Waugh.
Little, Brown and Co., 1960. Pp. 201.
\$3.75.

It is difficult to imagine in these troubled times for South Africa that a man could travel through the most controversial areas and completely turn his back on the social conflict around him. It is even harder to accept when the man is a writer and his report of the trip turns out to be primarily an account of country club affairs, historical vignettes, and geographical curiosities — no matter how well written these trivia may be.

Evelyn Waugh is a good writer. He has wit and charm and a wry sense of the ridiculous that made many of his early novels a wild joy. But as a reporter he turns out to be something of a snob, and as a traveler something of a crank. The fact that the whites in Tanganyika and Southern Rhodesia suffer from a lack of efficient house servants is apparently the worst that is happening to them. The fact that Waugh reports this as significant indicates, to me at any rate, that certainly *he* suffers from a lack of conscience.

Waugh has quite deliberately turned his back on the troubles arising from *apartheid* with a shrug that he just doesn't know about such things. He feels that since "cruelty and injustice are endemic everywhere," why single out South Africa? Why indeed? I should say that he should have singled them out in Africa because that was where *he* came face to face with cruelty and injustice. To do less is to be less than charitable.

However, the book is not all bad. If travelogues from exotic places are your dish, this is a tasty one. Waugh reports the local scene colorfully. His account of

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January

22. Christ, Rochester, N. Y.
23. St. Paul's, Byers, Colo.; St. Paul's, Mishawaka, Ind.
24. St. Timothy's, Fort Worth, Texas; St. Paul's, Key West, Fla.
25. St. Paul's, College Point, N. Y.; St. Peter's, Jacksonville, Fla.; St. Paul's, Pleasant Valley, N. Y.; St. Clement's, Philadelphia, Pa.; Christ, Richmond, Ky.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; St. Luke's, Chicago, Ill.
26. Chapel of the Resurrection, Limon, Colo.; St. Paul's, Shigawake, Quebec, Canada
27. St. John's, Mt. Prospect, Ill.; St. Martin's, New York, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
28. Church of the Good Shepherd, Rosemont, Pa.

the Serima Mission is most touching. His evocations of some of the 19th-century scoundrels who frequented East Africa are effective. But look for no ties with the present. His account of the so-called Ground Nut Scheme is prejudiced and cruel. The facts are as he tells them, perhaps, but he makes no effort at all to understand what was behind the plan. What is history without motives?

Compared with the observations of a man like Alan Paton, I'm afraid this book is hopelessly shallow. It is often as amusing as many of Waugh's zany fictional works but just about as divorced from reality.

ROBERT H. GLAUBER

THE CHRISTIAN AS COMMUNICATOR.
By Harry A. DeWire. Westminster Press,
1960. \$4.50. Pp. 198.

This is a restatement of some essential truths concerning the individual Christian in his indispensable and actual function as communicator. The work, an opening volume in a new series of studies on the subject of Christian communication by the Westminster Press, cannot be commended for originality so much as for a sound outline undergirding the whole effort and for assertions of discernment and power.

Christian communication, Dr. DeWire rightly points out, "is the language of being as well as doing, arising from a fund of spiritual information that is communicated in every contact." It seems odd that, in the length and breadth of his book, the author never once explicitly refers to the important phrase employed by Jacques Ellul and Hendrik Kraemer, a Christian "style of life." Indeed, the author does not make reference to M. Ellul nor include him in his bibliography, and, in fact, makes only passing references to Prof. Kraemer and Dietrich Bonhoeffer, the while altogether ignoring such a work as the René Voillaume book, *Seeds of the Desert*, which has aroused discussion particularly among European theologians committed to the subject of a Christian "style of life." In other words, Dr. DeWire has rather strangely cut himself off from a good deal of highly respected contemporary theological literature relating to the very subject of communication with which he deals, and this serves to minimize the book's importance as a serious work.

Nonetheless, the book covers much of the essential ground which others have covered, and does this succinctly, simply, and in a way highly to be commended as an introductory work on the subject of Christian communication for laymen. It is a book which immediately shows forth the author's deep concern about his subject, and he has delved deeply into it and managed to address his own task of communication most admirably.

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LETTERS

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

The Time Is Ripe

In the report of the Committee on the Church's "Overseas Missions" [L.C., January 1st], I noticed the good idea of a field secretary for Latin America. The Committee recommended "that such a person should be thoroughly familiar with the field and its cultures and fluent in the Spanish language." Could this be reversed?

Why not suggest that a Latin, familiar with the American Church and fluent in the English language, be appointed? This would tell our Latin brethren that we do not believe in the accepted practice of this Church that the Holy Spirit can work only through English-speaking persons, or at least when it comes to Church supervisory positions in the non-domestic fields. The time is ripe for us to say *mea culpa*, that we have practiced "too much Yankee imperialism in religion" and that, consequently, we have been as successful in winning the Latin people to Reformed-Catholic Christianity as our State Department has been able to bring Latin loyalty to the United States and its democracy during the six decades of this century.

We have always told minorities, and others, what they should do, as well as our ways in facing or solving problems. Could we consider the recommendations of some of these people in relation to the same problems, specially when they are part of such relationships?

Are our overseas missions "American religious bases" or are they to be outposts of Christianity? We should be able to teach Christianity without practicing racism.

(Rev.) JOSEPH GREGORI
Rector, St. Thomas' Church

Sioux City, Iowa

On Trial

A mayor of a town established an art gallery for the citizens and invited them to attend the opening. When the comments were generally adverse, his honor merely said: "My friends, the works of art are not on trial, you are."

The pastoral letter issued from the House of Bishops in Dallas [L.C., December 4, 1960] represents in the opinion of THE LIVING CHURCH, "a genuine synthesis of the best of Catholic, Evangelical, and liberal thinking."

It is my opinion that the pastoral is not on trial but those who dislike it are.

(Rev.) BAYARD H. GOODWIN
Rector, St. Mary's Church

Amityville, N. Y.

The pastoral letter issued by the House of Bishops from its recent meeting in Dallas, is, to my mind, the most reassuring utterance of many years. I am therefore unable to share your disappointment because of its description of St. Luke as "an evangelist more than a historiographer"; or to perceive the implication that it "seems calculated to give aid and comfort to those who deny the historicity

of the Virgin Birth." Its general and immediate context is an unequivocal protestation of the "Mighty Acts of God" in their entirety.

The four Gospel writers, in my youth, were habitually referred to as the "Four Evangelists"; which betokened their foremost conception of themselves in terms of dissemination. The historiographer (the term impresses me as carefully chosen) is primarily a *writer*, who will approach his task in the mood of scientific detachment. He assembles and classifies the incidents, relative to prevailing conditions, and the human beings who influenced them. He has no mission to persuade. When he has written, his task is finished.

The Evangelist distinguishes himself. His collation of incidents of our Lord's Nativity, Ministry, Resurrection and Ascension are but his embarkation upon the grand missionary enterprise of his life's dedication. St. Luke reveals his clear understanding of his responsibility in the tones of persuasion with which he prefaces his second writing: *The former treatise have I made, O Theophilus, of all that Jesus began to do and teach. Let those who assert that the Mighty Acts of God are "legendary tales" search out their own consolation.* JAMES G. MITCHELL
McAlester, Okla.

Why it is that one recalcitrant priest should get so much publicity for doing what hundreds of priests have done for years: failing to read the pastoral letter from our bishops?

The Rev. Mr. Miller complains that the letter does not speak to man of today and compares the letter unfavorably to that of the Roman bishops and to "a soaring plea for unity" of Dr. Carson Blake [L.C., December 25, 1960]. In the first place the letter *did* speak directly to nearly 5,000 adult men and women of today at least, modern communicants of today's Church. Secondly, the Roman bishops are free to apply Christianity to contemporary situations more easily than are ours, because their laity know where they stand on the fundamentals of the religion they profess. Roman laity are not upset by priests who speak of Jesus as being a good man and only that, nor by theologians who seem at first reading to deny the Virgin Birth and the Resurrection. As to the third point, Mr. Miller should remember that there were a number of Protestants who called this "soaring plea" nothing more than "trite and old hat."

(Rev.) HARRIS C. MOONEY
Rector, St. John's Church

Kewanee, Ill.

The reaction of the Rev. Edward O. Miller to the pastoral letter [L.C., December 25, 1960] was probably too extreme in the canonical sense, but it certainly did dramatize the shortcomings of this recent pastoral, and in fact of the whole breed.

Is it not possible that part of the weakness of this latest official communication of our bishops is that it was essentially a response to a militant pressure group — an attempt to mollify without necessarily agreeing. Surely the vigor of the apostolic voice is not increased when it does not speak from its own initiative or its own relevant imagination. I doubt that even Mr. Mainwaring and his petitioners are happy with this result.

Continued on page 25

The Living Church

Volume 142 Established 1878 Number 4

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

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January

- 22. Epiphany III
- Theological Education Sunday
- 25. Conversion of St. Paul
- 25. Election of bishop coadjutor, diocese of Nebraska
- 29. Septuagesima

February

- 2. The Purification
- 5. Sexagesima
- 12. Quinquagesima

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

January 22, 1961



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the Blessed Virgin Mary
by choosing her to be the Mother
of thy Son Jesus Christ:
Pour upon all whom thou hast called
to motherhood and the care
of families thy grace and
heavenly benediction;
and grant that, as their children
increase in wisdom and stature,
they may draw nearer to him
who is their perfect example,
the same Christ our Lord,
to whom be honor and glory
for ever and ever. *Amen*

F.C.L.



The five-foot statue of the Blessed Virgin and Child and a similar one of St. Luke were carved by Marie Pietri, to be placed on either side of the altar of St. Luke's Church, Richmond, Va. The statues, carved from cherry logs, were commissioned by Frank Howard Thacker, a former vestryman, who died before the statues were completed. They were finished at the direction of his wife, and presented to the church as a memorial to Mr. Thacker.

The Living Church

Third Sunday after Epiphany
January 22, 1961

For 82 Years:

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

PUBLIC AFFAIRS

Distortion Charged

Nationwide discussion of the film, "Operation Abolition," which is praised by some groups and denounced by others, has led the Rev. Canon Richard Byfield, who was present at some of the events covered by the film, to give specific reasons for his belief that the film is a "cynical propaganda effort." Canon Byfield is executive assistant to the Bishop of California.

"Operation Abolition" was edited from newsreel footage, seized under subpoena by the Committee on Un American Activities of the U.S. House of Representatives, depicting demonstrations against the hearings of that Committee held in California [L.C., May 29, 1960]. The question raised is whether the editing falsified the events by distortions designed to give the impression that the demonstrations were Communist-inspired.

Canon Byfield told THE LIVING CHURCH, "I have seen the film, 'Operation Abolition,' and feel that it portrays the events surrounding the City Hall demonstrations

in San Francisco in an inaccurate and prejudiced way. I have seen no evidence of Communist inspiration in connection with the demonstrations; and, if such evidence exists, it has not been made public by any authorized agency. It is my feeling that . . . students behaved improperly during the course of the demonstrations; but that the impropriety is traceable to their own immaturity rather than to any kind of Communist inspiration. Of course, some Communists may well have been present. Attempts to link the demonstrations to the Communist Party have strengthened that party's hand immeasurably; and at the same time have served notice upon the students involved that they should not be concerned with public questions lest they face accusations of this type. If American citizens must ascertain where the Communist party stands on a given point before taking a position on that point themselves, then the Communists have already won! I hope that Episcopal churches generally will protest the cynical propaganda effort of an established Congressional Committee."

California college students and others

demonstrated against the May hearings, and against a policy which reportedly gave seating preference, at public hearings, to holders of passes issued by the Committee. During the course of the hearings in San Francisco's City Hall, disturbances occurred, and charges of "student riots" and "police brutality" were made. "Operation Abolition" pictures some disturbances and tells of others, and repeatedly suggests that Communists or "pro-Communists" were responsible.

A document prepared and issued by the "Bay Area Student Committee to Abolish the House Committee on Un-American Activities" takes issue with specific points in the film. The document asserts that the editors of the film, by deleting portions of the original newsreel shots, and by presenting other portions out of order, have presented a false and misleading picture of the events related to the San Francisco hearings. Among particular complaints in the document are these:

✓ "The film asserts, 'Among Communist leaders who had an active part in the . . . demonstrations were Harry Bridges, who you

The Presiding Bishop's Message For Theological Education Sunday



The Most Rev.
Arthur Lichtenberger

Theological Education Sunday emphasizes the fact that the education and training of men for the ministry is the responsibility of the whole Church. We must delegate much of that responsibility, of course, to the seminaries. They do the educating and training for us.

"But the seminaries can do their work with the care and excellence demanded, only with your interest and support. It is good and gratifying that so many in the Church have answered this need generously.

"I hope now that we shall all have a deepened sense of our own responsibility for the support of our seminaries and a lively interest in what they are doing."

see here being escorted out of City Hall by police officials moments before the rioting broke out.' . . . Let us look at [the report published under the auspices of the House Committee on Un-American Activities by J. Edgar Hoover]: 'Order had been restored when Harry Bridges, president of the International Longshoremen's and Warehousemen's Union, suddenly appeared on the scene.'

✓ "The film asserts, 'Shortly after 11 o'clock, Chairman Willis is forced to ask police to eject Archie Brown, several students, and Merle Brodsky from the hearing room.' The fact is . . . Archie Brown was ejected on Thursday morning. . . . The young lady shown in the film was ejected on Friday morning, as was Brodsky. . . . Again and again this technique of dubbing-in scenes out of order is used to misrepresent the occurrences during the days of the hearings. Several scenes (the large crowd scenes and all the scenes with mounted policemen) which were filmed Saturday, one day after the police riot, are presented as if they were from Thursday or Friday.

✓ "The sound track of the film asserts that the use of the fire hoses was prompted by a rush of the demonstrators over the police barricades during the time a policeman was beaten . . . no film shots of this alleged event are shown in the movie. The reason is simple: none exist. All pictures taken at the start of the hosing show the demonstrators seated, separated from the police by barricades which have not been disturbed. . . . There was no rush for the barricades; no policeman was beaten. Photographs, eyewitness affidavits, and sound recordings all testify to the truth of this. On KQED-TV in San Francisco, Sheriff Matthew Carberry told the public, 'There was no act of physical aggression on the part of the students.'

✓ "The film asserts that 'four students suffered minor injuries, eight policemen are injured to the point where they require hospitalization.' The fact is, as reported in the San Francisco newspapers, that one student suffered a ruptured eardrum, two had head injuries requiring several stitches, one girl's tooth was knocked out, one man's back was injured to the point where an operation is necessary. The injuries to the police are as follows: two heart attacks and one stroke . . . , one bump on the head, one bitten thumb, and one wrenched back.

✓ "The film asserts, 'One of the Communist professional agitators arrested is Vernon Bown, who was in 1954 among the notorious "Louisville Seven," charged at that time with sedition, destruction of property, conspiring to destroy property to achieve a political end, and contempt of court.' The truth is that the H.C.U.A. itself, in its Friday morning hearing, indicated that Vernon Bown is not a member of the Communist Party. . . . The film omits the vital background in the case. Mr. Bown was guarding the home of a Negro family which had been threatened by racists in a southern state. The house was subsequently bombed by a group of segregationists in an automobile, and Bown was indicted for the bombing. The charge was sedition (to overthrow the southern state), and the destruction of property with which he was charged was the destruction of the house he was attempting to protect. What the film does not tell us is that the laws under which Bown was indicted were declared un-Constitutional by the United States Supreme Court.

The film [does] not tell us that these charges were thrown out by the courts, and that Vernon Bown was never convicted. . . ."

The document points out that, while 68 persons were arrested, all charges against 67 of them were dismissed.

The first page of the foregoing document presents a televised conversation, as follows:

"The following exchange occurred on 'The Goodwin Knight Show,' KCOP-TV, Los Angeles, August 9, 1960:

Burton White (teaching assistant, University of California, Berkeley):

'I am basing my discussion on the fact that the film does have inaccuracies, does have distortions.'

William Wheeler, (Chief U.A.C. Investigator on the west coast):

'All right, we have admitted that. Let's go on to another subject.'

Mr. White: 'You have admitted that, Mr. Wheeler?'

Mr. Wheeler: 'Certainly.'

The final page of the document bears the statement: "All assertions made herein can be substantiated by photographs, sworn affidavits, and on-the-spot tape recordings."

The Washington, D. C., *Post*, in an editorial on November 26, 1960, called the film, "Operation Abolition," a "flagrant case of forgery by film." The film, says the editorial, warps the truth in two important respects. First, it suggests as its main thesis that the demonstrations were Communist-inspired and Communist-led. Diligent inquiry has led us to a conviction that this charge is wholly unjustified. . . . Second, the film attempts to represent the rioting which followed the student protest as resulting entirely from student violence and disorder. In point of fact, the San Francisco police acted with altogether needless brutality in dealing with the demonstrators.

The *Post* editorial says, further:

"The film is made up of newreel shots subpoenaed by the Committee [on Un-American Activities] and edited by members of its staff who also supplied a highly loaded running commentary. The Committee then turned this concoction over to a commercial film company. . . . The film was made an official House document and advertised by the Committee in a special publication. In every respect — in its distribution for private profit, in its falsification of facts, in its whitewashing of the Un-American Activities Committee — this film makes a dirty joke of the congressional investigating power."

VIRGINIA

Elusive Home

The Rev. John C. Davis, a Negro, rector of Meade Memorial Episcopal Church, Alexandria, Va., for the past 15 months, has been unable to find a rectory. He and his wife live in makeshift quarters in the parish hall of the church.

Fr. Davis said that a \$30,000 fund is available for the purchase of a rectory, but that the only houses in the city that can be bought for Negro residency are in a slum area.

"Many homes are advertised for sale in the newspapers every day," he said, "but when I call and mention that I am a Negro, they tell me curtly that they have no Negro housing in the Alexandria area."

[RNS]

RACE RELATIONS

Chain Reaction

The Episcopal Society for Cultural and Racial Unity (ESCRU), meeting the second week in January in Williamsburg, Va., stated that there are neither "theological nor biological barriers" to marriage between persons of different color. The society drafted a memorial to the House of Bishops asking that body to make clear the position of the Church on the issue of racial intermarriage. The society expressed the view that laws forbidding such marriages are contrary to "Christian teaching, natural law, and the Constitution of this country."

Bishop Gibson of Virginia and Suffragan Bishop Rose of Southern Virginia made a statement, released to the press, pointing out the unofficial nature of ESCRU. Their statement went on to say that the views expressed by the society were not "consonant with the policy or attitudes of the diocese of Virginia and the diocese of Southern Virginia."

A subsequent statement was made by the Rev. John B. Morris, executive director of ESCRU, saying that he would happily meet either bishop in public debate on the "theological and doctrinal precepts" involved. "If it is not acceptable for a . . . priest of the Church to defend statements consonant with Christian doctrine," he continued, "I am sure we can find one of the . . . bishops who belong to the society who will discuss these issues with the Virginia bishops."

More news of the ESCRU meeting next week.

GENERAL CONVENTION

Reappointments

The Rev. Canon Theodore O. Wedel, president of the House of Deputies of General Convention, has announced that all reelected deputies who served on House standing committees during the 1958 Convention have been tentatively reappointed for the Detroit Convention in 1961.

General Convention, by a resolution passed in 1955, authorizes the president to appoint standing committees prior to the Convention, "provided that such appointments shall be tentative only, and subject to confirmation or change by the

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The Cost of Mission

by the Rt. Rev. Stephen

F. Bayne, Jr.

Executive Officer

of the Anglican Communion

The chances are enormously against your ever having heard of Spokane Garry. Some who, like myself, have lived in the Pacific Northwest of the United States (known locally and accurately as "God's country") will recognize his name, perhaps because of the city which, like Garry, shared the name of the Indian tribe whose country it was. But they will bear with me if I write a little about his life, for it illustrates two of the basic problems of the Church's mission (whether at home or overseas). And I ought to add that one of the reasons I write about him is that I have just read an excellent and moving biography of him by the Rev. Canon Thomas E. Jessett (*Chief Spokane Garry*; T. S. Dennison & Company Inc., 1960).

Garry was born in 1811, a son of the chief of the Middle Spokanes — the "salmon trout people" — born into a perplexing new world for the Indians, for Garry's life spanned the era of white settlement in the Northwest. As a boy he came to know the white man, the "King George men" from Canada to the north and the "Bostons" from the mysterious land to the east. When he was 14 one of the "King George men," a Hudson's Bay governor, took the initiative in bringing Garry and another Indian boy to what is now Winnipeg, to the mission school on the Red River, conducted by the Church Missionary Society. For four years he studied there, in company with perhaps 30 others, and returned to the Spokanes in 1829, to begin a long life as a leader, a chief, starting a school and teaching his people what he knew of the Christian religion: daily prayers, the Decalogue, Bible reading, and so on.

There were others like him, for it was settled C.M.S. policy to train Indian boys for this ministry, and Garry was only one of six educated and sent back to the Northwestern tribes, to the Nez Percés, Kootenays and Cayuses as well as the Spokanes. Little is known of the others, but Garry lived a long life and the influences of his teaching remained. Bonneville and Wyeth, early "Boston men" exploring the Northwest, wrote of the

strangely Christian character of the Indian worship they encountered, and the first missionaries, in 1836 and thereabouts, discovered that basic Christian teaching was already familiar to the Indians in the area.

Garry's first experiment as teacher and evangelist lasted only a few years. American missionaries, both Protestant and Roman Catholic, began a desultory work in the Northwest, which introduced religious division within the tribes. But what was far more significant was the 50 years of conflict between the Indians and the white settlers — years of mounting ignorance and distrust, of faithlessness, of exploitation and war, which ended only with the virtual elimination of the Indians as tribal units. Garry remained a leader of his people through all those difficult years, and the history of the troubled time is lighted steadily by his moderation and his forlorn attempts to find a way for just dealings and responsible partnership. But the times were not apt for such relationships, and Garry's best mediation came to nothing. As Canon Jessett says, Garry himself "lived too long"; he died in 1892 in poverty, with few to honor his years of leadership. But he has a window in Spokane Cathedral now.

The irresistible tide of white settlement was flooding in, and the Indian had no defender. He was simply in the way. The missionary was not able to help, even when he understood the problem, and in Garry's case there were no missionaries. Not until 1884 did the first clergyman of his Church come to Garry's country, and he was an enemy, or at best a confused ignoramus.

Failure to Bridge the Gulf

Now what is the moral of all this sad little story? It isn't merely to point out the iniquities of the white man *vis a vis* the American Indian or any other aboriginal people. American settlers had no monopoly on such iniquities. The story illustrates two recurring dangers the Church faces in her mission. First, we are in danger of failing to be the bridge between cultures, between peoples, that our Lord intended us to be. He who is man's peace, "who hath made both one, and hath broken down the middle wall of partition between us," is often badly served and obeyed by His Church. The American Church of the nineteenth century, beginning to awaken to the somewhat romantic challenge of the Far East, in many ways failed to see its duty at home. There were magnificent exceptions — Kemper, Whipple, Breck, Hare — and our mission to the Indians is still a major part of the American Church's life. But still all too frequently we fail to be the reconciling force which could bridge the gulf between cultures. To "evangelize the Indian" meant, much of the time, to do something to "them" rather than to "us." It meant to persuade the Indian to accept

peaceably the end of his way of life and the loss of his own country, rather than to win him and the white settler alike to a new partnership which alone could justify the conquest.

This first danger is not unrelated to the second, which is our perennial danger of sending a boy to do a man's work, and not being prepared to finish what we start. Our Lord has some rather thoughtful words about this, when He speaks of a man building a tower or a king making war, and not counting the cost before he starts. There was nothing wrong with the plan of the "King George" missionaries to train Indian lads at their school. What was wrong was that they were not prepared to carry through what they began. They were not ready to stay with it and bring it to the harvest. The story of Spokane Garry is only one of innumerable instances of this, of eager beginnings which petered out in the end because we really didn't mean business and weren't prepared to pay the cost.

Nervous Picking

This is, of course, part of what "missionary strategy" means. There are some who don't like the term — I don't much myself, for that matter, but I don't know a better. But whatever term we use, the essence of the Church's mission, our "strategy," is to decide what we must do in obedience to Him and then give it all we have. And there is a recurring danger that we shall simply nervously pick at our mission, instead of following through to the end.

I would hate to know how many places there are in the Anglican Communion where we are simply carrying on a holding operation, where our work is launched but where we utterly fail to develop and exploit it and carry it through. We have a curious Anglican habit of sending men alone, all too often, and giving them 10 or 60 or whatever stations to cover and then, because we are able to maintain a skeleton of services, to account the work as being done. Or we train a handful of converts and then are obliged to leave them mainly to their own devices. Heaven knows they are faithful, but what begins as a mission ends as a club or a family association. Or we project new missionary frontiers and then send a team of two or three to begin what needs 20 to do, if it is to be done at all. I agree that it is better to light one candle than to curse the dark, and I have nothing but praise and thanksgiving for the devoted men and women who carry on these impossible holding operations. But this is not true to our Lord, when we fail to count the cost. Whatever is worth doing is worth doing well — and this is a maxim for the Church as well as for the worldly-wise. This is "missionary strategy," for that matter. And I pray that never again in our Anglican life will we fail to count the cost.



Mary Charlton, art editor, Donald Strickland, editor, and Fr. Thorwaldsen: For a good magazine, time, attention, and a devout and devoted staff.

We've got a problem in communication." That's what the rector of All Saints' Parish, Highland Park, in the diocese of Los Angeles, said to himself one warm summer morning in July of 1955. The first phone call of the day had come before the rector had finished his breakfast coffee. It was an indignant mother: "Why do we always have the same acolytes every Sunday morning? Why don't we give all of the boys in the parish a chance to serve?" The next call was from an officer of the Woman's Auxiliary, who was disappointed because one of the parish activities hadn't received enough support, and she wondered what could be done to spark some interest in the coming bazaar. Before the rector could get back to that rapidly cooling cup of coffee the phone jingled once again, and the junior warden was wanting to know if there would be a vestry meeting in August. Knowing something about the habits of parish telephones, the rector was sure that there would soon be another call, this one an anonymous request for information about the unforgivable sin.

It was obvious that some means was needed for getting information to members of the parish family. Parishioners ought to know when an organization *and an organizer* are needed to form an acolyte guild and train boys to serve. They should be kept informed of plans being made for an activity that will need the cooperation of the entire parish. And, even though the rector may forget to include it in his announcements on Sunday, there should be some formal notice given of regular meetings of the vestry. And as for the unforgivable sin, well, we smile at such fears, but there are times when we need to ask questions about the spiritual life or the teachings of the Church, and we may want to ask anonymously to avoid any feeling of embarrassment. "That's it," said the rector, "we've got a problem in communication."

The first step in getting something done is to see what tools are handy for getting the job going. At All Saints' there was an office typewriter with sticky keys and a beat up roller, a tired and cranky mimeograph machine, and Doris. Doris, the senior warden's wife, wasn't sticky, beat, tired, or cranky, but cheerful and eager, ready to tackle any piece of work that needed doing. Mixing these three ingredients together, the rector brought forth a parish magazine called the *Kalendar*. The reason for the title is now lost in the dim mists of antiquity, but it had something to do with knowing when St. Anne's Guild was meeting, the hour of the service of Holy Communion on St. Frideswide's Day, the date of the next parish supper, and some theological reflections on what all of this busy day-by-day parish activity had to do with loving our Lord and living forever with Him in eternity.

While the breakfast coffee cooled, the problem became obvious

The *Kalendar* Communicates

Cover of November, 1960, *Kalendar*.



by
the Rev.
Roland
Thorwaldsen

Rector, All
Saints' Church,
Los Angeles,
Calif.

One evening in September found Doris in the parish office, ink from her finger tips to her elbows, and a table covered with a pile of copies of the new parish paper, ready to be launched through the United States mail. This first issue had all sorts of things in it. We found out that the aims of the Y.P.F. were study, worship, service, and fellowship; that Mrs. Roberts had the bazaar workshop going every Thursday in the parish house; that the Girls' Friendly Society had enjoyed a slumber party at which everyone stayed up all night and no one slumbered; that an enormous rummage sale was in the works for January; and that before starting out on a hectic day of travel and preaching John Wesley had said, "Today I have such a busy day before me that I cannot get through it with less than two hours of prayer."

For five years the *Kalendar* has gone out regularly to members of All Saints' Parish, and to interested Churchpeople in other parishes and in other sections of the United States. In these five years we have learned much about what a good parish paper can do, and how it should be used to be most effective.

Highland Park, the community in which All Saints' Parish is located, is not one of the new bursting areas of southern California. It is an older neighborhood which is now experiencing the same difficult period of change being felt in every large city in the country. There is a movement of people out into the suburbs, older houses are coming down and are being replaced with multiple units, and an established, closely integrated community of home-owning families is becoming an urban housing area in which people are related to each other only by their proximity. In such a changing community the Church needs to find ways and means of bringing men and women of various educational and cultural backgrounds together to form a worshipping, ministering congregation. Episcopalians who have been in the area for some length of time need to be kept active and interested; Churchpeople newly arrived from the east and south need to be contacted and brought into parish life; those who have no Church association need to be reached and instructed. A parish magazine is a valuable means of teaching the Faith, stimulating interest in the parish, and providing an opportunity for members of a parish to get to know one another better through the exchange of news, ideas, and opinions.

We have also learned that the style of writing in a parish magazine needs to be adapted to the changing conditions of Church life today. Material must be chosen with care and presented in a form that will be easily read and absorbed. Modern life is active and distracting. Ponderous and learned treatises on the Anglican *via media*, the use of the biretta in the primitive Church, or illuminated

Bibles of the 18th century: these have no place in a parish paper. What is said should be pertinent, practical, and written in a brisk and simple manner. This doesn't mean that a magazine needs to be crammed with nothing except ads for weenie bakes, card parties, and desperate appeals for cash. The *Kalendar* has articles on the Faith of the Church, reviews of new books of theology and the spiritual life, and comments and observations on trends and developments in Church and state. Much of this is written by laymen, and laymen also write the reports of diocesan conventions, meetings of convocation, youth camps, conferences, teaching missions, and schools of prayer. These articles, reviews, and reports are often more frank and pungent than they would be if written by a priest.

In almost every issue there is a Question Box in which any and all questions are answered by the rector or a person who has the necessary information to give a complete and adequate answer. One of the theological questions which appears to interest many is that of the

doctrine of the Virgin Birth, and of the propriety of devotion to the Blessed Virgin.

The Rev. J. V. Langmead Casserley has written for us on the theological basis of reverence for our Lady and we hope to have additional comment on the sociological and psychological factors in the current renewal of interest about the place of the Virgin in Christian belief and piety.

The last word about a parish magazine should be about the formation of a staff. If a magazine is to be a good one it will require the time and attention of a devout and devoted staff. I do not think it is an accident that the *Kalendar* crew in All Saints' Parish is made up of regularly confessing, communicating Churchmen. They are deep-down believers, and because they are convinced and concerned Christians they can speak with conviction, and they have the dedicated doggedness that it takes to spend hours pounding out stencils, banging away on a stapler, and yanking the lever of an addressing machine.



Your church is being

Run By A Clique

Word has been received by the vestry that *your church is being run by a clique.*

Upon investigation we find this statement is true. Furthermore, we find the clique is composed of faithful members who are present at meetings and services, who accept appointments to committees, who give willingly of their time, energies, and efforts, and who sincerely believe that the more one puts into his church, the more he will get out of it, *and we would, therefore, suggest that you join this clique.* It is not a difficult matter to do so — in fact, it is very easy. Begin by attending services and meetings regularly; take a more lively interest in church work; make helpful, constructive suggestions; and accept responsibilities to serve on committees when appointed.

Show a continual interest in all affairs pertaining to your church. Before you realize it, you will become a member of the clique and you would be surprised to know how anxious they are to have you selected.

Reprinted from the *Open Door*, weekly publication of St. John's Cathedral, Denver, Colo.



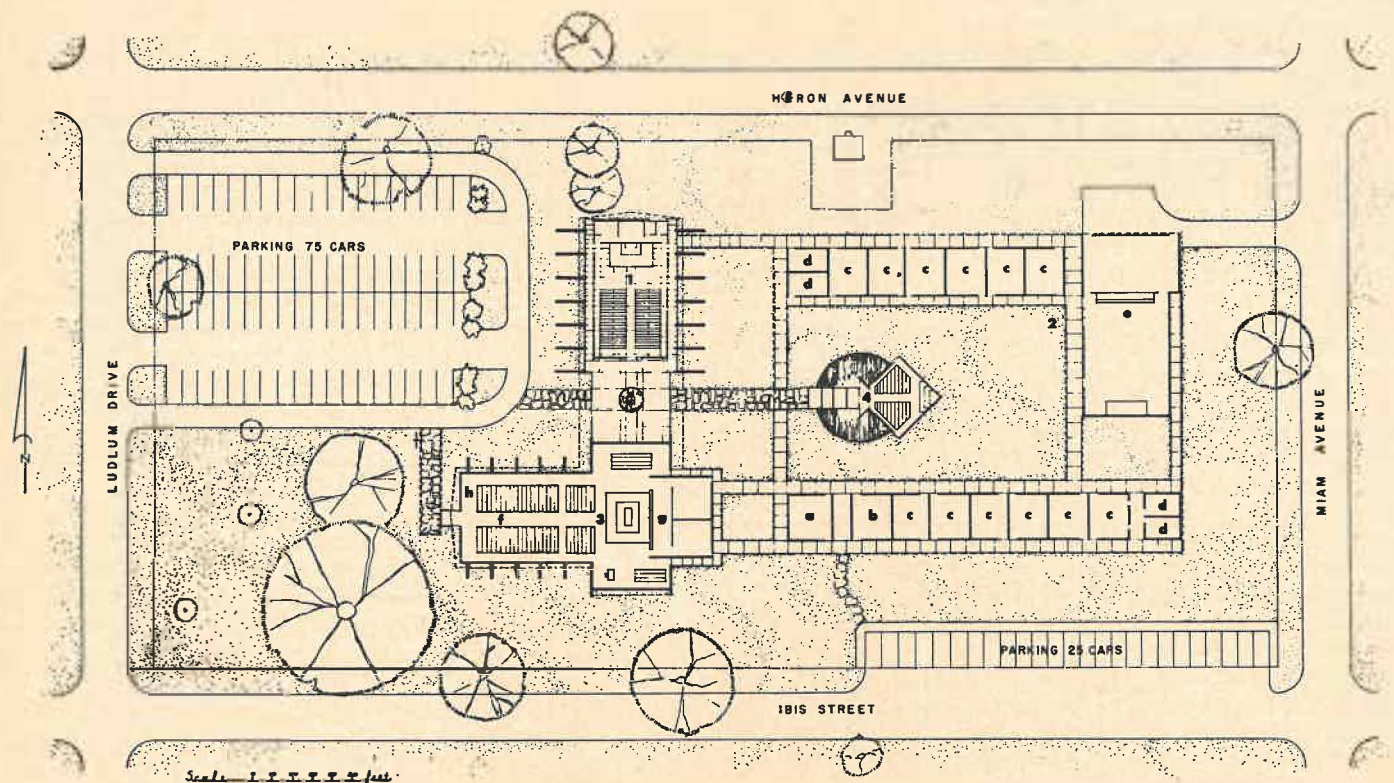
Fr. Coffey, his family, and All Angels Church: Expenditures are geared to a long-range plan.

In a quiet community,
 where barbecues and Bermuda
 shorts are emblems of the easy
 life, flying buttresses
 and steep timbered gables
 are serenely at home

Tropical Gothic

- PHASE 1 Parish House (160 persons)
- PHASE 2
 - a Administration Offices
 - b Meeting Room
 - c Classrooms
 - d Toilets
 - e Cafeteria & Kitchen
- PHASE 3
 - f Church (430 persons)
 - g Sacristy
 - h Baptistry
- PHASE 4 Chapel

Master plan showing the four phases of construction.



Speed was important. All Angels was organized in 1957 with 93 members and within two years numbered 310. Currently there are 425, including 300 communicants. In another five years membership is expected to reach 800, with 500 probable communicants, according to the energetic vicar, the Rev. Jonathan B. Coffey.

South Florida is one of the fastest growing areas in the nation. Already homes have sprung up on adjoining property which was uncleared when the five-acre church site on the outskirts of Miami Springs was purchased in the fall of 1958.

The building program is mapped out in four phases, each independent of the others so that they need not be undertaken in the suggested order. The several phases are designed to appear complete at any stage. Nothing temporary will be built because all units are working parts of the permanent whole. Construction costs for the entire program, estimated at today's figures, are expected to run around \$395,000.

The parish house, which was completed on schedule at a cost of \$40,000, will be paid for in two more years. Until that's over, nobody is talking seriously about starting another unit, reports Fr. Coffey. He predicts, however, that the second phase will be the one outlined in the master plan, which provides for an administration building with offices, large meeting room, cafeteria, and kitchen, plus classroom buildings and their respective playgrounds. A front parking lot for 75 cars, circled by a horseshoe-shaped drive, is part of the early planning, with a smaller parking lot to be built later on the opposite side of the property, close to the classroom-playground area.

The third phase will be the main church building, to seat about 400, and the last will be a chapel. Covered walkways will connect the various units and tie them together in a church community.

Right now All Angels is making use of the former owner's one-story white frame residence which has been named Genesis House. The modest cottage accommodates the church office, some Church school classes and group meetings. On weekday mornings the hospitable aroma of hot coffee wafts out in the tiny kitchen. Later on, Genesis House will be moved to a corner of the acreage to make room for the main church building. An existing garage and workshop were camouflaged with green paint and shrubbery, and a screened pavilion with concrete floor was added. This is used primarily for Church school classes. Meetings and social gatherings are held there in summer when showers or mosquitoes make protection advisable.

"We're mortgaged right up to the ridgepole," Fr. Coffey confides cheerfully. So far members of the parish are keeping up handily with payments on three separate obligations.

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A recipe for

Instant Church

by Mary Moore Mason

You've heard recipes for instant cakes and instant pies.

Now they have one for instant churches. It was cooked up by a group of Richmond [Va.] Episcopalians.

It goes something like this:

✓ Start with a vacant lot, wooded and attractive if possible.

✓ Clean and smooth lot.

✓ Mix concrete and add foundation.

✓ Use panelized construction.

✓ Support with concrete piers and wooden buttresses.

✓ Get as many of your members as possible to become "short order workmen" for the smaller construction jobs.

✓ Beg, borrow, but don't steal (it's frowned on by the diocese) as many pews and stained glass windows as you can from neighboring churches.

Presto! In just two months you have a church ready for occupancy.

If you don't think the recipe works, all you have to do is go to the corner of Rt. 147 and Chippenham Parkway between Bon Air and Richmond. There, where was but a wooded lot in July, sits the Church of the Redeemer, a simple but elegant fir paneled church supported by laminated beams. Shaped like the letter L, it includes a parish hall.

Preparations for the Episcopal Church of the Redeemer began back in January when the diocese of Southern Virginia did something revolutionary: instead of waiting for a congregation to form and request a minister they bought church property and sent a minister to find a congregation. The minister was the Rev. Joseph W. Pinder, a Richmond native, and a former contractor who built the home he lived in while attending Virginia Theological Seminary. He was told by the

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This article originally appeared in the Richmond News Leader and subsequently in the Jamestown Churchman.

by Grace Wing Bohne

Way down south in Miami Springs, Fla., where barbecues and Bermuda shorts are emblems of the easy life, the Gothic dignity of All Angels Episcopal Church is cherished by its members.

The flying buttresses of native stone and the steep timbered gables are serenely at home in the shade of spreading banyan trees. Nearby is a deep flowing canal with green banks where an occasional seaweed cruises up to graze.

Dedicated on October 25, 1959, the structure seats 200 worshipers and is a smaller version of the main church building which will be erected at some future time when need and financial ability indicate. The present one will then take over its permanent duties as parish house.

Both buildings are units in a master plan worked out for All Angels by Rader and Associates, Miami architects and engineers. Size and setting offer no limitations to Gothic, assured the architects, and the design principle is the same developed during centuries of building the great cathedrals of Europe. Buttresses sustain the weight of the roof, a device which in Medieval times allowed huge wall expanses to be filled in with fragile stained glass. At All Angels the glass becomes modern jalousies which open to admit the tropical breezes.

Before any designer at Rader and Associates picked up his pencil, however, the firm's economists made a thorough survey of population and property value trends in the surrounding area, plus prospects for industrial development, in order to have a realistic basis for predicting church growth. Young churches, like newly-married couples, it was pointed out, can avoid waste and mistakes if year-by-year expenditures are geared to a long-range plan.

We rarely see it

reported in the newspapers, but

EMBEZZLEMENT

does happen in churches

by Robert Worthington

Executive Vice President, Church Pension Fund

Because we rarely see newspaper headlines publishing the embezzlement of church funds, many people are led to believe that religious organizations are immune to such things. The truth is that an unbelievable number of shortages, some involving nominal amounts and others of serious proportions, are uncovered each day. Why, then, are we not fully aware of these facts?

When a local bank official or the corporation junior executive has committed the unpardonable sin of stealing the depositors' or stockholders' money, the newspapers, radio commentators, and town gossips go into high gear. In reviewing the claim files of one large bonding company, we learned that most church officials do not want publicly to expose a member who has for years devoted much of his free time, usually without remuneration, assisting with church affairs. The desire to handle such unfortunate matters on a confidential basis has prevented local parishioners from learning that a shortage exists. Where there is no fidelity bond protection in effect, and recovery cannot be accomplished, the deficit must eventually be made known to the congregation. Such cases must be brought to light in explanation of the depleted bank account which was intended for the building of a new church, an addition to the Sunday school rooms, or much needed repairs to existing structures.

From the many cases reviewed it is apparent that it is the exception rather than general rule that church officials and employees embezzle for greed or self-enrichment. Unfortunate and unforeseen

hardships prompt many persons to borrow or use the funds of others for their personal needs. When normal family income is temporarily disrupted by strikes, illness, or unemployment, when excessive medical bills become due, the temptation to use funds entrusted for safekeeping is difficult to overcome. I imagine that in many instances the borrowed funds are returned with no one aware that a shortage temporarily existed.

How many people connected with your church are in a position to abscond with church funds? In answering this question for yourself, do not overlook receipts from all sources, each and every bank, investment trust, and building campaign account. Exposures exist from the moment collections, pledge payments, campaign funds, trust dividends, rental and other receipts come into the possession of a church official, employee, or worker and continue until they are a part of the permanent real estate or building structures. Often these assets pass through the hands of many individuals.

There are several types of fidelity bonds available. The individual and name schedule bonds cover persons specifically named for designated limits. Position schedule bonds cover the incumbent of a specified position without naming the present occupant.

The commercial blanket and blanket position bond forms cover all officers and employees without the necessity of naming individuals or positions. All new employees are automatically covered. Both forms provide a uniform amount of protection on all employees and indemnify the insured against any loss of money or

other property through any fraudulent or dishonest acts committed by an employee. Acts of embezzlement, forgery, larceny, misappropriation, and theft are included in the broad terminology "fraud or dishonesty."

A thorough analysis of all receipts, bank accounts, trust funds, etc., together with check-signing or withdrawal authority and other controls is necessary before determining what blanket limits may be adequate. Do not overlook commercial properties or buildings other than the church and parish house. Include exposures of the Sunday school, day school, and guild funds and campaigns sponsored by or for the church.

A brief summary of some of the claim files reviewed will be of interest to you. These particular claims involved amounts from a few hundred dollars to many thousands of dollars:

✓ General office worker and messenger disappeared while transporting a substantial amount of cash and checks representing donations to a church campaign fund. Fortunately this embezzlement loss was fully covered by a fidelity bond.

✓ Former church treasurer, very active in civic work within the community, failed to deposit rent receipts from properties owned by the church and held for future expansion of facilities.

✓ Parish treasurer, upon leaving the country, took accounts receivable and treasurer's records with him. Investigations proved he had failed to make many deposits and had also drawn several checks to obtain cash and pay personal bills.

✓ Upon death of a church treasurer, substantial irregularities including checks payable to himself for nonexistent expenditures such as repair work, convention expenses, and excessive postage costs were uncovered. Additional shortages involved failure to deposit cash contributions made by parishioners and diversion of investment trust dividends to his personal use.

✓ Many parishioners claimed poor record-keeping after receiving notice that their pledge payments were in arrears. An investigation indicated that money was being removed from many envelopes. Collections were accessible to both employees and outsiders before being deposited in the bank each Monday. Since it was impossible to learn whether the thefts were committed by employees or outsiders the loss was shared equally by the bonding and money and securities insurance carriers.

✓ When a Church school treasurer's husband became ill for an extended period, money was misappropriated to help pay bills and to maintain their home.

✓ A guild treasurer misappropriated church funds, claiming money was used to feed, clothe, and house her large family.

✓ A surprisingly high four-figure loss represented theft of collection envelopes from the church safe. Since only a few employees knew the combination of the safe it was determined the loss was due to "unidentified employees."

✓ A church treasurer used both church collections and rent receipts for his personal needs. This was accomplished over a period

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**A Florida
parish has
received full
measure
for its
investment
in a**

Parish Day School

by the Rev. Warren

I. Densmore

Headmaster, St. Stephen's

Day School, Coconut Grove, Fla.

What does a day school do for a parish? Very often this is one of the first questions asked when a clergyman or vestry committee or newly formed school board comes to see me about starting a new school. There are so many ways to answer the question. It can be kept on a completely spiritual level by stressing the Christian nurture of precious souls who need to achieve academic knowledge in a totally Christian environment. Their entire learning process must be surrounded by religion and the only place this can occur is in a school sponsored by the Church, where the curriculum, environment, staff, academic and extra-class activities are Christocentric.

Most investigators for a new school shake their heads agreeably when this is told them; then they return to the original question. Two years provides ample time to assess the contribution that St. Stephen's Day School has made to the life and growth of St. Stephen's Parish. Some of this experience should be of value to those parishes considering the founding of a day school.

Since the school opened in September, 1958, 23 children of day school families have been baptized and six adults have joined the Church through the Sacrament of Holy Baptism, 67 children and 13 adults from day school families have been presented for Confirmation. The number of communicants who have transferred into the parish is equally impressive — a total of 58.

The day school chapel services have increased many times the number of people recorded for attendance in the parish register. During the school year 1958-59, 27,147 people attended services conducted only for the day school with 1,385 mak-

ing their communions at 48 celebrations of the Holy Eucharist. During the academic year of 1959-60, 36,702 people worshiped at day school services with 1,992 making their communions at 43 celebrations.

The pastoral ministrations provided by the two clergy of the day school staff are many and varied, for they assume their full share of clerical responsibilities in the life of the parish, preaching, teaching confirmation classes, counseling, hearing confessions, taking daily and Sunday services, making house and hospital calls as time permits. The day school budget provides all of the salary for the chaplain and one-half the salary of the headmaster, who also acts as the parish's director of Christian education. The chaplain serves as director of youth activities, which includes supervising the work of the Episcopal Young Churchmen.

The active members of the School and Home Association have provided the parish with some of the best community public relations it has ever enjoyed. In addition to this, it has provided the headmaster with over \$10,000, in two years time, for his discretionary fund. This has been expended in three equal ways: for student scholarships, for teacher scholarships, and for permanent school equipment. The good will provided as a result of the success of the school cannot be measured in terms of dollars and cents.

In its missionary program the day school has made financial contributions to the work of the Church in Haiti, Alaska, British Honduras, and the work among the Navajos and the Seminoles. Both years the school Christmas project has been to provide presents for St. Vincent's School in Haiti and for Deaconess Bedell to distribute among the Seminoles.

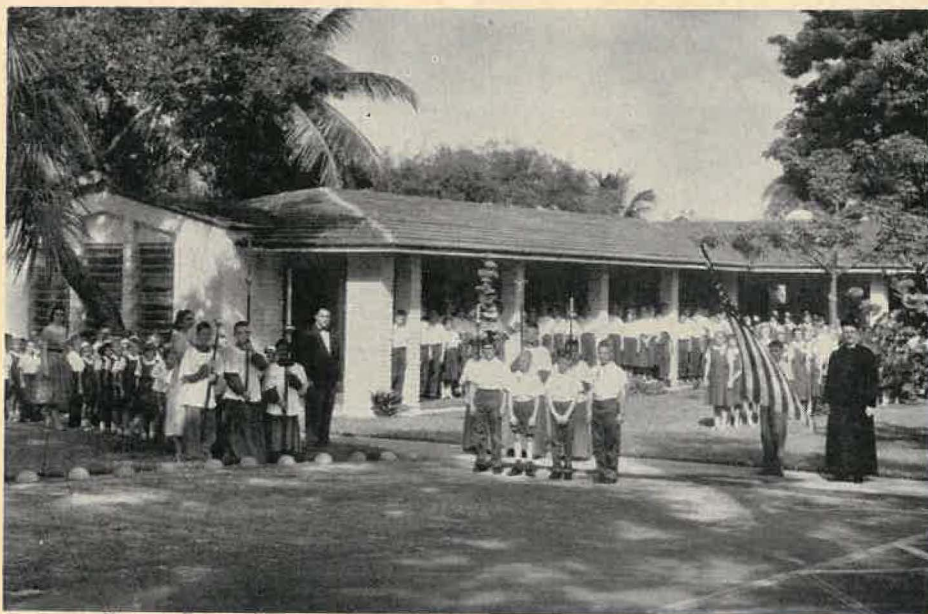
Leadership for a Brownie troop and Cub Scout pack has come from the parents of day school children, providing two more service areas for the parish.

In advancing the material welfare of the parish the day school has expended thousands of dollars on permanent equipment such as pianos, three typewriters, office files, desks, mimeograph, storage cabinets, playground equipment, library books, movie and film strip projectors and screen, film strip library, and science lab equipment. The school pays for four telephone outlets, the services of a full-time sexton and a part-time maid, and its prorated share of the utilities.

St. Stephen's Parish has received full measure, pressed down and overflowing, for its investment in the day school during the past two years. With its opening last fall with 310 enrolled and a staff of 26 teachers, a secretary, a bookkeeper, maid, and sexton, the signs of continued contributions from the day school to the parish are self-evident.

A parish that is built on the two solid rocks of a strong Church school and of a strong day school has its future assured.

**St. Stephen's Day School:
Signs of continued contributions
from the day school to the parish.**





Richard Holley, headed for Virginia Seminary; Fr. Anderson; Fr. Young; Roland Bauer and Dan Edwards, slated for Nashotah House: All this has come about through the parish program.

Priest-Producing Parish

by the Rev. Joseph S. Young

In the last seven years, St. John's Church, Norman, Okla., has given eight men to the ordained ministry of the Church. Besides these, the parish is responsible for the presence of 12 young men in seminary now, and for six postulants not yet enrolled in seminary.

The 12 seminarians received their vocation during their student days at the University of Oklahoma, while attending St. John's Church and participating in its parish life and student program. Four of these men are enrolled at Seabury-Western Seminary, three each at General Seminary and at the Episcopal Theologi-

cal School, one each at Virginia Seminary and the Seminary of the Southwest. Six of the seminarians are postulants or candidates from St. John's Church, Norman; the other six have, since realizing their vocation, become identified with parishes in their home communities or in the dioceses in which their homes are situated. At least half of them were either

Fr. Young has served the past 10 years, first as vicar of the mission and chaplain to students at the University of Oklahoma, and since 1952 as rector of the parish. The Rev. Otto Anderson has been chaplain to students and assistant in the parish for the past year and a half.

confirmed or received from the Roman Church during their college careers.

Some of these men were honor students and campus leaders. The three who will graduate from seminary in the spring were all Phi Beta Kappas and have continued their splendid academic records in seminary. Others now in their middle or junior year are doing brilliant work.

Five of the six postulants associated with St. John's pre-seminary training program are communicants of the parish. The other, a university student, and president of the Canterbury Association, is a postulant from one of the missions of the diocese, at Alva, Okla.

All this has come about through the program of the parish, beginning with annual February religious discussion classes led by the rector on Sunday nights. The courses consider, in the first three classes, the rational and scientific approach to theism (including a discussion of atheism, to which particular campus atheists and agnostics are invited) leading into the subjects of the Person of God, of Christ, and of the Holy Spirit, and the doctrine of the Trinity. Later the doctrine of the Church, the Sacraments, worship, and Christian morality are considered.

It is deliberately stressed that there is no obligation for attendants at the classes to be confirmed, and most of those enrolled are not. Never have more than 40% of those attending been confirmed at the conclusion of the classes. Enrollments each spring have varied from 154 to 192. Last April 75 persons were confirmed.

In these classes the intellectual curiosity of many skeptical or searching young men has been aroused, and this has plunged them further into the pursuit of theological knowledge and, when so guided by the Holy Spirit, to the realization of a vocation to the priesthood.

In the fall of each year, the college chaplain conducts the same type of classes on a week night, but the handicap of academic and social life on the university campus restricts attendance. The appeal of the classes is mostly to the students and academic community, as is shown by the fact that of 97 persons confirmed or received in 1960, the majority were university students or faculty members.

As throughout the Church, interest in Holy Orders is not confined to undergraduates. One man, presently in seminary, was studying for a doctorate in geology when he was received from the Roman Church two years ago; an English professor and a newspaperman are postulants. Of those ordained from the parish, one was a chemistry professor, another a Congregational minister, who was completing work for a doctorate in social work and had been actively engaged in that field for many years.

Several communicants of St. John's par-

Continued on page 19

The Parish and the Seminary

Someone once said that Christianity is like a piece of cloth: every time you pick up one part to look at it, the rest comes along. The two main concerns of this week's issue of *THE LIVING CHURCH* bear this out. Pick up Parish Administration and [see page 16] Theological Education comes along. Pick up Theological Education and the parish comes along, for the parish is the only source of men to be theologically educated and of prayer and funds to support the seminaries in which they are educated.

The Call of God

It is in the parish that boys and men hear the call of God to come and be His priests. Sometimes this call is not actually discerned until they are far away from the ministrations of the Church — but even then it is the very evidence of their need for such ministrations that makes the call finally come clear.

The only source of the clergy is the laity. It is in the parish that people first see the Church, and are drawn to God. It is in the parish that people, by Baptism, become the Church — become the laity. The parish is the birthplace of Christian laymen, some of whom are later to become also priests.

But there is more to it than that. Theological education has its roots in the parish for three other reasons. One is that the parishes of the Church must

support the seminaries of the Church, if they are to be supported at all satisfactorily. Another is that the seminaries exist to give leaders, administrators of the Sacraments and preachers of the Word, back to the parishes. It is the needs of the parish that the seminary exists to fill. But the final reason is not often noticed. That is that a priest's theological education actually begins in the parish; it is only completed in the seminary. It is in the parish that a man first learns what Christianity is, that he first perceives the Body of Christ, that he learns the basic facts of the Faith. It is in the parish that he sees the work of the priesthood and the work of the laity, as it is being done. This is a fact that might well furnish a test by which a parish could examine itself. How well does it teach the next generation of clergy the realities of Christian faith and practice? The seminarian must come for his graduate study well-prepared in the basic secular education he requires in order to grasp the things he will be learning. This preparation is the work of the colleges and universities. How well prepared is he in the essentials of Christian knowledge — not only in knowing the facts of the Faith but in knowing the other facts that exist in the everyday life of the Christian and of the Christian family? This preparation is the work of the parish.

Essential Aspects Hard to Pin Down

It is hard to pin down these essential aspects of a man's knowledge — but they are nonetheless real. They boil down to such things as the parish priest's own enthusiasm for his vocation, the tenor and purpose of the meetings of the organizations of the parish, the quality of warmth and sincerity of the parish's worship, the common burden-bearing of the members of the parish family, the sacrifice of time and effort that members put into the welfare and life of the parish. And if there is not also a concern that there shall be more priests raised up for the whole Church, and a concern for the vocation of each individual boy or man in the parish, then the likelihood is that there will not even be any men in seminary who ascribe their vocation to that parish.

The missionary commission of the Church is not only concerned with the raising of funds to spread the Gospel — even more important is the concern that there must be men and women to spread it. All the gold in Fort Knox will not carry the Gospel to one person, if there is no person to do the carrying. The Church's material resources are great enough that the work of spreading the Kingdom could be many times increased. But the Church's human resources are its greatest wealth, the material of its greatest gift to God.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious
Till God shall bring his kingdom's joyful day.
Publish glad tidings: Tidings of peace,
Tidings of Jesus, Redemption and release.

This — the publishing of the glad tidings — is, after all, the chief end of theological education, of parish administration even in its most businesslike and mundane aspects, indeed, of the parish itself.

Future clergymen at the General Theological Seminary receive individual supervision through weekly conferences with their tutors. The Very Rev. Lawrence Rose (seated at the end of the table), dean of GTS, consults with tutorial staff.



Overseas Missions

A most significant conference is scheduled to meet in Philadelphia this weekend. Sponsored by the Overseas Mission Society, it will discuss "the Anglican Mission, Sixth Decade, Twentieth Century." The addresses and discussions will, in the words of a preliminary announcement from the society, "look ahead to critical decisions awaiting the Church at the General Convention of 1961 and the Anglican Congress of 1963." Many of the participants will be bishops and General Convention deputies.

We are happy to announce that, with the aid of contributions from interested persons, THE LIVING CHURCH will make its issue of February 19th an enlarged "Overseas Missions Number," based upon the ideas and discussions at this important meeting. We believe that there is a widespread feeling in the Episcopal Church today that our present missionary program is much smaller and less effective than it ought

to be. In the midst of the great revolutionary movements of our times, the little that we do is in grave danger of being too late.

Accordingly, we welcome the opportunity to listen to the best and keenest minds of the Church on this subject, and we are sure that our readers will welcome the opportunity to learn more about the problems of missionary policy and strategy.

Whenever the problems of overseas missions are discussed, Church etiquette requires a stately gavotte, sidestepping the delicate question of fixing blame for the present state of affairs. We expect no accusations on this subject from the Philadelphia conference. Basically, the truth is that the present situation is everybody's fault and that it will be mended only by everybody's efforts. For 15 years or more during and immediately after World War II, THE LIVING CHURCH paid very little attention to overseas missions, and we are willing now to accept our share of the blame. With our special number of February 19th, we hope to make some amends for our former neglect.

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NEWS

Continued from page 8

president elected at said Convention."

A copy of *Reports of the Joint Committees and Commissions* will be mailed to each deputy during July, according to Canon Wedel.

NORTH CAROLINA

Gift for the Diocese

The diocese of North Carolina has been given a house and grounds for use as a conference center.

"The Terraces," of Southern Pines, N. C., winter home of Mr. and Mrs. Dwight W. Winkelman of Southern Pines and Skaneateles, N. Y., was given by the Winkelmans to Bishop Baker of North Carolina, for the use of the diocese. The spacious house is surrounded by more than four acres of landscaping and gardens.

Bishop Baker has appointed a board of directors for the new center. Chairman is the Rev. Martin Caldwell, rector of Emmanuel Church, Southern Pines. The Rev. Robert Ladehoff, of Charlotte, N. C., is vice chairman. The center will be known as "The Terraces: Conference Center of the Episcopal Diocese of North Carolina." It is expected to be opened in May, 1961.

The center will be used for retreats and conferences, and for post-ordination training for clergy. Bishop Baker has expressed the hope that "The Terraces" will also be used, during the summer, as a vacation home for the missionary clergy of the Church.

RUSSIA

No White Christmas

Mounted police regulated traffic as thousands of Russian Orthodox believers converged on the Elokhovsky Cathedral in Moscow for Christmas Eve services. Only cars belonging to members of the diplomatic corps were permitted to park near the cathedral.

The Russian Church observes Christmas according to the old Julian calendar, January 7th according to the secular calendar. This year, for the first time in half a century, there was no snow on the ground and the crowds of young and old attending the services did not have to stamp their feet to keep them warm as they waited for the cathedral doors to open.

The Christmas service was conducted jointly by Patriarch Alexei, supreme head of the Church, and 79-year-old Metropolitan Pitirim. In other years, the Patriarch has officiated alone at the rites.

Large numbers of believers also attended Christmas services at nearby Zagorsk, where Patriarch Alexei spent some time resting after his recent month-long tour of Orthodox communities in the Near and Middle East. [RNS]

PRODUCING PARISH

Continued from page 16

ish, now in the armed forces, have expressed their intention to study for Holy Orders when they have completed their military service. One of them, a lieutenant in the Air Force, has given many theological volumes to the parish library, for the use of the parish's pre-seminary study program.

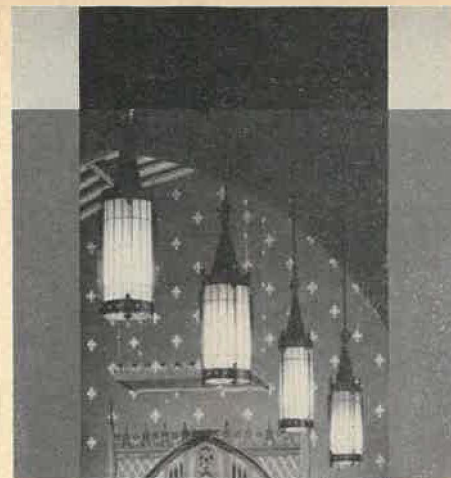
At the University of Oklahoma, Episcopal students and faculty do not have a separate "foundation" or student center, apart from the parish church. Students sing in the choir, are members of the altar guild, teach in Church school classes, and serve at the altar. The warden of St. Vincent's Acolytes' Guild for a number of years has been a student over 21 years old. The assistant to the college chaplain helps him with the training of the young boys in St. Richard's Guild. College and high school boys (32 in number) compose St. Vincent's Guild and serve on Sundays and at the daily Eucharists during the week. Those who anticipate study for Holy Orders read Morning Prayer before the daily Eucharists and on a regular schedule read Evening Prayer each day to give them training in the Offices before they go to seminary. On occasion, students have presented programs on the missionary work of the Church to organizations or parish family nights, and have many times conducted the 15-minute "Chapel Hour" at 9 each morning for the university radio station, WNAD. The aim of the two clergy in all of this is to give students a real experience in the parish life into which they will be embarking on leaving college. This is particularly helpful to the many who are confirmed during their college days and have never had parish experience.

For seven years the officiant at the Sunday family service, when it is Morning Prayer on the first, third, and fifth Sundays of the month, has been one of the young men preparing for Holy Orders.

Another aspect of the "in college training program" is seen in the fact that some of those who are now ordained and who have served well in small missions received their first experiences of mission work by taking lay reader's service in preaching stations and small missions in neighboring counties.

The parish organist and choir director, Miss Mildred Andrews, professor of organ at the university and a widely known teacher of church music, is preparing a seminar for those men who will be studying for Holy Orders.

Many of the men now in seminary were instrumental in establishing volunteer seminars, usually late at night in the collegiate center area of the parish house, to which professors of philosophy, the Jewish rabbi, and others were invited. Night after night discussion of theology, liturgics, and various theological ori-



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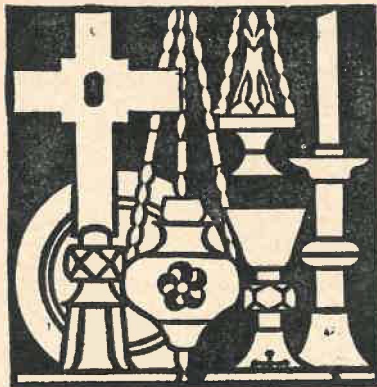
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ented books would continue, sometimes until the early hours of the morning. The libraries of the clergy, as well as the parish library, are available to the pre-seminary students. The parish and the diocese have long recognized the importance of this work and spend several hundred dollars each year on the acquisition of new books.

Probably the most significant work done for the realization of the vocation to which God is calling these young men is done at the altar. At each daily Holy Communion during the Ember-tides, prayers are offered not only for the increase of the ministry but also by name for each seminarian, candidate, or postulant of

the diocese and each of those of other dioceses whose vocation was realized during their attendance at the University of Oklahoma. On the Third Sunday in Advent as well as on Theological Education Sunday, the clergy preach on the Sacred Ministry and on vocation to it, and the service — hymns and prayers and special intentions at the Eucharist — are focused to this end.

It does not seem that the well is drying up, for there are others, besides the six who have applied for postulancy, who have had conferences with the clergy recently about vocation to Holy Orders. Deans of seminaries have consented to come to Norman to talk to young men contemplating study for Holy Orders and to preach on Sundays to the parish. In each instance they have interviewed from six to 10 men.

Each young man who becomes a postulant from St. John's parish is given a copy of the book for seminarians, *Clothed with Salvation*, written by the dean of Nashotah House, Dr. Walter C. Klein. The parish, by action of the vestry, has for several years given the entire Christmas offering, amounting to several hundred dollars each year, to the Bishop of Oklahoma to assist any young men in seminary who have financial difficulties. The vestry also takes much time in its interviews with each potential postulant before certifying him to the bishop for postulancy.

This is part of the story of vocations in one parish. The greater part is in the supplication of the Ember-tide Collect, "We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord."



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A LIVELY exchange of views in Abigail Van Buren's syndicated column, "Dear Abby," commented on a minister's acting the part of a drunken, profane character in *The Caine Mutiny*. The Rev. Lester Kinsolving, in Abby's column of January 10th in the Milwaukee *Sentinel*, wrote that he might be the clergyman in question and stoutly defended his actions.

THERE SEEMS to be a curious reverse relationship between people's attitudes on such a question and their theory of the ministry. Members of Churches which make a sharp theological distinction between clergy and laity don't seem to object nearly as often as members of Churches which deemphasize the distinction.

AS ST. PAUL reminds us, not everything that is lawful is expedient. There are undoubtedly times and places in which it would be unwise for a clergyman to undertake a particular dramatic role out of consideration for the tender consciences of those who don't understand the matter as he understands it. But if it is *wrong* for a Christian minister to portray such a character, then it must also be wrong for a layman to do so. Plays put on by Christians would have to be entirely about worthy people, and we would find Christian dramatists and actors giving expression to an utterly false view of man.

"IF WE SAY that we have no sin, we deceive ourselves, and the truth is not in us," says St. John in his first epistle. *The Caine Mutiny* is, after all, a serious play about the problems and struggles that face real people. True morality in such a context is based upon faithfulness to the realities of life. If the truth is not in us, He who is the Truth is not in us.

PROBABLY the objectors would not feel the same way about a clergyman's taking a sinful part if the sins were of a more refined category — avarice, or envy, or pride, let us say.

TO THOSE who take the "low" view of the distinction between ministry and laity, undoubtedly a minister is a layman who is playing a certain role in Church life itself — the role, let us say, of the man who has risen to a special state of union with God. For the same man to take, even in a play, a conflicting role — the role of a man who is the victim of his appetites and passions — is an inappropriate bit of

typecasting. I recall my own indignation recently when I saw Perry Mason — I mean, Raymond Burr, who plays Perry Mason on TV — taking the part of a villain in another TV show. It didn't seem right.

IT IS TRUE that the clergyman is supposed to give moral leadership to his flock. One of the questions priests are asked at their ordination is: "Will you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" While the priest is not necessarily expected to be the best Christian in the congregation he definitely is expected to be a good one.

SO, if a clergyman played a role which made drunkenness and profanity seem like virtues, he would be violating his ordination promise. But I don't see any such violation if the role is one which portrays these vices as the vices they are.

TO THOSE who take a "high" view of the distinction between clergy and laity, the status and work of a clergyman is not a "role." It is a relationship. The pastor of the flock, like the father of a family, is one who has certain relationships and responsibilities and privileges both to serve and to be helped by those who are "his." The realities of this relationship are much too sturdy to be upset by seeing him acting out an unsympathetic role in a play. The determining thing is not what he briefly appears to be but what he is.

IN A PAGAN civilization, the ancient Church forbade the clergy even to attend the plays that were given at weddings and banquets. When the players came in, they were supposed to leave. Indeed, when the Church grew influential enough it closed up the pagan theater altogether. Centuries went by before plays came back into European life, beginning with re-enactments of the Easter story in the Church. It is still relevant to ask, "What kind of play?" when you think of the relationship of the drama to the Church or the clergy. But if it is a play that recognizes right as right and wrong as wrong, I see no essential reason why a clergyman shouldn't play any role in it, whether of hero or of villain.

PETER DAY

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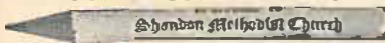
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Diary of a Vestryman

Junior Warden

(fiction)

by Bill Andrews

January 18, 1961. Our parish annual meeting was a lively, argumentative, and free-wheeling affair. It was by far the best-attended annual meeting ever held at St. Martha's, partly because St. Martha's has grown, but partly, also, because there are issues of real importance to be settled.

Notably, of course, we must make a decision about the building of our new church. Not, I hasten to add, whether we should build, but how. The whether has been settled by the simple arithmetic of our seating deficit. The only Sunday since Thanksgiving when the ushers



didn't have to crowd people tightly into the pews was New Year's Day, and Christmas Eve was an ushering nightmare — folding chairs in both transepts, in the narthex and the baptistry, a hundred people in the undercroft, and 50 more listening to the loudspeaker in the parish hall.

Anyway, this was one annual meeting at which people asked questions about reports, and the elections for the vestry vacancies were true contests between candidates known to hold differing views about the modernist-versus-traditionalist controversy for the new church.

My own term as a vestryman was expiring, and I was ineligible for reelection. However, the junior warden's post also fell vacant, and I was nominated for this.

At the last meeting of the building committee, which is considering various architects, I expressed myself as admiring the good engineering which some of the modern plans show. Being an engineer myself, I'm attracted to simplicity of line and to designs which are true to the materials used. I didn't add, at that time, what I could have with equal honesty — that as a Churchman in love with what I take to be the orthodox theological position, I'm deeply attracted to the Gothic, with its rich reminiscences of long-held devotions.

At any rate, my last public utterance on the subject had sounded pretty much on the side of modernist architecture. So, as soon as I was nominated, old Mrs. Barton (who is sure that Gothic was ordained at the Creation) nominated Bill Blanding.

My hopes were aroused by that nomination, for Bill is a sound man, a former vestryman, respected and liked. It seemed to me that there was an excellent chance I would be defeated and take a rest from my labors. But Bill declined, pleading

an extensive travel schedule in the next year, and the pro-Gothic party's alternative nominee was Joe Allen, a good man and a hard worker, but new in the parish and known to few outside the active core of parish workers.

In spite of my best electioneering efforts, I won.

However, the annual meeting provided no clear mandate on architecture, for the other three vacancies went to one pro-Gothic, one pro-contemporary, and one uncommitted candidate. It is perfectly clear from the results that the parish is closely divided on the question, and personal factors proved decisive over the architectural ones.

There were also some lively discussions over Christian education and the budget, but since the rector did not offer to abdicate his responsibility for educational decisions and the vestry did not abdicate its responsibility for the budget, there was, in the end, nothing for the annual meeting to vote on in connection with either issue.

Meantime, the architectural problem is my main concentration. It is not, for me, so much a matter of getting a certain type of church building as it is a matter of getting the decision made and accepted with a minimum of heartache and division in the parish.

To my irreverent elder son, my election to the wardenship is a source of ironic joy. I was greeted on my arrival from work tonight by the shout, "Jiggers, you cons, here comes the warden!"

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EMBEZZLEMENT

Continued from page 14

of 14 months and finally detected by a long overdue audit of the treasurer's books.

Over a period of 18 months a church bookkeeper embezzled an amount which exceeded the blanket fidelity bond in force. These peculations involved the church savings, parish, day school, library, and petty cash accounts.

A church society treasurer "borrowed some of the funds" to pay rent and clear up old debts. When his regular employment was terminated and the society bank account completely depleted, he confessed and turned over all records for an accounting.

A special campaign fund treasurer failed to keep his repeated promises to surrender his records for a complete accounting. After the fund had been in existence for approximately four years serious shortages were discovered.

A senior warden acting as custodian of pledges for the building fund failed to deposit receipts in the bank account.

Loss resulted from money being taken from collection plates by three acolytes. This had been going on for some time.

Many controls and safeguards can be installed to discourage and reduce embezzlement losses. These items are not included here with the intent of minimizing the importance of fidelity insurance or to create the idea that through their use a lesser limit of fidelity bond protection should be carried. By reducing the number and seriousness of losses you will not only eliminate many headaches and heartaches but also permit the continuance of any premium experience credits which you may now be enjoying.

Collections should be closely guarded at all times. Unless you have at least a semi-burglarproof safe whose combination is entrusted to a selected few, such receipts should not be held on the premises overnight. A neighborhood bank will furnish strong money bags which can be locked and placed in the night depository chute immediately after being counted. The rector or treasurer can pick up this bag Monday morning and make the deposit.

Quarterly statements should be mailed to parishioners whose pledges are in arrears, inviting protests if their records disagree.

All checks should require countersignature, regardless of amount.

The establishment or use of a vestry committee, to review quarterly accountings or reports together with all records of each parish function involving the handling of money, would have considerable effect in discouraging claims. Duplicate copies of monthly bank statements, on all bank accounts, sent to the committee or some member other than the person regularly handling such accounts represents another means of control.

All of these controls are highly recommended; however, they cannot replace the need for a proper amount of fidelity bond protection.

INSTANT CHURCH

Continued from page 13

diocese that this area of Chesterfield county was one of the areas of "population explosion." He was to take a survey, and find out how many people would be interested in attending his church. He found 168 families and started holding services in the Southampton Recreation Center.

But the real work was yet to come.

This church, he was told, was to serve as a pioneer project for both his diocese and the diocese of Virginia. "They wanted to find a plan for an inexpensive, practical and yet pleasing looking church they could put up in a hurry and then, if necessary, move on to a new site," said Mr. Pinder as he worked around the church in Bermuda shorts. So the parson, several helpers, plus D. Warren Hardwicke, architect, and his father L. T. Hardwicke, contractor, got together and designed the church.

According to the elder Hardwicke the church should cost about \$30,000 where one of conventional structure would cost more than twice that much.

Light and airy because of all the windows in it, the building is lined inside with mahogany panels. From the ceiling hang lights renovated from the old All Saints' Church in Richmond. Long, slender, stained glass windows have been installed in front and back of the building. The multi-purpose parish hall rooms can be enlarged or cut down in size by the use of movable panels.

The church, now owned by the diocese and rented to the congregation, can be taken down in less than two days and moved on to another area of "population explosion." It will serve as the model for other churches built on the same general plans.



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THE LIVING CHURCH

TROPICAL GOTHIC

Continued from page 13

No stranger to business, Fr. Coffey was a partner in a Chattanooga, Tenn., insurance agency before enrolling at the Church Divinity School of the Pacific at Berkeley, Calif., in 1952. His wife Mary, whom he met in Hawaii during World War II when he was an Army lieutenant, was born in Osaka, Japan, a daughter of the missionary priest Hollis H. Corey. They have three sons.

Before the Coffeys arrived, members of All Angels purchased a vicarage. The diocese of South Florida granted some financial aid, without interest, for that and the purchase of the church site a year and three months later. The owner of the latter accepted 1/3 payment and a 20-year mortgage which is being paid off in monthly installments. Construction of the parish house was financed through a bank in the community at a special 5% interest rate.

Although Fr. Coffey's flock includes not a few well-to-do persons, there are no "angels" of outstanding wealth who might be counted on to make the obligations disappear ahead of schedule.

"Perhaps it's just as well," philosophizes the priest, smiling.

Miami Springs, a quiet community of homes on tree-lined streets, is northwest of Miami and borders huge, bustling Miami International Airport, one of the biggest and busiest in the world. Many of the All Angels members are employed at the airport or by air lines. There is the only Episcopal church in the town.

Until the parish house was dedicated, Sunday services were held in a Seventh



Altar of All Angels Church
The rail was made by a vestryman.

Day Adventist Church under a rental arrangement. All other meetings were held in homes until shifted to Genesis House. A full program of activities now includes vestry and altar guild, the Episcopal Church Women, a young people's group known as St. Michael's Followers, two choirs, and an acolyte guild. A recently organized men's club wound up its first meeting with a barbecue served from the big outdoor grill on the lawn beside Genesis House. The caterer, who is not an All Angels member, collected a dollar from each of the diners and turned the total over to Fr. Coffey for the building fund.

The priest is proud that coöperative effort accounts for so much of what has been accomplished. When the dedication date had been set, several carloads of sand and sod were ordered and were put down by enthusiastic amateur landscapers at a series of "lawn parties." Some 40 workers of varying ages labored to transform the trampled slopes into a velvety lawn. Luckily, not much more landscaping will be needed, the site having been a residence.

Many interior fittings are gifts of members or member groups. The altar guild sponsored the massive altar made of the same coral rock as the flying buttresses. The Episcopal Church Women gave the new organ. The altar rail, given by a member as a memorial, was made by a skilled vestryman who also produced the other sanctuary furnishings as well as the built-in cabinets for the sacristy.

Fr. Coffey estimated that the furnishings in the church building add up to \$5,000 in value. A luxury touch is metal chairs with two-inch foam rubber seats, with fold-down kneelers, also cushioned. The chairs have been clamped together in rows of eight to minimize disorder and noise. Families were asked to pay for their own chairs at \$10 each. While it didn't quite work out that way in all cases, nobody has to stand and all the chairs are paid for.

An important milestone not included in the Rader and Associates master plan, but a thrilling one to achieve, was the admission of All Saints as a parish at the diocesan convention in Miami in mid-May. With more than 400 enthusiastic members and a home of its own, All Angels has officially come of age.

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The Living Church

LETTERS

Continued from page 4

And surely those of us who desire for the Episcopal Church a mission beyond ecclesiasticism cannot be very enthusiastic about such rapid pronouncements.

It is reassuring that the bishops are not going to purge the clergy who cannot be creedal fundamentalists, but it is not encouraging that they seem to be more concerned with keeping episcopal peace than with speaking boldly to the Church and to the world.

(Rev.) T. CARLETON LEE
Assistant Minister, St. Stephen's Church
Port Washington, N. Y.

I must admit that the pastoral letter read in its entirety (courtesy of THE LIVING CHURCH December 4, 1960, as I received no official copy of it) was rather a heavy and strong dose for the people of St. Paul's. However, I welcomed this statement of adherence to the historic Creeds coming from a House of Bishops about which I had become somewhat skeptical. It was a relief to read a pronouncement which I certainly did not find "pastoral pablum" as so many of these letters have been in previous years.

(Rev.) HARVEY P. KNUDSEN
Rector, St. Paul's Church
Philipsburg, Pa.

One wonders whether much of the adverse criticism of the [bishops' pastoral] letter does not come from people *who don't believe* what the Church plainly teaches.

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

The reaffirmation by the House of Bishops in their recent pastoral letter that the Faith and practice of the Episcopal Church rests firmly on the Bible and historic Creeds and Sacraments of the Catholic and Apostolic Church is most heartening. Far from being settled truths about which discussion is a waste of time these days, the wrath raised in some lay and clerical quarters by the letter is

proof enough that the entire Church needs from time to time to be reminded of what it believes and stands for. The clergy appear sometimes to be overfond of standing on the mountain tops and making sweeping generalizations on various major questions of the day, which in many cases boil down to being "against sin." The Episcopal bishops' letter was directed at a problem of our own Church — fuzzy and compromising thinking.

NICHOLAS R. HOFF
Setauket, L. I., N. Y.

After reading the "Letters" column [L.C., December 18, 1960], it seems to me that some of us missed the entire point of the bishops' pastoral letter.

The bishops should be congratulated for restating the basic precepts of our Faith instead of being castigated for being "ponderous." For now, more than ever, we need to be reminded of what our Faith truly is and what makes it great in these times of movement toward reunification. How can they be expected to be concise and clear so far as the average man is concerned when writing of a subject which, to explain to seminarians, many textbooks, years of advanced study and the use of a theological language suited to modern man are required? Apparently the cause (more or less heretical teaching and writing from within the Church) was completely forgotten by those who criticized the pastoral letter adversely.

The tragedy is that the letter needed to be written, not that it was "wordy" or out of place. It points out the fact that we have not been receiving these vital teachings in our parishes, and that perhaps even some of our priests do not wholly believe in the Faith of our fathers as contained in Scripture, Creeds, and the Prayer Book.

For were it otherwise, the very vitality of our Faith would give us the vitality to combat the "whens" of Mr. R. W. Werkheiser's letter [L.C., December 18, 1960], and there would be no need to "explain" a pastoral letter of this nature, since it would not have been written in the first place.

IRA C. MILLER
Charleston, W. Va.

An Ambiguous Word

In regard to James McCrady's letter [L.C., December 25, 1960], advocating the retention of "Protestant" in the Church's name, may I urge him and all others who are interested in this subject to read Robert W. Shoemaker's *Origin and Meaning of the Name "Protestant Episcopal."*

The topics Mr. McCrady raises (except perhaps for modern southern word usage) are discussed, analyzed, and, I dare say, answered in this book. In the light of Mr. McCrady's letter, he will find the concluding chapter especially useful, and to his observation that so far as he knows "no one has yet proposed a more satisfactory title," he will find, I am sure, that Shoemaker makes a convincing case for the adoption of the name "American Episcopal Church."

Looking at this matter through the eyes of a foreigner (I happen to be a Canadian priest now working and living in the U.S.), I venture to say that most Anglicans throughout the world, other than perhaps some who are Americans, find the present name of the Church in the U.S. to be most confusing. And furthermore, after reading several letters in Church periodicals from time to time, I dare say that most Americans, Episcopalians among them, do not have a full appreciation of what the word "Protestant" really means in relation to the Episcopal Church. As a matter of fact, until I read Shoemaker's book, I wondered how on earth this word ever came to be associated with the Anglican Communion in the U.S. It is terrible to be so ignorant, I know, but I take comfort in the thought that perhaps there are many others who share my ignorance.

Therefore, since suggestions regarding this vital matter are being made so frequently of late, may I suggest that all Episcopalians should buy and read Dr. Shoemaker's book so that we all might have a better understanding of what the word "Protestant" in the name of the Church was originally intended to mean, and then change the name to remove from it what has become a very ambiguous word.

(Rev.) B. J. COOPER
Rector, St. John's Church
Naperville, Ill.

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Wed in term, Eucharist; each quarter, The Canterbury Lectures

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ST. PAUL'S Rev. Warren C. Caffrey

ST. LUKE'S HOSPITAL SCHOOL OF NURSING, Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun & Wed Eucharist in Chapel; Chaplaincy for School & Hospital

UNITED STATES AIR ACADEMY Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, vicar
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs

WESTERN STATE COLLEGE Gunnison, Colo.

GOOD SAMARITAN Rev. Jack A. Bates, vicar

OTHER COLLEGES IN ALPHABETICAL ORDER

BRIDGEWATER, MADISON EMMANUEL, Harrisonburg, Va.

Rev. Francis B. Rhein, r
Sun 8, 9:30, 11, York Club 5, Canterbury 6

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY

ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Frank Potter, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

UNIVERSITY OF CALIFORNIA AT LOS ANGELES

UNIVERSITY RELIGIOUS CONFERENCE
900 Hilgard, Los Angeles 24
Rev. C. Edward Crowther, chap.
HC daily 6:45, EP daily 5:10; Canterbury Wed 7:30

CARLETON COLLEGE AND ST. OLAF

ALL SAINTS Northfield, Minn.
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 15 HC)

COLUMBIA-BARNARD

ST. PAUL'S CHAPEL on campus New York, N. Y.
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri; Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE

NEW YORK HOSPITAL SCHOOL OF NURSING, FINCH (Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie
Sun 8, 9:30, 11, 6; Wed 7:25, Thurs 11

UNIVERSITY OF GEORGIA

HODGSON HOUSE AND ST. MARY'S CHAPEL
980 South Lumpkin Street Athens, Ga.
Rev. Nathaniel E. Parker, Jr., chap.
Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed Canterbury Club 5:30

GOUCHER COLLEGE AND STATE TEACHERS' COLLEGE, Towson, Md.

TRINITY 120 Allegheny Ave., Towson, Md.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.
Sun 8, 9:45, 11; Thurs 10:30

HARVARD, RADCLIFFE, M.I.T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 5:45, 7. St. John's Chapel 10

UNIVERSITY OF HAWAII in Honolulu

CANTERBURY HOUSE 2324 Metcalf St.
Rev. Richard H. Humke, chap.
Wed 7:15; Fri 8:15; Meetings, anno

HOWARD UNIVERSITY

CANTERBURY HOUSE
2333 1st St., N.W. Washington, D. C.
Rev. H. Albion Ferrell, chap.
HC Sun 9, Wed & HD 7; Canterbury Assoc Wed 7:30

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

ST. JOHN THE DIVINE Champaign, Ill.
Sun: 9 HC, 11 Cho Eu, 5 EP. 5:30 Canterbury;
Daily: MP, HC, EP

KENYON COLLEGE HOLY SPIRIT, Gambier, Ohio

Rev. Richard F. Hettlinger, chaplain

MOUNT HOLYOKE COLLEGE

ALL SAINTS' South Hadley, Mass.
Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,
Lawrence House, Fri 5:30

UNIVERSITY OF NEVADA, Reno Campus

ST. STEPHEN'S E. 8th at N. Center
Sun H Eu 8, 10:30, 5; Wed 9:30; Thurs Canterbury
7, H Eu & B'kfst; Sat 7 BSA, H Eu & B'kfst;
HD 7, 9:30

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Samuel H. Sayre, r
Sun 7:30, 9:15, 11; 7 every Thurs on campus

Continued on next page

Refer to key on page 28

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

PURDUE UNIVERSITY, West Lafayette, Ind.
GOOD SHEPHERD 129 Russell Street
Rev. Ellsworth E. Koonz, v and chap.
Sun 8, 9:30, 11, 5:30; Daily (ex Mon & Sat) 7 & 5

RICE UNIVERSITY
TEXAS MEDICAL CENTER
COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Auntry House, 6265 So. Main
Rev. Lane Denson, chaplain
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE
ALL SAINTS' Winter Park, Fla.
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

RUTGERS, THE STATE UNIVERSITY
DOUGLASS COLLEGE
CANTERBURY HOUSE New Brunswick, N. J.
5 Mine St., Episcopal chap.
Rev. Clarence A. Lambelet, Episcopal chap.
Sun 8, 9:30, 11, 5; Thurs 7

ST. PETERSBURG JUNIOR COLLEGE
STETSON UNIVERSITY LAW SCHOOL St. Petersburg, Fla.
ADVENT St. Petersburg, Fla.
Rev. John F. Hamblin, Jr.; Rev. John F. Moore
Sun 7, 8, 9, 11; Daily 6:30 (Tues 7 Junior College)

SKIDMORE COLLEGE
BETHESDA CHURCH Saratoga Springs, N. Y.
9 W. B. Holmes, r, Rev. Lawrence Schuster
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.
Sun 7:30 & 11, 5 Canterbury Club

TULANE UNIVERSITY
NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT New Orleans, La.
1100 Broadway, Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, ass't. chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canterbury Forum Wed 6

TUSKEGEE INSTITUTE
Tuskegee Institute, Ala.
ST. ANDREW'S
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

UNITED STATES NAVAL ACADEMY and
ST. JOHN'S COLLEGE Annapolis, Md.
ST. ANNE'S Annapolis, Md.
Rev. J. F. Madison, r; Rev. L. L. Fairfield; Rev. J. W. Smith, Ph.D.
Sun 7:30, 9:15, 11; Wed 7:30; Thurs 10

WHITMAN COLLEGE
ST. PAUL'S Walla Walla, Wash.
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;
Rev. B. A. Warren
Sun 8, 9:15, 11; Canterbury 5:30; Wed & HD 11;
Daily (Mon thru Fri) 8:45

UNIVERSITY OF WISCONSIN
Madison, Wis.
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun & daily worship; full-time chaplain and
Canterbury program

UNIVERSITY OF WISCONSIN Milwaukee
MILWAUKEE-DOWNER
EPISCOPAL CAMPUS RECTORY Milwaukee, Wis.
3216 North Downer Ave.
Rev. James Dyar Moffett, chap.
Open Daily: 7-10

PEOPLE and places

Ordinations

Priests

Albany — On December 17, the Rev. William M. Romer, in charge, St. Mary's, Lake Luzerne, N. Y. On December 18, the Rev. Jack R. Lewis, curate, St. Peter's, Albany, N. Y., and the Rev. William D. Small, curate, St. Andrew's, Albany. On December 24, the Rev. Lawrence A. Schuster, curate, Bethesda Church, Saratoga Springs, N. Y.

Eau Claire — On December 21, the Rev. Donald Dean Cole, vicar, St. Mary's, Tomah, Wis., and St. John's, Mauston; and the Rev. Elmer Carl Maier, rector, St. Andrew's, Ashland, and vicar of Christ Church, Bayfield, Wis.

Newark — On December 16, the Rev. Edwin S. Tomlinson, curate, Church of the Redeemer, Morristown, N. J. On December 17, the Rev. Alva G. Decker, rector, Church of St. Mary Magdalene, Newark; and the Rev. Joseph D. Herring, curate, St. Paul's Church, Paterson, N. J.

Northwest Texas — On December 16, the Rev. William R. McDuffie, Jr., vicar, St. Mark's Church, Coleman, Texas. On December 21, the Rev. Robert W. Tobin, vicar, St. Peter's Church, Borger.

Oregon — On December 22, the Rev. Robert W. Bunnage, vicar of churches at Myrtle Creek and Riddle; and the Rev. Charles R. Rush, Jr., curate, St. Paul's, Oregon City.

Pittsburgh — On December 17, the Rev. Everett I. Campbell, assistant, Christ Church, North Hills, Pa., and child psychologist on staff of Home for Crippled Children; the Rev. Kirk Hartman, in charge, St. Thomas', Canonsburg, Pa.; the Rev. Donald James, executive secretary, the Pittsburgh Experiment; the Rev. John Leggett, in charge of mission at Allison Park, Pa.; and the Rev. Donald Matthews, in charge, St. Luke's, Bloomfield, Pa.

Rhode Island — On December 17, the Rev. Donn R. Brown, curate, Good Shepherd, Pawtucket; the Rev. John Hall, curate, St. John's, Barrington; the Rev. David A. Ryan, curate, St. Barnabas', Warwick; the Rev. Ronald E. Stenning, vicar, the Church of the Resurrection, Norwood; and the Rev. D. Sanderson Walch, curate, St. Martin's, Providence.

Sacramento — On December 28, the Rev. John A. Wright, in charge, St. Luke's, Auburn, Calif.

Washington — On December 16, the Rev. Stuart F. Gast, Jr., assistant rector, the Church of the Epiphany, Washington, D. C.; the Rev. D. Laurence Getman, vicar, Colesville Mission, Silver Spring, Md.; the Rev. Ned J. Heeter, Jr., assistant minister, St. Matthew's Parish, Hyattsville, Md. (Pinckney Memorial Church); the Rev. William F. Myers, vicar, St. George's Chapel, Glen Dale, Md., and St. James' Chapel, Bowie; and the Rev. George D. Thoms, curate, St. Paul's Church, K St., Washington.

Deacons

Harrisburg — On December 10, W. Lyndon Hess, perpetual deacon; to serve All Saints' Church, Hershey, Pa.

Michigan — On November 21, the Rev. Edwin A. Griswold, formerly a clergyman of another Church, now vicar, St. John's, Clinton.

Minnesota — On December 21, Laurence L. Bougie, Jr., vicar, Holy Apostles' Church, Duluth.

Olympia — On December 21, John A. Dirks, Jr.; to be curate at St. John's Church, Seattle, Wash.

Changes of Address

The Rev. Dr. Don Frank Fenn, retired priest of the diocese of Maryland, formerly addressed in Merchantsville, N. J., may now be addressed at 610 Somerset Rd., Apt. 6, Baltimore 10, Md.

For about a half year Dr. Fenn has been working full time as executive vice-president of the United World Federalists, Inc., with an office in Washington. His resignation from this work, he said, will make it possible for him to be available for the work for which he was ordained. He will now accept preaching engagements, conduct retreats, and do supply work. Dr. Fenn was rector of the Church of St. Michael and All Angels, Baltimore, for almost 30 years.

The Rev. Robert L. Ladehoff, priest in charge of St. Christopher's Mission, Charlotte, N. C., has had a change of address from Woodlark Lane to 2012 Edgewater Dr., Charlotte 9.

Receptions

The Rev. Maurice Henry Freemyer, who was ordained to the priesthood in the Roman Catholic Church in 1945 and who served as a professed member of the Roman Catholic Order of St. Benedict, was received into the Anglican Communion on December 5, 1960. On December 31 he was formally recognized as a priest of the Episcopal Church under the provisions of Canon 38 at a service held in the chapel of Grace Cathedral, Topeka, Kan. Fr. Freemyer is now on the staff of St. James' Church, Wichita, Kan.

DEATHS

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

The Rev. Dwight Worden Graham, retired priest of the diocese of Rochester, died on December 29, 1960, in Bath, N. Y., at the age of 81.

Fr. Graham was born in Woodbury, Conn., in 1879. He was graduated from Trinity College in 1906. He studied at the Union Theological Seminary, where he received the B.D. degree, and the General Theological Seminary, where he received the S.T.B. degree, and was ordained to the priesthood in 1909. He was curate of St. Ann's Church, the Bronx, New York City, in 1909 and 1910, was priest-in-charge of St. Mark's Church, Newark, N. J. in 1910 and 1911, and served at Church of the Incarnation, East Orange, N. J., in 1911 and 1912. From 1912 until 1917 he was rector of St. Agnes' Church, East Orange. In 1917 and 1918 he was assistant minister at St. John's Church, Jersey City, N. J., and from 1918 until 1921 he was rector of Trinity Church, Waterbury, Conn. He was a missionary worker in the district of Oklahoma from 1921 until 1926, being archdeacon of western Oklahoma in 1924 and 1925. From 1926 until 1929 he was civic chaplain of the Church Extension Society, Buffalo, N. Y. He was rector of St. Thomas' Church, Bath, and priest-in-charge of the Chapel of the Good Shepherd, Savona, N. Y., from 1929 until his retirement in 1947. He was the author of "An American Leader," and "An American Legacy."

Fr. Graham is survived by his wife, Elsie Louise Smith Graham, a son, Richard M. Graham, a daughter, Mrs. Dennis Platts, and nine grandchildren.

James Edward Montgomery, father of the Rev. James W. Montgomery, rector of St. John's Church, Flossmoor, Ill., died in Park Ridge, Ill., on December 11, 1960, at the age of 76.

Mr. Montgomery, a native of East Carroll Parish, La., was chairman of the board and former president of Pit and Quarry Publications of Chicago. He was for 35 years a vestryman at St. Peter's Church, Chicago, and served as a warden there. He was a deputy to General Convention in 1955, and an alternate in 1952. He was a member of the standing committee of the diocese of Chicago from 1951 until 1954, and served on the cathedral chapter, and the department of Church extension of the diocesan council.

Besides his son, Mr. Montgomery is survived by his wife, Evelyn Lee Winchester Montgomery (a daughter of the late Bishop Winchester of Arkansas), a daughter, Mrs. Elise Hartung, and five grandchildren.

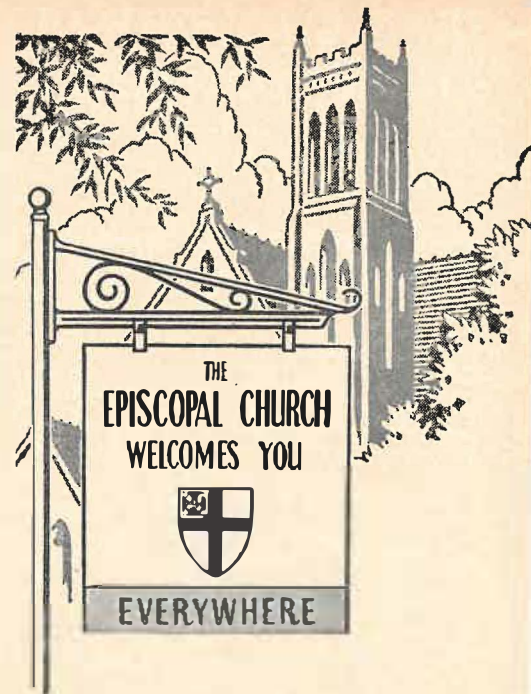
Frances Ashton French Waring, mother of the Rev. James H. Waring, rector of St. Thomas' Church, Newark, N. J., died on December 30, 1960, in Upper Montclair, N. J., at the age of 60.

Mrs. Waring was born in Elizabeth, N. J. She was a graduate of Elmira College. She lived in Rutherford, N. J., for 40 years, and was a member of Grace Church there.

She is survived by her husband, Emile Herbert Waring; a brother, Jared French; her mother, Mary French; and three sons, the Rev. Mr. Waring, Thomas B. Waring (a student at General Theological Seminary), and Beaver E. J. Waring.

CHURCH DIRECTORY

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



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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; 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
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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 & 9:30 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; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
Fri (Requiem) 7:30; also Sat 10; MP 8:30, 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; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

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

BOSTON; MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

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. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & 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;
Wkdys: MP & HC 7:15 (& 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. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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 & Wed)
7:30; Wed 8:30; 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

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 Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 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 & byappt

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmner Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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 Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.