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June 18, 1961

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Bishop Voegeli of Haiti and
the Presiding Bishop:

Haiti's Hundredth Year [page 6].

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BOOKS

Other Conquests

THE RACE TO THE SOUTH POLE.
By **William Bixby.** Longmans. Pp. vi,
215. \$3.25.

In the era of space travel that seems now to be upon us, we do well not to forget other conquests of the human spirit (involving the human body as well!) that have taken place right here on terra firma.

The Race to the South Pole, by William Bixby, is an interesting account of the four expeditions to that quarter of the globe that took place 1901-1913, culminating in the discovery of the Pole by the Norwegian Amundsen, December 14-15, 1911. There is a touching reference to the reading of the Burial Office over the bodies of the English explorer, Robert F. Scott, and his companions at Lat. 79°50' S., November 12, 1912.

The book is classed by the publishers among "Junior Books," but it reads more like an adult tale and will be enjoyed as such by LIVING CHURCH readers, as they supply for themselves the religious dimension inherent in all such undertakings although not always brought to conscious expression.

FRANCIS C. LIGHTBOURN

THEODORE OF MOPSUESTIA.

Exegete and Theologian. By **Rowan A. Greer.** London (7 Tufton St., Westminster, S.W. 1): Faith Press. Pp. 173. 21/- (about \$6 if ordered through an American dealer).

Considering the extent to which Anglicanism claims to be, and has been, related to patristic study, it is remarkable how little American Episcopalians have contributed to the current patristic revival. This study by a recent GTS graduate provides a sound and helpful introduction to the principal theologian of

ACU CYCLE OF PRAYER

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

June

18. Grace, Alexandria, Va.; Church of St. Stephen and St. Martin, Brooklyn, N. Y.; St. Andrew's, Grand Prairie, Texas
19. Christ, Elizabeth, N. J.
20. Church of the Holy Nativity, Clarendon Hills, Ill.; Church of St. Edward the Martyr, Joliet, Ill.
21. All Saints', Orange, N. J.
22. St. Joseph's, Chicago, Ill.; St. Alban's, El Cajon, Calif.; Church of St. Alban the Martyr, St. Albans, N. Y.; St. Alban's, Marshfield, Wis.
23. Church of St. Michael and All Angels, Tucson, Ariz.; St. John's, Toledo, Ore.; St. James', Port Daniel Centre, Quebec, Canada
24. St. John's, Ionia, Mich.; St. John's, Wilkesonville, Mass.

ancient Antioch, Theodore of Mopsuestia. It shows how Theodore's theology was closely related to Biblical exegesis and how, when removed from this context by Nestorius, it could be misunderstood.

In *Theodore of Mopsuestia*, Rowan Greer finds Theodore especially significant as one who relies on a sober exegetical tradition and tries to interpret the Bible in the light of that tradition and in relation to contemporary philosophical thought. The method — might one not say this of all theologians? — is therefore more permanently valid than the precise results.

Greer's work fully deserves the commendation it has received from Canon Hood of St. Paul's Cathedral, London, and from his director at GTS, Prof. Pittenger.

ROBERT M. GRANT

In Brief

THE QUEST OF THE HISTORICAL JESUS. A Critical Study of Its Progress from Reimarus to Wrede. By **Albert Schweitzer**, D. Theol., D. Phil., D. Med. With a Preface by **F. C. Burkitt**, D.D., Late Professor of Divinity, University of Cambridge. Macmillan. Pp. vii, 413. Paper, \$1.95. A new reprinting ("Macmillan paperbacks") of **W. Montgomery's** translation into English (Preface, 1910) of *Von Reimarus zu Wrede* (1906) — a work that has come to mark a milestone in the history of New Testament studies.

PIONEERS IN MENTAL HEALTH. By **Robin McKown.** Illustrated. Dodd, Mead. Pp. ix, 242, \$3.25. Chapters on "Philippe Pinel, Who Unchained the Insane," "Mesmer and Magnetism," "Benjamin Rush, Who Brought Psychiatry to America," "Sigmund Freud," etc., with an introductory chapter, "Insanity Among the Ancients and Manias of the Middle Ages."

Books Received

THE GATEWAY TO THE MIDDLE AGES: ITALY. By **Eleanor Shipley Duckett.** Ann Arbor Paperbacks AA 49 (1961; original edition 1938). University of Michigan Press. Pp. 219. Paper, \$1.75.

THE GATEWAY TO THE MIDDLE AGES: FRANCE AND BRITAIN. By **Eleanor Shipley Duckett.** Ann Arbor Paperbacks AA 50 (1961; original edition 1938). University of Michigan Press. Pp. 153. Paper, \$1.75.

THE GATEWAY TO THE MIDDLE AGES: MONASTICISM. By **Eleanor Shipley Duckett.** Ann Arbor Paperbacks AA 51 (1961; original edition 1938). University of Michigan Press. Pp. 262. Paper, \$1.75.

THE NEXT DAY. By **James A. Pike.** Doubleday. Pp. 190. Paper, 95¢. (Originally published in 1957; now available in paperback, "Dolphin Books.")

LOVE AND CONFLICT. New Patterns in Family Life. By **Gibson Winter.** Doubleday. Pp. 195. Paper, 95¢. (Originally published in 1958; now available in paperback, "Dolphin Books.")

THE SCHOOL BUS LAW. A Case Study in Education, Religion, and Politics. By **Theodore Powell.** Middletown, Conn.: Wesleyan University Press, 1960. Pp. xi, 334. \$5.

A STRONG LINK in a STRONG CHAIN



St. Christopher's Church, Wichita, Kansas

St. Christopher's Church is typical of the many new missions which have been organized in expanding residential areas during the past decade.

Services and a limited Church school were held in the "Hostess Room" of a local bottling plant. With excellent prospects for growth, the erection of a church was an urgent necessity. Under able leadership and loyal support of the members, plans were drawn and a portion of the cost was raised in cash and pledges in a matter of months.

An application for a loan to complete the project was approved and made by the American Church Building Fund Commission and in due time the building was completed.

St. Christopher's, having now attained parish status and a fourfold growth in membership, goes forward with strength in Christian service.

As the Church grows many similar needs must be met. The resources of the Commission are greatly exceeded by the appeals it receives for help in financing new buildings and expanding existing facilities.

The American Church Building Fund Commission needs Churchwide support. Gifts added to its revolving permanent fund will further the Church's building program throughout the years.

Please address all communications to

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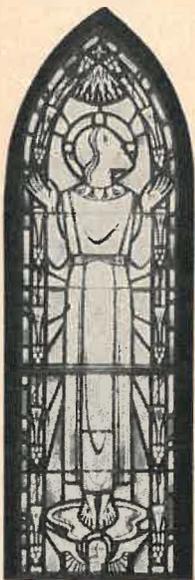
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LETTERS

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.)

To Simplify Procedures

Every summer, more and more American priests have the opportunity to come to Europe on vacation trips. In many cases, they are generous enough to offer their help to the three bishops who are concerned with Anglican services on the Continent. I know that both the Bishop of Fulham and the Bishop of Gibraltar welcome the knowledge of such availability, as do I.

It would be helpful to all three of us if priests coming to Europe could bring with them a letter from their bishop, certifying that they are priests in good standing, and qualified in every way to officiate in European chaplaincies. Such a passport would simplify procedures greatly for my colleagues and myself.

(Rt. Rev.) STEPHEN F. BAYNE, JR.
Executive Officer of the Anglican
Communion

London, England

The Church of Lanka

I would like to commend you on your very fine and objective editorial concerning the Church of Lanka [L.C., May 28th]. In the light of some things that have been printed recently in the *American Church News* and elsewhere, it is a relief and pleasure to see an avowedly Catholic publication show such fairmindedness. I fear that there is one stream of Anglo-Catholicism which is frankly more sectarian than Catholic. They objected to South India because there was no unification of the ministry; they object to Ceylon because there is. Clearly the only kind of union they would be interested in would be unconditional surrender from other Christians, and I am not sure that would even please them.

While I am at it, I am sure that many of us would like to know your present thinking on the Blake proposal. You had an excellent editorial several months ago [L.C., December 18, 1960]. I for one would like to see you run it again, especially near Convention time.

It is at times like this that the Church ought to really appreciate an independent editorial voice like yours.

(Rev.) J. ROBERT ZIMMERMAN
Rector, Calvary Church

Danvers, Mass.

Truth and Life

I suspect that there were some members of the American Church Union who were disappointed with your review of *The Truth and the Life*. THE LIVING CHURCH undoubtedly, in their eyes, is more-or-less on the right side — most of the time! Therefore, the quick but factual review by that outsider, D. R. G. Owen (a reputable theologian of a very reputable seminary) did not satisfy them [L.C., April 16th]. So E. L. Mascall

Continued on page 21

**The Living
CHURCH**

Volume 142 Established 1878 Number 25

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

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THINGS TO COME

June

- 18. Third Sunday after Trinity
- 24. Nativity of St. John the Baptist
- 25. Fourth Sunday after Trinity
- 29. St. Peter

July

- 2. Fifth Sunday after Trinity
- 4. Independence Day
- 9. Sixth Sunday after Trinity
- 16. Seventh Sunday after Trinity
- 23. Eighth Sunday after Trinity
- 25. St. James
- 30. Ninth Sunday after Trinity

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.

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The Living Church

Third Sunday after Trinity
June 18, 1961

For 82 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

DISASTERS

Fire Kills Eight

Eight Churchmen were burned to death in a sudden fire that demolished a four-room house on the Lower Brule Indian Reservation on May 26th. An eight-year-old boy was the only survivor.

Lonnie Ray Goodlow, who escaped the



Capitol Journal

Above, Lonnie Goodlow: Pushed out the door to safety.

Below, ruins of the Goodlow home.



Capitol Journal

blaze, was pushed out the door by his mother before she raced upstairs in a vain and fatal attempt to rescue others of the family.

The victims of the fire were Mr. and Mrs. Tony Goodlow, of the town of Lower Brule, and their children, Beverly, Anthony, Gene, Reba, and Jerry. Miss Irene Johnson, 20, who was visiting the family, and helping with spring house-cleaning, also perished.

Cause of the fire was undetermined, but apparently some gasoline or an oil stove or other appliance exploded and sent flaming fuel throughout the frame house.

All of the victims were Dakota Indians and members of Messiah Chapel at nearby Iron Nation on the Lower Brule Reservation. The reservation is 40 miles south of Pierre, S. D. Mr. Goodlow had been a farm hand.

The Requiem Eucharist was celebrated on May 29th in Lower Brule's Community Hall by the Rev. Ronald Hennies, priest in charge of the work of the Church on the Lower Brule Indian Reservation.

The burial was at Messiah Chapel's cemetery, where the seven Goodlows were buried in a common grave and Miss Johnson was buried nearby. Fr. Hennies was assisted at the funeral by the Rev. Ronald Perrin, vicar of Christ Church, Gettysburg, and missionary on the Cheyenne River Reservation, and by Clyde Estes, a Church Army trainee, who is assigned to the reservation. Only six caskets were used, since Mrs. Goodlow and her youngest child were buried in a single casket, and the two smallest boys



Fr. Littleford with pile of kneelers from burned-out church.

shared a casket.

Intensity of the fire was so great that complete recovery of all remains was impossible. Neighbors brought in a bulldozer and covered the ruins with earth. A cross was erected and bound with bows from the cottas of the chapel. Fr. Hennies read the burial office at this site as well as at the cemetery.

The future of little Lonnie had not been determined at press time. It was thought that he might go with his grandfather to Omaha, Neb.

Baltimore Church Burned

With the National Board of Fire Underwriters in town to evaluate, among other things, the ability of the city's fire department to fight blazes, the Church of St. Michael and All Angels, Baltimore, Md., was badly damaged by a fire which broke out on June 5th.

The eight-alarm fire damaged, beyond repair, a \$60,000 organ which had recently been installed in the church. Damage to the 85-year-old building was estimated by the Rev. Osborne R. Littleford, rector of the parish, at about \$350,000.

The fire started in a cushioned pew in the nave of the church while the Rev. William E. Ticknor and his wife were working in the parish house. Mrs. Ticknor is the director of Christian education

for St. Michael and All Angels'.

Fr. Littleford, when asked about plans for the future, said, "We are planning on holding the services in the parish house and will have a meeting of the vestry to decide if [we shall] rebuild in the same location or move to another section of the city."



GENERAL CONVENTION

Young People in Detroit

A national forensic contest, currently under way in the Church, will contribute to the program of the "Youth Weekend" in conjunction with the 1961 General Convention, to be held in Detroit, Mich., this fall.

The winner and runner-up of the contest will be guests of the Youth Weekend Committee, and the winner will deliver his oration at a Missionary Mass Meeting, scheduled to be held at Detroit's Cobo Hall Arena on September 22d.

Theme of the weekend's program will be "Christ — for the world?" This is also the theme of the forensic contest. Besides entertainment and fun, the program will include two general sessions under the leadership of the Rev. George F. Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Ill. The first session will be on the subject, "Christ — is He for the world of my planet and my country?" and the second session will deal with the question, "Christ — is He for the world of my life and my witness?" There will be an opportunity for the young people to see the House of Deputies and the House of Bishops of the General Convention in action.

Young people wishing to attend the Youth Weekend in Detroit, September 22d, 23d, and 24th, must register with the Youth Weekend at General Convention, 4800 Woodward Avenue, Detroit 1, Mich., before July 1st. A registration fee of at least \$10 of the total weekend cost of \$25 must accompany the registration. The \$25 fee will cover housing over the weekend, entertainment, and all meals except one breakfast.

July 1st is also the deadline for entries in the national forensic contest. Young people interested in this should immediately get in touch with the youth advisors of their dioceses.

BRIEFS

NO GOSSIPER HE: The Most Rev. Geoffrey Francis Fisher, sometime Archbishop of Canterbury, says he is *not* contemplating writing his memoirs. Says he: "They would be gossip, and one of the evils of the world is gossip, private and public."

FISHER AGAIN: Newly granted a life peerage making him Baron Fisher of Lambeth, the retired Archbishop of Canterbury, who until recently signed his name "Geoffrey Cantuar," said, "I wish I could have the use of 'Geoffrey, once by divine providence Archbishop of Canterbury and now, by the same divine providence, a bishop only and temporal peer.'"

SETTING IT STRAIGHT: The Rev. Canon Charles P. Gilson, of Taipei, Taiwan (Formosa), reports that the missionary district of Taiwan increased its communicant strength by 11% during the last year, rather than suffering a loss of more than 82%, as reported in the 1961 *Episcopal Church Annual*. Other discrepant figures include: Total baptisms, 159 rather than the published figure of 39; 114 confirmations rather than 39; and a present communicant list of 960 rather than 151. Canon Gilson suggests that an inability to get reports in to New York, *via* Honolulu, in time for publication, was the cause of the discrepancies.

FIRST CENTURY: With a five-day celebration arranged by Bishop Voegeli of Haiti, Churchpeople in the island nation of Haiti celebrated the first hundred years of the Episcopal Church's work there. Presiding Bishop Lichtenberger preached at the opening service in the Port-au-Prince cathedral on May 21st [see cover].



Philadelphia Evening Bulletin
Senator Pepper with Philadelphia Award medal.

LAYMEN

Philadelphia Lawyer

George Wharton Pepper, former US Senator from Pennsylvania, and compiler of the *Analytical Index to the Book of Common Prayer*, died on May 24th at the age of 94.

Senator Pepper, who was born in Philadelphia in 1867, was a Philadelphia lawyer, and published an autobiography by that name in 1944. He served in the Senate in the 1920s, filling the unexpired term of Senator Boies Penrose.

He was a graduate of the University of Pennsylvania and the university's law school, and served on the law school faculty from 1892 until 1919. He was a special assistant to the US Attorney General in 1912 during the prosecution of the U.S. Steel Corp. under the anti-trust laws. In 1922 he was appointed by President Harding to mediate a serious anthracite strike. He was also the mediator in a railroad shopmen's strike in 1923. In 1950, he was instrumental in bringing about a final settlement in the Henrietta E. Garrett inheritance case, when litigation threatened to drag on for years. The senator was a lifelong student of Latin and Greek.

Senator Pepper was a vestryman of St. Mark's Church, Philadelphia, for more than 60 years. He served as accounting warden from 1893 until 1915, and as rector's warden from 1918 until 1953. He also gave his services to the Church of St. James the Less, Philadelphia, and the Church of the Good Shepherd, Rosemont, Pa. He was a deputy to General Convention several times between 1904 and 1934. He was a member of the Brotherhood of St. Andrew, and was president of the Church Club of Philadelphia.

He held honorary degrees from the University of Pennsylvania, Yale University, the University of Pittsburgh, the University of Rochester, the University of Toronto, Bucknell University, Lafayette College, Pennsylvania Military College, Kenyon College, Williams College, Hahnemann Medical College, the University of the South, and Trinity College. He received the Philadelphia Award in 1954.

He is survived by a daughter, Mrs. F. Eugene Newbold.

MAURITIUS

A New Car at Last

The Rev. James Mudhoo, of Souillac, Mauritius, is overjoyed to report that he has a new car, a light blue Anglia.

Readers of THE LIVING CHURCH, who first contributed several hundred dollars for Mauritius cyclone relief, became concerned that he had been having serious car trouble and was forced to do much of his parish work by bus. A few hundred dollars made it possible for the bishop of the area to purchase the car for

AROUND THE CHURCH

Fr. Mudhoo, though additional funds are needed to help clear the debt.

Fr. Mudhoo wrote that he was still serving the four parishes, but goes out preaching to the non-Christians as well. He added that the area was having some rain, but up-country water was still being rationed.

Editor's Note: Checks sent for Fr. Mudhoo's work should be made payable to THE LIVING CHURCH RELIEF FUND and designated for Mauritius.

PACIFIC

Mutual Problems

Representatives of the London Missionary Society and of the Anglican, Congregational, Presbyterian, and Methodist Churches met early in May near Apia in Western Samoa to discuss their mutual problems in working in the islands area. The Most Rev. N. A. Lesser, Primate of New Zealand, said that the delegates resolved that:

- ✓ The Church should accept responsibility



ity for sex education, marriage, and marriage counseling in the South Pacific.

- ✓ A central theological college should be established for the region.
- ✓ The Church should courageously attack the issues facing young people.

Delegates discussed further unification and mutual assistance in missionary work in the islands.

A six-member continuation committee was set up to deal further with the subjects discussed by the delegates.

ENGLAND

Full House

All the bishops of the Anglican Communion, together with the ambassadors of 52 countries, have been invited to the consecration of Coventry Cathedral, England, which is scheduled for next May. [D.M.]

Inverted Priorities

The Rt. Rev. William Derrick Lindsay Greer, Bishop of Manchester, England, denounced in his diocesan publication the spending of large amounts of money on international space rivalry, when that money could "much better be used in feeding the hungry and healing the sick."

Bishop Greer, in saying that the world has its "priorities upside down," said he found himself "out of sympathy with the cosmonauts and with those who greet

with ecstatic enthusiasm every advance in space travel."

"To see the great nations boasting their achievements against one another, like small boys bragging about the speed of their fathers' cars, seems to me plain silly," he said.

"No one would wish to bar space research, but it should be cooperative, not nationalistic. The sums spent upon it should be reasonable, not astronomic. The man who has made two blades of grass grow where one grew before, the man who by his imagination and service turns one of our young delinquents into a useful citizen has done more than the Russian space pilot.

"The true estimation of any human achievement," the bishop said, "is to be judged by Christian values and not by the popular excitement and newspaper applause which it may produce." [RNS]

Milestones

The Most Rev. **John Charles Halland How**, former Bishop of Glasgow and Galloway and sometime Primate of the Scottish Episcopal Church, died recently. [D.M.]

The Most Rev. **John A. F. Gregg**, primate of all Ireland from 1939 until 1959, died recently at the age of 87. He had been a bishop of the Church of Ireland for 44 years.

The Rt. Rev. **Tom Longworth**, who has been Bishop of Hereford, England, since 1949, has announced that he will retire in November. Before going to Hereford he was Suffragan Bishop of Pontefract.

CANADA

Italian Canadians

An Italian-speaking priest from Britain has begun a ministry for the Anglican Church of Canada among European immigrants.

The Rev. Mariano Rughi, who was vicar of St. Paul's Church, Halliwell, in the diocese of Manchester, England, for five years, will live and work among the 200,000 Italian newcomers to Toronto.

Bishop Wilkinson of Toronto, in a pastoral letter, said the aim was to reach large numbers of unchurched newcomers. The publication of the diocese of Toronto, the *Anglican*, said that fewer than half the 200,000 Italians had any active association with any Christian body, and that the Anglican Church "is providing a ministry both Catholic and Reformed to new Canadians." [RNS]

IRELAND

Milestones

The Very Rev. **Ernest Henry Lewis-Crosby**, dean of Christ Church Cathedral in Dublin, Ireland, since 1938, died recently at the age of 96. [D.M.]

Americans traveling to Japan this year will be given special tours of **St. Paul's University**, Tokyo, upon request. St. Paul's is the university for which the Church bought an atomic reactor.

Tourists, and others going to Tokyo to attend conferences, are urged to contact **Virginia B. Haley**, executive director of the **American Committee for St. Paul's**, in advance of their trips, to inform her about their methods of travel, their planned addresses while staying in Tokyo, the approximate lengths of their visits, as well as their names, addresses, occupations, Church affiliations, and dates of arrival. Information may be sent to **Rikkyo Daigaku, Ikebukuro, Tokyo, Japan.**

Kenneth M. Slater of Hampton, Va., is the first person to receive the National Council's grant for special training at **Gallaudet College**, Washington, D. C., a college for the deaf. From United Thank Offering funds, the Home Department pays his way as he learns sign language, speech therapy, etc., in order to minister to the deaf in a diocesan assignment. Mr. Slater is a Church Army cadet.

The Rev. **Clifford E. B. Nobes**, rector of St. Paul's Church, Kansas City, Mo., the Rev. **George A. Robertshaw**, rector of St. George's Church, Rumson, N. J., and the Rev. **Rene M. Bozarth**, rector of St. Luke's Church, Gresham, Ore., and warden of the Society of St. Paul, have been named **Commissaries for the diocese of Damaraland**, Southwest Africa, by **Bishop Mize** of Damaraland.

Mrs. Stephen Mahon of the division of Christian citizenship of the National Council's Department of Christian Social Relations has resigned as the Church's **official observer at the United Nations.**

Shimer College has announced that **Robert O. Keohane**, a member of the college's 1961 graduating class, has been awarded a **Woodrow Wilson fellowship** for graduate study. Mr. Keohane was one of 1,333 college seniors chosen from 10,453 nominees to receive the fellowships, which are granted to encourage the consideration of college teaching as a possible career. He has been admitted to Harvard University for graduate study in political science. Mr. Keohane's receipt of the scholarship gives Shimer the distinction of having a Woodrow Wilson fellowship recipient in its graduating classes for three consecutive years.

Kenneth Lyon, a rising young folk singer, and son of the Rev. **W. K. Lyon**, vicar of Emmanuel Church, Cumberland, R. I., has recently signed a contract with **Columbia Records.**

More news on page 16

Not all things bright
and beautiful meet the
first requirement of

Altar Ware

by the Rev. Canon Edward N. West

Canon Sacrist, Cathedral Church of St. John the Divine
New York, N. Y.



This chalice, of beaten silver, was designed for the Cathedral Church of St. John the Divine, New York, N. Y. All altar ware, shown on these pages, by Louis Glasier.

The general basic minimum of objects needed for use at the altar is chalice, paten, cruets, breadbox, candlesticks, and missal stand. Increasingly, altar crosses tend to be suspended over the altar, or mounted on the east wall. When flowers are used, vases appropriate to the particular sanctuary involved will be needed. All of which seems obvious until the problem of style and design is raised. Style and design are, nowadays, dictated by the functional use to which the various objects are to be put, considered in the light of the general architecture of the church or chapel for which they are intended.

A chalice must have sufficient weight and balance so that if its top edge is struck with a pall it will rock slightly but not overturn. This practical consideration is the very first test of a particular chalice's "goodness." The next requirement is that the knob be smooth to the touch and sufficiently freestanding to ensure comfort in administration. A chalice to be satisfactory must have a bowl wide enough at the top to enable the clergyman ministering it to have the Element always in sight. This is particularly necessary in places where numbers of strangers receive the Holy Communion, since many will not have been trained to assist the minister when receiving the chalice. Given these basic requirements, the shape which the chalice assumes will be determined by the style of the building.

A paten is, nowadays, required to hold only as many hosts as would be required at a weekday celebration. (On Sundays and Holy Days it is now customary to use a standing breadbox, or ciborium, to carry the hosts, since in this manner a large number may be moved about without danger of embarrassing accidents.) Altar guilds, and the clergy generally, prefer patens which have a circular band attached to the bottom. This type rests securely on the top of a chalice, without any possibility of sliding off. Whenever possible, a second and matching chalice should be obtained. With a cover, this second chalice can serve as a ciborium when needed.



Cruets should hold enough to meet the general needs of the parish. They should have bases of sufficient weight and dimension to make it unlikely that they will easily be overturned. In addition, their mouths should be of sufficient size to make their cleaning possible.

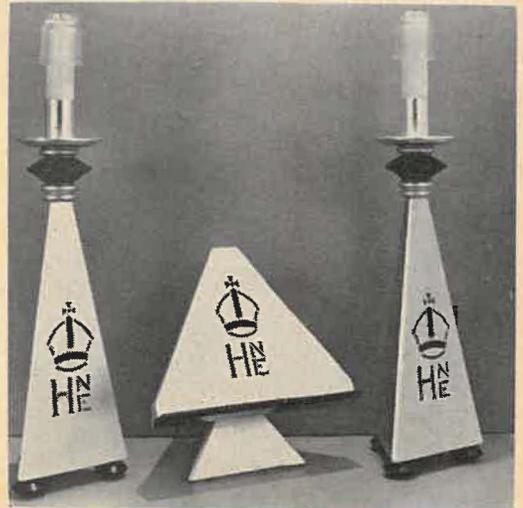
Breadboxes, to be really serviceable, should never internally be flat at the base. Flat hosts on a flat metal surface are almost impossible to handle. It is generally wiser to have the box mounted on a standing base, since on high feasts it will often be placed on the altar to serve as a ciborium. The point, of course, is that the standing base makes for ease of handling.

Candlesticks should be light enough in weight to be handled easily by members of the altar guild, and at the same time should be large enough to keep the mensa dominant in the building. A missal stand should meet the liturgical requirements of the parish. Antique stands, or cushions, were not devised for a type of liturgy in which a priest was required to read anything while kneeling; the Book of Common Prayer has such requirements. Thus a satisfactory stand must serve for a man who has to read from the book on it whether he be standing or kneeling. Any decoration on a missal stand should always be cut in rather than embossed. This will prevent damage to the book's binding.

Where flowers are used, the vases should be thought through in terms of a one-sided display. This means that they should generally be rectangular rather than round. Under no circumstances should they ever be narrowed toward the top. If the popular English custom of placing flowers on steps of the choir or sanctuary, rather than on stands, is to be followed, then large earthenware vases or pots will be found most satisfactory. Canterbury Cathedral specializes in this most effective use of flowers.

The illustrations accompanying this text will make most of these observations understandable, but in every instance the first requirement is practical usefulness in the service of a liturgical church. Not "all things bright and beautiful" meet this criterion!

Above: Altar silver designed for the Chapel of St. Simon and St. Jude at the Bishop Donegan Conference Center, Tuxedo Park, N. Y. The knops are of ebony and the bishop's cipher is pierced through the vesicas which serve as handles. Right: Candlesticks and missal stand designed for the Chapel of St. Simon and St. Jude, Tuxedo Park. They are of wood, gessoed and silvered. Knops and feet are of ebony. Bishop Donegan's cipher is incised on each.



Above: A set designed in classic style for St. Stephen's Church, New Hope, N. C. Shields are done in enamel on silver. Left: Candlesticks and vase designed for the Chapel of the Holy Family, Christ Church, Greenwich, Conn. The pattern of the altar silver is repeated by introducing sections of willow mist onyx into the sterling silver.



Bishop Goddard, Suffragan of Texas (facing altar), at the service in which he blessed the altar, altar rail, and Sunday school wing. Mr. Shirley Hardin, lay reader, is next to the bishop.

*What a small Texas church,
left without a full ministry
for a year and a half,
did to*

Keep The Doors Open

by Wanda Vassallo

What would happen if your church were left without a rector for a year and a half? What does happen to a small, struggling congregation which is thrown upon its own resources to keep its doors open?

At St. Stephen's Church, Liberty, Texas, some wonderful things have happened. Of course, we did not plan it this way at all. But, unfortunately, the supply of clergy simply does not meet the demand. We feel that being without a rector this long has actually been a blessing.

No longer can we shrug off our individual responsibility for the life and work of

our parish. There is no professional scapegoat, in the form of a minister, to blame if things do not go well. We cannot say, "After all, that's his job, and we pay him a good salary." Any criticism we now may have can be directed only at ourselves.

Liberty was first organized as an ecclesiastical district by the Episcopal Church in 1852. However, it was not until 1897 that a church was built. It remained

Mrs. Vassallo, a communicant of St. Stephen's Church, serves the church as a part-time organist. She is the wife of Julius Vassallo.

a mission until 1950, when its status changed to that of a parish. In 1951 a parish hall was added to the church buildings. Since that time the eternal question of "to build or not to build a new church" has occupied a prominent position in the life of the church. There were a few who wanted to jump, sink or swim, into a \$100,000 building program. To many it seemed foolhardy for approximately 40 families to assume such a staggering debt. Others wanted to repair and remodel the more-than-60-year-old edifice. They loved their little church and its rich tradition. During the time the question was being debated, the church was becoming more and more run down.

No one wanted to spend money to repair or even repaint the building only to tear it down in a few months. The steps were sagging, the steeple leaning, and the carpet was being worn threadbare. None of us was very proud of the physical appearance of our church.

Finally, when we lost our rector in September, 1960, the vestry took things in hand. As senior warden Marvin Henry said later at a parish supper, "Look, fellows, we weren't filling up what we had. We decided to fix it up so we could be proud of our house of worship. When we start packing this one, we'll start worrying about building a new church."

The first step was to lower the church from its high, spindly foundation. Then the steeple was repaired, and a new roof was laid. Concrete steps with a handrail replaced the delapidated wooden steps, and a coat of white paint finished the exterior. The inside walls were paneled with Philippine mahogany, and indirect lighting was installed. The exposed beams of the high ceiling were left as they were because they really are beautiful. Central heating replaced the unsightly heater at the back of the church. The vestibule was laid with weatherproof tile. A new altar and altar rail were purchased with money from the memorial fund and the choir. The women of St. Stephen's bought new wall-to-wall carpeting. We are now trying to get new pews to match the rest of the church furnishings, and several have been promised as memorials. The end result was lovelier than any of us could have imagined. The exterior is charmingly reminiscent of another period in history, and the interior is breathtakingly beautiful.

After that question was settled, it seemed that we could concentrate on our real mission as a church instead of focusing our attention on raising money to build a new church.

The women of the church had become so money-conscious that the meetings seemed to have been an endless recital of how much money we made and how we could make some more. Two of our women helped to solve the problem of

Continued on page 29

How To Welcome

The New Rector

To Your Congregation

by the Rev. Charles Howard Perry

The new rector has finally arrived. Now, how do you make him welcome?

(1) Remember, whatever else he may be, he is a man and has human needs and wants the same as you have. He needs friends, warmth, acceptance, opportunity, and a chance to prove himself in your midst.

(2) Accept your new rector as a man who has come into your midst because he believes that is what the Holy Spirit and the Church have called him to do.

(3) When you meet him tell him your name, tell him your name, tell him your name! Don't be a statistic with him, become a personality, but help him know your name. He is meeting hundreds of people new to him; you are an important one, but you have only his name and face to remember, he has many hundreds. Help him out.

(4) Don't constantly remind him of the way "our former rector" did this or that. Remember he is a person in his own right and will have his own way of doing things. Try to understand him and cooperate with him. You might find that the change will help you grow and strengthen the program of the church. Give him a chance.

(5) Don't expect his wife to earn half his salary. If you get a man whose wife takes an active part in the life of the

church, be thankful and welcome her to your groups. But, remember, she is not the rector — he is. She is a woman who loves him and who is married to him, but who may have few abilities in the line of work to which he has been called.

(6) Invite your rector and his wife to come to your home for tea or dinner, or coffee and dessert. Take some initiative in this. Perhaps, if you would call on the rector's family, it would make them feel more at home and welcome in your midst. Give them time to get settled in their new home before you call on them. It will help establish a relationship between you which will be most appreciated by all concerned.

(7) Don't try to tell him how to run the church! Depend upon your vestry to call a man who knows how to do this and then expect him to do it and give him what assistance he desires.

(8) Be willing to respond to his call for help and participation. Remember the church, to be effective, must have a program that involves the talents of many people under the leadership of the rector.

(9) Don't criticize him — at least for a year! If you give him a year, you might find so much to like about him you won't want to criticize his faults and weakness-

es. Don't expect him to be perfect — he won't be, but neither are you.

(10) Call on him whenever you need him, and make your call loud and clear. This helps him to have the pastoral contacts with the members of his flock which are so important to any rector. Let him know when you are sick, in the hospital, in trouble, in need of encouragement or counsel. Don't let him get vital information about you secondhand. He is your friend and pastor and should know from you when you want him to help you.

(11) Don't expect him to call on you in your home the first few months he is there. Give him time. Given enough time and with enough people staying home, he will probably call on every family. But he may not. If you want him to call, make a date for him to come to your home. There is much administration required of a rector of a parish. He may not be able to make the parish calls he wants to or that you want him to make, but he has many other duties in addition to this one and some of the others take priority in his time schedule. Be understanding at this point — if you can.

(12) Love him, trust him, believe in him, and listen to him. He may not be the greatest preacher in the world, but if he is a sincere man — and I am sure your vestry would not call a man who was not — he will be preaching and teaching for your edification and spiritual growth. Weigh what he says and measure your own behavior accordingly.

The Rev. Charles H. Perry is assistant to Bishop Haden of Northern California.

NO SALE

by Carolyn R. Dunlap



Are you tired
of rummage
sales?

Try something
new!

It started with a casual phone call. We were going through our parish directory, calling alphabetically to get servers for the Sunday coffee hour, and in the course of one of the inevitable conversations, one woman mentioned that she was a county health nurse.

"You know," I said, "maybe you can give us a few names of people who might need some good used clothes. You go into their homes, don't you? We have collected some nice children's clothes as well as things for adults, but we want to be sure they go to the people who really need them."

"You mean, you have clothes at the church?" The nurse was incredulous. "How I wish I'd known that two months ago when school started. We had families whose children couldn't go to school because they didn't have clothes to wear. I should say I can give you some names."

So I took another half hour, explaining that we had taken a rather hesitant and quite experimental step that fall in our Churchwomen's group. We had decided to dispense with our annual rummage sale (which had always been a half-hearted venture and had only brought in a few hundred dollars: it was never one of those huge affairs that earn thousands of dollars). Instead we decided to collect clothes to be given to families who could use them. This was in 1958, a year of recession in our area. Many fathers were unemployed and many families found it hard going.

We wrote an appeal in the church bulletin, ran it with variations several weeks

in a row. The clothes began to come in with amazing prodigality. Boxes of them. Sacks of them. Baskets of them. Shoes, shirts, coats, suits, dresses and dresses and dresses. (We've decided most women have too many dresses!)

The committee sorted and stacked. The good things were kept — the really worn-out things we gave to organizations that use them to make rugs or to patch other things with. We had four or five institutions where we could find lots of welcome for the adults' clothing, but we didn't know where to start in locating families who were needy (and not just grabbing a good opportunity), whose children could use what we had.

"This is wonderful," the nurse kept exclaiming, all through the explanation. "May I announce this at our monthly County Nurse Association meeting? I'm sure I am not the only nurse who knows families that need this help." And so it was agreed: The county nurses would send the family, with a card identifying them as having been sent by the health nurse, and we would do our best to give them some of the clothes they needed.

At first it was a trickle. A mother with six children would come shyly up to the church office, be directed upstairs to the little attic room where we had put the clothes in a storage area, and there Mrs. Howard Beurle, chairman of the committee, would try to match the different children with the different garments.

So often they would need shoes! And so few children's shoes have much wear

Continued on page 23

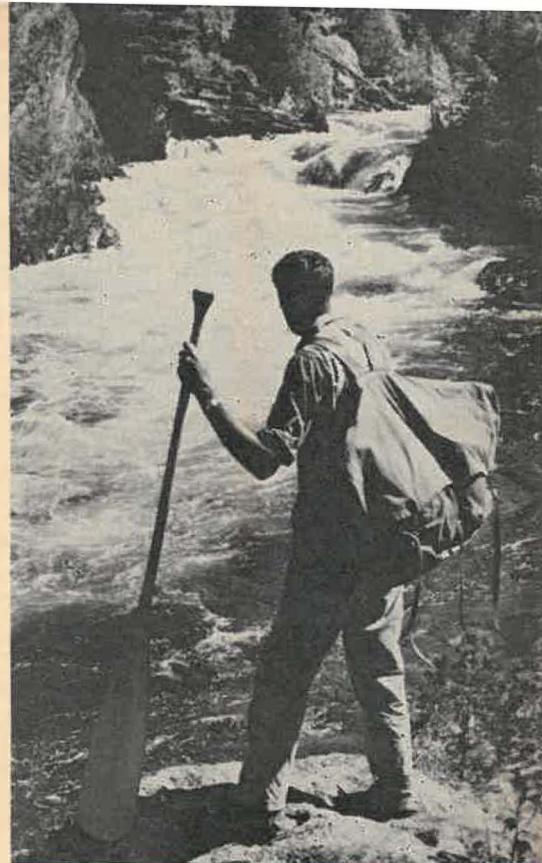
Mrs. Thomas A. Dunlap is a communicant of Christ Church, Dearborn, Mich. The mother of five children, she has been Sunday school teacher and superintendent, youth group worker, Bible school teacher, choir singer, and "kitchen organizer," and with her husband she is leading a study class on the problems of the inner city churches of Detroit. Head of the rummage non-sale project was the chairman of the Christian Social Relations Committee of the Episcopal Church Women of Christ Church, Mrs. Howard Beurle.

Summer Halt?

by the Rev. Alexander Stewart

Rector, St. Mark's Church, Riverside, R. I.

[Used by permission, the *Rhode Island Churchman*]



RNS

With knapsack, Prayer Book, and Bible.

The active church is being deactivated. During the coming month parish activities and organizations will come to a halt for the summer, which is understandable since they are only a part, not the heart, of parish life. Worship, the heart and core of Christian living, must continue unceasingly. Make the closing dates of organizations and the Church school definite. A basic principle of recreation is: Stop the game when everyone is still having a good time. Similarly, let us conclude our year's program on a crescendo with all members present.

There is, however, a danger in stopping too early. A church that gives its people a four-month "vacation from God" by ceasing all activity from June 1st to October 1st discovers that attendance sags, pledges fall markedly behind, and that it is difficult in the fall to reestablish habit patterns of worship, participation, and pledging. Before the closing meeting, set a date for the first meeting of the fall. If possible, elect officers now so that they may plan for the year ahead.

Summer affords the active Churchmen a chance to serve. Instead of discontinuing vestry meetings, take this opportunity to discuss unhurriedly plans for the future, and to analyze the strengths and weaknesses of the parish. July, not October, is the time to hear that the Church school will need chairs and Bibles.

What an opportunity for the active parishioner! One layman appeared in September with 12 new blackboards as his

"summer offering," and another with a tastefully decorated children's worship center. If you are less gifted, perhaps you might change the signboard weekly, or water the parish lawn, or fill in for the sexton or secretary on vacation. Some person might volunteer to air and cool the church on Saturday evenings for the Sunday services.

Vacation Church school allows the rector to become acquainted with his Church school children, a privilege not granted him on Sunday mornings. Parish outings help friendships to blossom, newcomers to become acquainted, and families to learn that recreation, as well as worship, can be done in His name.

The parish office can catch up on mailing lists and records, so that the Church school superintendent or canvass chairman can begin work immediately in September. Separate lists of those in high school, eligible for choirs or serving as acolytes or ushers, will simplify fall planning.

For Churchpeople who stay at home, "remember to welcome the stranger for many have thereby entertained angels unawares." Visitors' crosses, pew cards, or a guest book greet newcomers. Let us hope that our welcome is warmer than the iced tea or coffee we offer.

Summer provides unparalleled opportunity for spiritual renewal. Would you allow three months to pass without paying your bills, or checking your oil, or brushing your teeth? Unlikely! Yet many

Churchmen assume this can be done in the spiritual realm without harmful results. If you are home, you can attend the "early service" and still go away for the day. Before going on vacation send a post card to the headquarters of any diocese where you expect to be and secure a diocesan map showing hours and locations of other churches. Or last year's copy of *The Episcopal Church Annual*, in the church vestibule, will enable you to find quickly the name and address of Episcopal churches where you will be stopping or staying. And, of course, dashboard directories of Episcopal churches throughout the country, costing only 25¢, list the name and telephone number of every Episcopal parish*. Include your Prayer Book and Bible with your suitcase or knapsack, and, if you are unable to locate a parish, you can then worship privately as a family.

Historically, summer has always been the time that members of religious orders are "on retreat." If these saintly souls, dedicated for life to our Lord and His Church feel in need of a retreat, how much more should those of us in the world?

And there is time for devotional reading, Bible study, and proper preparation for Communion. "O ye winter and summer, bless ye the Lord, praise Him and magnify Him forever!"

*And of course you'll consult the Summer Church Services advertisements in *THE LIVING CHURCH!*

PARISH PUBLICITY



**The author,
vestryman,
member
of a diocesan
department
of promotion,
telegraph editor
of the Dallas
Morning News,
and *Living Church*
correspondent,
tells how
to get
the Church's
news into print.**

by Robert O. Jameson, Jr.

So you've been tapped by the rector to serve on the publicity committee of St. Swithin's Church? If you're halfway normal, you've accepted with the normal amount of "Well, I'll do the best I know how — but what do I do anyway?"

Expressed or unexpressed, that's the way most of us feel when we're called upon to do a job that's a little out of our line. It looks so mysterious from the outside.

Or perhaps you already bear a few scars of battle. "What was wrong with that last story I submitted to the *Daily News*? Other churches get stories like that in all the time, but mine wasn't printed."

Well, there are a lot of factors involved. It may not have been your story that was at fault. Did you get it in while it was still news? Or, did you wait until the last minute and miss the boat altogether?

You'd be surprised how idiotic some people can be about breaking into print. We had a gentleman come down to our paper not too long ago. He made himself known to one of the news executives, told him he was so-and-so from such-and-such church and that he had recently been put in charge of publicity for his church. What he wanted to know was why his church didn't get any publicity in our paper.

Our news executive wanted to know what the gentleman's church had been doing that they wanted recorded for posterity.

And, as you can see, the interview went very rapidly from bad to worse. You may not believe it, but this actually happened;

and our gentleman, I'm sure, was certain he had done his Christian duty in getting his church's publicity snarl untangled.

Churches are news. You can verify that by checking any week's output by your local paper. Church conferences, conventions, pronouncements on social issues, evangelistic campaigns, and plain ordinary parish activities are taking up an increasing amount of your newspaper's space. Your newspaper tries to reflect you and your community. It is vitally interested in what interests you and in what you are doing. The newspaper tries to present a daily, semi-weekly, or weekly chronicle of what people are doing and thinking in your community. To do that the newspaper relies on every facet of modern communications — its own staff and bureaus, various press and editorial services.

It's a fast-pace, sometimes nerve-racking job, full of fine moments of success as well as hours of frustration. And, like most of us, the men and women who collect and edit the news which you casually read over the breakfast table or after supper, work within a certain framework. That is, there are certain limitations to their media. What we want to do is explore a few of these, and find out what makes a good news story.

Once we find out what our newspaper people would like to have, we can be a lot more effective in giving it to them. And, incidentally, we can be a lot more effective in serving as real heralds of our Lord, who called upon us all as Christians to show forth Him who is the Way, the Truth, and the Life.

What makes a news story different
Continued on page 23

Music in Church

The music department of the parish church has long been only half-jokingly referred to as the "war department." This is not only because choirs are frequently places where individuality tends to exceed its proper bounds, but because congregations react emotionally to the music of the Church's worship.

All of which is to say that Church music is a ticklish subject. Music is probably a more emotional art than any, and it is received, more than the other arts, with the emotions. Even those whose training qualifies them to judge between the good and the bad, the emotional and the merely sentimental, still have difficulty in ridding the music they learned in their youth of its nostalgic connotations.

So it is that we view the report of the Joint Commission on Church Music with admiration for the time, labor, dedication, and thought involved — but with some misgivings as to any probability of immediate artistic conversion of the parochial life of the Church. Esthetic development just never occurs overnight in any area of society, and good taste, either social or artistic, cannot be legislated.

We hasten to assure our musically sensitive readers, especially those who write us fervent letters about the sorry state of things, that we really are not Philistines. We frankly find that Bach and Vaughn Williams send us and that some of the most popular hymns leave us squirming. But we also feel that the French *chacun a son goût** and the Latin *De gustibus non disputandum est*† have some validity along with their triteness, and we think that there is in the impulse to musical excellence, as there is in any good thing in this fallen world, the impulse to sin. "Only the best is worthy to be offered to God" is a statement with which there can be no argument. But so is the command, "Thou shalt love thy neighbor as thyself."

The attainment of good quality in Church music is a worthwhile endeavor, but quality is something to lead people into, not something to force upon them. Music is a means to an end, where worship is concerned, not an end in itself.

Certainly the Joint Commission is to be commended for setting standards of excellence, and we trust they will continue to work for the improvement of the musical vehicles of worship. But even as those whose professional concern is with words must curb the critical faculty sufficiently to hear what a preacher is saying as well as how he is saying it, so must the Church's musicians remember that the essence of worship is the offering of self to God, even of selves which are tone-deaf.

And the essence of self-offering is love. As C. S. Lewis in *The Screwtape Letters* said of Churchmanship, without the Devil's work, "the variety of usage within the Church . . . might have become a positive hotbed of charity and humility."

*Each to his own taste.

†With taste there is no disputing.

Young People's Contest

We call attention to a project associated with preparation for the General Convention of the Episcopal Church: a national forensic contest for young people. This, together with the Youth Weekend during General Convention, with which it is allied [see p. 6], should be of considerable value to our young Churchmen.

Oration has been said to be a dying art in this age, and, at least until recently, school debating activities have generally been in a decline. In the past few years, however, there have been some indications of increased interest in such intellectually demanding activities. Scholastic achievement is again becoming nationally respectable, and with the rising prestige of scholastic honors has come a greater appreciation of individuals who can express themselves clearly, rationally, and forcefully.

We feel that the theme of the contest, "Christ — for the world?" allows considerable scope, although it does seem that the question mark is rather out of place. But the young Churchmen who ponder the question and write on the subject will find benefit in having to get their facts in order and express them reasonably. The Church will benefit by their work and by the public attention focussed on those who find the contest important in their lives. In addition, the Church will gain by the involvement of a number of young Churchpeople in a national Church project.

Only one facet of this matter discourages us, and that is the shortness of time allowed for contestants to prepare their entries. The closing time for the contest is July 1st, and by that time winning efforts from the individual dioceses and missionary districts must be submitted to the proper committee in Detroit. Public notice to the youth advisors of the dioceses and districts was dated May 1st, and many of the advisors, who have charge of the diocesan phase of the contest and must see to the determination of diocesan winners, received their notice quite some days after the date of issue.

This left less than two months for the advisors to notify the young people of their dioceses, and to set up the machinery for the conduct of the local contests; for the entrants to do their research and write their entries; for the dioceses to hold run-off contests or by some other means select winning entries; for the entrants to record their orations on tape and make two written copies, as required by contest rules; and for the entries to be submitted. All in all, it seems like a case of someone having a good idea too late.

One youth advisor told THE LIVING CHURCH that, because of the lack of available time, his diocese had decided not to hold a contest or submit an entry. We suspect that a good many dioceses will have taken that position.

But in spite of all, we hope that this year's forensic contest, and the Youth Weekend at the General Convention, will be a rousing success. And we hope that a repeat performance, set up well in advance, will be in order in 1964, and that the entire Church will support it wholeheartedly.



Report of the Joint Commission on Church Music

The report of the Joint Commission on Church Music, which began in last week's LIVING CHURCH, is concluded below.

The Services of the Church

In the Episcopal Church today there are, in practice, three general usages of the Communion service with music:

(1) The simplest form of the service is the Liturgy read throughout by the priest while the congregation and choir sing the Kyrie Eleison, Sanctus, Agnus Dei (or a hymn), and the Gloria in Excelsis. Hymns may be and are usually sung at the beginning, before the sermon, at the time of the communion and following the blessing.

(2) A form of service which is very common is one in which the priest sings the Salutation, the Collect, and Sursum Corda, including the preface. The choir and congregation sing the traditional parts of the ordinary excepting the Creed and the Lord's Prayer.

(3) [The third form is] the traditional choral Eucharist with the following parts sung:

By the Priest

Salutation
Collect or Collects
Epistle
Gospel
Intonation to Creed
Sursum Corda
Preface
Proper Preface (if any)
End of Prayer of Consecration
Intonation to Lord's Prayer
Intonation to Gloria in Excelsis

By the Choir and Congregation

Kyrie Eleison
Response to the Salutation

Amen to Collects
Gloria and Laus Tibi
Creed
Sursum Corda responses
Sanctus
Amen at end of Prayer of Consecration
Lord's Prayer
Agnus Dei
Gloria in Excelsis

In each of these three types of services hymns also may be used thus:

Opening hymn (this should be sung after the choir is in the choir stalls so that there can be full participation by the congregation), after the Epistle, before the sermon, after the sermon, at the time of communion, at the close of the service. This should be concluded before the choir leaves the chancel.

In place of the hymns indicated above, psalms, [or] propers for the day or season may be used. Traditional "propers" find a place here as they are verses of psalms and Holy Scripture. Similarly the more recently developed "propers" known under the title "Anthems for the Day" may be employed in these places.

Complete instructions for the singing of the choral Eucharist are available in "The Choral Service," published under the authority of the Commission.

Under the direction of the rector or priest-in-charge, using the assistance of organist, choir director, and singers when available, the Holy Communion service can be sung to the glory of God by any congregation, large or small. It can be sung with traditional completeness or in a simple way with a minimum of music; it can be worthily sung by the worshipers without a choir, or the assistance of a well-trained choir can enrich the parts of

the Liturgy. Whatever is done, let it be the offering of the people of God as they join together in the glorious representation of Christ's one, full, and perfect Sacrifice on the Cross for the sins of the whole world.

The basis of the daily Offices is the singing of psalms and reading the Old and the New Testament. It is perhaps to be regretted that there is not a more wide spread practice of singing the psalter in this country. The canticles, Venite, Jubilate, Deus Misereatur, Cantate Domino, and the Thanksgiving Day Canticle are all psalms and since these, along with the Gospel canticles (Benedictus, Magnificat, and Nunc Dimittis) are sung, there would seem to be no problem on practical grounds. If a parish were to make a beginning with one or two well-known psalms . . . used over and over to promote familiarity, the results might be highly rewarding. . . .

The Offices begin with an opening sentence, followed by General Confession, Absolution and Lord's Prayer or perhaps immediately by the Preces "O Lord, open Thou our lips" etc., sung by choir and congregation after the choir have arrived in their places and not while walking in. The act of choir and clergy moving to the chancel is not of sufficient importance to warrant its being dignified by singing. The choir cannot provide good leadership to a congregation while it is in motion.

Parishes are referred to the simple musical settings of the Preces and Suffrages (also commonly known as versicles and responses) as given at #601 of the Hymnal. . . . The singing of these . . . carries the same advantage as the singing of the Psalms. . . .

When the office is sung, the collects for the day may be monotoned or intoned with inflections as noted in "The Choral Service." Although there is no provision in Morning Prayer for an anthem following the third collect, as is provided in Evening Prayer, this is a highly suitable

At General Convention:

- Pray and work that the Church will adopt a program for the next triennial designed to strengthen its witness to racial and cultural inclusiveness.
- Hear the Most Rev. Joost de Blank, Archbishop of Capetown, who will be the guest of the Society at Convention, at a dinner, Wednesday, September 20th. Tickets in advance at Cobo Hall.
- Visit the Society's Booth: Inquire, take literature, sit and talk, tell your concerns and learn about this newest of the voluntary Church societies.
- Go back home determined anew to do all in your power to help the Church be itself more truly.



Behold, how good and joyful a thing it is

For the

O GRACIOUS Father, we humbly beseech thee, O Church; that thou wouldst grant us all peace. Where it is corrupt, provide for its amendment; where in any thing it is amiss, reform it; where it is in want, provide for its supply; for the sake of Him who died and rose again for us, Jesus Christ, thy Son, our Lord and Redeemer.

The Episcopal Society for

place for an anthem of a quiet, devotional nature. The prayers following the third collect are said without note. . . . Anything which may follow the close of either Office, including a sermon, is outside the scope of the Office as such.

A word should be said about threefold, sevenfold, or other multiple sung "Amen" at the end of the blessing. Inasmuch as the "Amen" is not more important than the prayer which it follows, and inasmuch as the effect of singing anything is to heighten its significance, a said Blessing should be followed by a said "Amen," and a tendency to turn the final "Amen" into a choir anthem should be resisted forcefully. If there is to be a closing hymn, it should be sung with the choir in their stalls, after which they leave by the shortest route while the organist continues to play.

An anthem should be an act of worship and not a concert piece or worse still, an "ear tickler." For a genuine act of worship by a devoted and well-trained choir to be punctuated by the receiving of money, is at the least discourteous. It is urged that the practice be tried of having the organist play a suitable piece of organ music during the receiving of alms with an anthem perhaps to follow this or perhaps sung after the third collect.

Since the family service is generally in association with the educational program of the parish, all elements of its worship naturally form the basis of the teaching sessions which follow. More and more, the Hymnal is being recognized as a primary resource in Christian education. As it includes the service music itself, the canticles of Morning Prayer and the musical components of the Holy Communion will be interpreted in class sessions and become more familiar at all age levels in the parish. . . .

The selection of hymns, service music, and anthems for the family service need not be based on a policy of condescension to the lowest age level, any more than

[they should be] based on meaningfulness to the aged. . . .

The two occasional Offices at which music is most generally employed are Holy Matrimony and the Burial of the Dead. In 1952 the Joint Commission issued two pamphlets setting forth both the nature of the services and recommending music suitable for each. These will be available in revised form and the Commission again recommends their use as guides to organists, choirmasters, and the clergy. . . .

The Organ in Church

The Joint Commission on Church Music, in company with the great majority of competent and thoroughly trained Church musicians, believes that the traditional pipe organ is the most desirable and satisfactory instrument for the leading and support of congregational singing, the accompaniment of the choir, and the rendition of organ literature germane to the services of the Church.

It is recognized that in these days true pipe organs are extremely costly, and in the case of small parish churches it is often difficult to find the space required for the pipes, mechanism, and console. Despite this, it is the Commission's considered opinion that the electronic instruments, as built at present, do not fulfill the needs of choral accompaniment nor the registrational demands of true organ music. Tones produced by electronic means at this time do not blend into proper ensembles for the performance of serious organ literature and the attack and sustained effect of such tones do not provide suitable pitch support, nor do they blend well with choral tone — and at the dynamic levels required to support large congregations most electronic devices frequently show distortion and other distracting characteristics.

The type of organ recommended by the Commission is the true pipe organ with a balanced tonal structure. The instru-

ment need not be large or exceedingly expensive in the smaller churches. There are modest instruments made by nearly all of our major organ builders. . . .

In many cases churches will find themselves with an organ built from 1850 on, with direct mechanical or "tracker" action. When the action gives trouble there will be pressure to yield to the blandishments of salesmen who advise the scrapping of the pipe organ in favor of a modern electronic instrument. Every effort should be made to save a fine instrument and to place the action in its original playing condition. . . .

There may be further cases of organs built from 1915 to 1930 where the tonal disposition may not fit the musical needs of the church, yet a new instrument may not be within parish finances. Here again, mechanical renovation and tonal changes to correct deficiencies common to that period may provide an organ worthy of its place, at far less cost than an entirely new one.

In any case churches should be cautioned against installing organs of too narrow period design, which may prove inappropriate to the requirements of our services. On the other hand care should be exercised to avoid wasting funds on too many mechanical accessories or expensive romantic tonal effects which contribute little to the playing of organ music suitable as an aid to worship.

The pipes of an organ should be so placed that the sound may blend well and be projected unimpeded in all directions. A small instrument, well placed, entirely within the church proper, will sound far better than a larger organ, confined in a chamber.

A freestanding position in a rear gallery is acoustically excellent, and the gallery placement is also fine chorally.

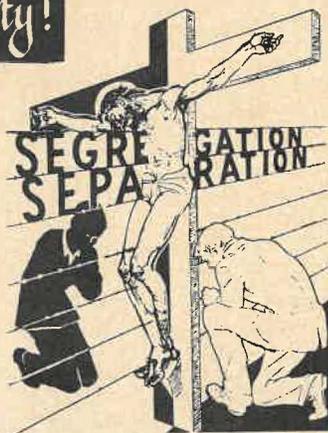
The organ console and organ pipes should be near the choir. Since the organist frequently will be the choirmaster the console should be so placed that it will be

Adv.

For brethren to dwell together in unity!

Church

we beseech thee for thy holy Catholic Church, pleased to fill it with all truth, in error, direct it; in error, direct it; in error, direct it; Where it is right, establish it; Where it is divided, reunite it; for the sake of the world and ever liveth to make intercession for us. Amen.



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- by public comment and support for the Church's teaching and program;
- through information services and leadership resources;
- and in individual and corporate action by members in local situations—we seek the greater wholeness of the Church and general community, and an overcoming of separation and segregation, so that brothers may dwell together in unity and so lift up Jesus Christ that He may draw all men unto Him. A Statement of Purpose and membership application form may be obtained by writing the Episcopal Society at: Room 200, 5 Forsyth St., N.W., Atlanta 3, Georgia.

Cultural and Racial Unity



Between rector and organist, full understanding.*

possible to see and hear the organ, choir, and congregation in proper relationship. . . . In all cases if the organ is located in the church proper, the tone will be more effective and the temperature of all parts of the organ will be equal, thus obviating tuning problems.

The interior of the church should have good reflecting walls and other surfaces in order to project, amplify and beautify the tone of organ and voices. Carpets, cushions and curtains are detrimental to sound. . . .

The Organist

The well-equipped church organist should possess, to a satisfactory degree, each of the following qualifications:

- (a) Sound musicianship. . . .
- (b) Good organ-playing. Not necessarily that of the virtuoso . . . but the capacity to accompany well, both choir and congregation. . . .
- (c) Character and personality. The relationship of the organist to the members of his choir is an intimate one, carrying with it limitless possibilities of moral influence, with the practical certainty that some influence will be exercised, consciously or not, in one direction or the other. Especially upon choirboys is such an influence potent, and as lasting as is that of the secular school teacher. As the organist, who should be a communicant of the Church, demonstrates in himself qualities of Christian manliness, reverence, respect for superior authority, punctuality, consciousness of duty, and grasp of opportunity, so will he influence his choristers. And to these qualities must be added that sympathy of association which

will attract and hold the interest and loyalty of the singers. The rector is, under canon law, the authority over the music in his parish, but it is upon the organist that he must depend for its successful administration. Between them must exist the fullest sympathy and understanding.

One of the recommendations of the Report of 1922 concerned the establishment of instruction in Church music in the seminaries of the church. Every seminary of the church today is making some provision for such instruction but the degree and the thoroughness are not in any sense equal. There is need for drafting a basic curriculum that can serve as the foundation for the development of a music department. The Commission feels that such a curriculum should include both the study and practice of chanting; a knowledge of the various schools of church music and what constitutes music suitable for the worship of the Church; a course in hymnody and . . . a study of the duties laid upon the priest by the canons in his relation to the music of the parish.

[The seminarian] should, further, have instruction in the musical portions of the service assigned to the priest. Despite the progress made much more can be achieved. . . .

Likewise the organist and choirmasters [need] a broader education than that of technical skill. They need to know the nature of worship, the function of music in the services of the Church, the place of the organist in relation to the priest. Such knowledge would make it possible for them to avoid any indulgence in hazardous or ill-advised innovations based neither upon liturgical principles nor sound musical appreciation. . . .

As a step toward bettering relations between the organist and the rector the Commission recommends that the Code of Ethics adopted by the National Council of the American Guild of Organists be adopted in each parish where professional musicians are employed. This code provides the following rules:

- I. No organist or choirmaster shall apply for a position . . . unless a present or prospective vacancy definitely is determined.
- II. When requested, churches should give organists and choirmasters a yearly contract, which may be terminated upon expiration, at 90 days' notice. (Such a contract would have to be given with the full approval of the rector to conform to canonical requirements.)
- III. None but the regular organist of a church shall play at weddings or funerals, except by arrangement with said organist.

The Boy Choir

A choir of well-trained boys and men is ideal for the service. . . . The value of the discipline and moral training to the chorister is great. . . . It creates family worship, for all members of the family will attend service when the boy is in the

choir. . . . Even the small parish can interest a group of boys and men to lead the congregation in their regular worship, first by unison singing and later, as training progresses, by full part choral work. . . . If boys are scarce in a parish, a small group of men can be a great inspiration to a congregation. . . . Complete services can be sung from the Hymnal without the cost of other music.

One of the advantages of the boy choir is the fact that the treble quality of boys' voices is unique, being neither the soprano voice of an adult woman, nor just an immature male voice. . . . Unfortunately the tradition of boy singers has never taken hold in this country as it has in England — a fact we may well deplore, because a small choir of half a dozen boys with three or four men can well produce good leadership in any parish. . . .

The Mixed Choir

A good mixed choir of adults need not depend on solo voices, but a sufficient number of average voices with good choral training is needed for the performance of music in four or more parts. A choir lacking strength or balance for four-part music should restrict itself to unison [or] two- or three-part anthems, and materials found in the Hymnal. Girls and boys in the upper grades of high school, whose voices have matured sufficiently, may be of help in the adult choir if they are admonished to sing without forcing.

Junior and youth choirs are the training ground for the future adult choir. Musicianship developed in these years will not only benefit the young chorister but also help him to become a leader in the choir in later years. Nothing but the best in music is right for these groups. When their numbers are adequate they should be used independently of the adult choir, perhaps at the family service or occasionally at a special Evensong. There is little justification for the use in the service of a choir of children under eight years of age.

Music in Church Schools and Collegiate Chapels

The Commission feels that these institutions present an unusual opportunity for the presentation of the finest traditions of our Church music. . . .

Because of the presence of accomplished choral directors and well-grounded organists, along with a resident choir and congregation, these institutions should afford a special ground for the education of our young people in our best liturgical and musical practices and every effort should be made to establish and set forth the finest musical standards in our worship.

The active and informed participation of our younger lay people will insure the strengthening and perpetuation of a truly great choral tradition.

*The photo, taken some years ago, is of Robert Owen at the console of the organ at Christ Church, Bronxville, N. Y.

Sierra Leone Stamps Honor Slave Who Became a Bishop

by GLENN D. EVERETT

Sierra Leone, which gained its independence April 27th, has honored an Anglican clergyman on the postage stamps which it has issued to celebrate its independence.

He is the Rt. Rev. Samuel A. Crowther (1806-1891) who was the first African to be named a bishop of the Church of England. He is pictured on both the two-penny and ten-shilling stamps.

Samuel Crowther was born into the Yoruba tribe in Nigeria in 1806. At the age of 15, he was captured by slave traders who were making an illegal raid on the West African coast, and was taken to the West Indies where he was sold into slavery on an indigo plantation.

Great Britain was conducting an enforcement drive against the illegal trade

in slaves at that time, and the young slave was liberated and was sent to the settlement of Freetown in Sierra Leone, which had been established by anti-slavery groups in London as a refuge for freed slaves.

When Fourah Bay College was established by the Church Missionary Society in 1827 as the first institution of higher education in West Africa, Samuel Crowther, then 21, enrolled as its first student. He was graduated from the college and became a tutor, then decided to prepare for the priesthood.

He was ordained a deacon in the Anglican Church at St. Paul's Cathedral in 1843, and became a priest later the same year.

In 1864 he was consecrated Bishop on



the Niger, the first African to become an Anglican bishop.

He served the Church until he died in 1891, at the age of 85.

That Sierra Leone and Nigeria have a

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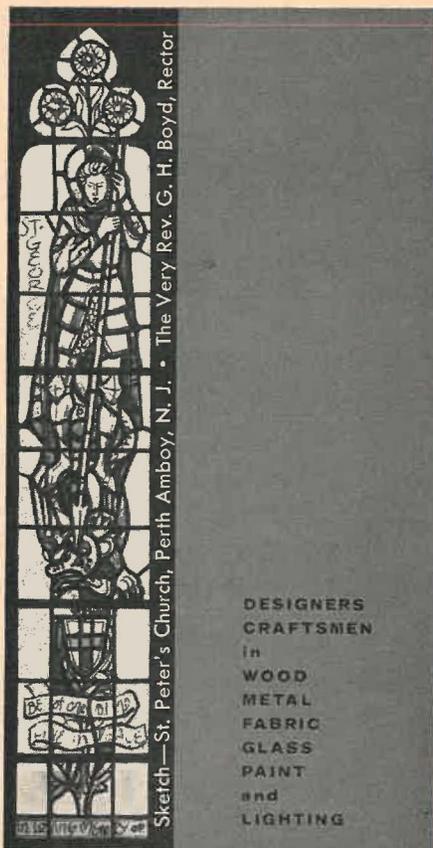
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solid body of native Christians today, in spite of the great influence of the Moslem religion in that area, is due in no small part to the labors of this man who, but for the grace of God, might have spent his life as an illiterate slave laborer.

The colony of Sierra Leone (named "Mountains of the Lion" by the early Spanish explorers) traces its origin to 1788, when a settlement called Freetown was established there. Slaves who were freed in England and in the West Indies, as a result of the growing movement for the abolition of slavery, were joined by slaves from the American colonies freed after our War of Independence. Like its neighboring colony, Liberia, which was founded by Americans, Sierra Leone had difficult days in the beginning. In 1808, it became a Crown Colony, and in 1819, when the slave trade was ended by international treaty, it became a base for the British squadrons that intercepted slave ships and gradually brought an end to traffic in human beings.

Sierra Leone has gradually developed a relatively prosperous economy and trade, and has a higher percentage of literacy than any other West African nation.

The transition to independence has been entirely peaceful and Sierra Leone has become a member of the British Commonwealth. Although the country is small and has fewer than 3,000,000 inhabitants, and although Communist activity in nearby Guinea is a potential source of trouble, the outlook for Sierra Leone is encouraging.

The country's prime minister, Sir Milton Margai, is a Christian and is a product of the mission schools of the Evangelical United Brethren Church of the U.S., which, along with the Anglican Church, has been active in Sierra Leone missions for over a century. Approximately 10% of the people are Christian, but these include nearly all the educated people, and the Christian influence is far out of proportion to the numbers of Church members.

Bishop Crowther and Prime Minister Margai are the only two individuals selected for honor on the new independence stamps, which otherwise depict views of the new commonwealth.

FOND DU LAC

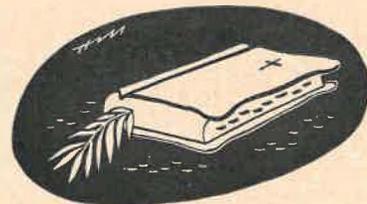
Crusade for Souls

A "Crusade for Souls" has been planned by the diocese of Fond du Lac's department of the apostolate, in coöperation with Bishop Brady of Fond du Lac. The plans for the crusade, now in progress, were announced to the delegates of the diocese's 1961 council, meeting in St. Paul's Cathedral, Fond du Lac, Wis., on May 8th and 9th.

The crusade encompasses four steps. In the first step, the crusade is commended to the prayers of the diocese,

and lay people in each parish are trained to carry out the work of the program.

In the second step, parishes are called on to check parish rolls; to encourage Churchpeople in the Faith; to persuade non-practicing Churchpeople to seek res-



toration to the Church. In this step, people outside the Church are approached to assure their welcome to the Episcopal Church, to invite them to attend a coming mission, attend an inquirer's class, or read a booklet about the Church.

The third step in the program will be a week-long preaching mission, scheduled for the week of February 25, 1962, which will be conducted by missionaries from outside the diocese.

The fourth and final step will be a call to every person in the diocese to accept, or to rededicate himself to, a rule of spiritual life.

The council approved a total budget of \$131,241.81, which includes a provision to overpay the quota for the program of the national Church.

ELECTIONS. Standing committee: Rev. John Bruce, Rev. Robert Sweetser, William Atwell. Alternates to General Convention (deputies to General Convention were elected in 1960): clerical, John Gulick, B. F. Miller, Robert Sweetser, R. J. Bunday; lay, Carl Steiger, K. L. Moss, William Dickerman, Robert Braun. Executive committee: Rev. James Samter, John Richardson.

PITTSBURGH

Study in Depth

A program to study the diocese of Pittsburgh "in depth" was announced by Bishop Pardue of Pittsburgh during the convention of the diocese at Trinity Cathedral, Pittsburgh, Pa., on May 9th.

The project's task force, which will include a large group of clergy and laity, was likened by the bishop to an "ecclesiastical Hoover Commission." The purpose of the project is to look at the past,

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Current contributions will be used to assist THE LIVING CHURCH in reporting General Convention. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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\$6,233.75

The Living Church

evaluate the present, and make plans for the future of the diocese.

The "nucleus committee" of the task force, appointed by Bishop Pardue, includes the Very Rev. N. R. H. Moor, the Rev. Harold Towne, and Archie V. Murray.

The convention passed a resolution favoring the union of the National Catholic Church of the Philippine Islands (the Philippine Independent Church) with the missionary district of the Philippines. The convention also passed a resolution favoring continued study of responsible unity proposals from whatever source.

In another resolution, the convention recommended that vestries pay premiums on the major insurance policies for clergy and lay workers.

ELECTIONS. Standing committee: Very Rev. N. R. H. Moor, William Hunt. Diocesan council: Very Rev. N. R. H. Moor, Rev. Donald Campbell, C. I. Johnson, Harold Lund, Elmer Olson, Norman Riley.

HARRISBURG

Good News

Indebtedness of the diocese of Harrisburg's home for the aged at Shippensburg, Pa., has been wiped out, and an oversubscription of \$13,000 on a recent fund drive will be used to reduce mortgages on houses that have been purchased next to the home, and to increase the endowment of the home, delegates to Harrisburg's diocesan convention were told.

New facilities at the home were completed a year ago at a cost of \$200,000.

The convention met in St. Stephen's Cathedral, Harrisburg, Pa., on May 16th and 17th.

Resolutions adopted by the convention opposed aid to private schools, called upon the Church to strengthen the battle against the growing social problem of alcoholism, called upon the National Council to establish a commission to be charged with the responsibility of bringing the Church into a more effective battle with the spread of Communism, and urged the diocese to join with other Churches in celebrating the 50th anniversary of the founding of the Pennsylvania Council of Churches.

Bishop Crittenden of Erie addressed the delegates at the convention banquet on the subject of stewardship.

In his address to the convention, Bishop Heistand of Harrisburg called upon the diocese to support a vigorous program of evangelism planned for the fall of 1961 and the first part of 1962.

ELECTIONS. Standing committee: Rev. Robert Batchelder, Rev. Donald Means, Wilson Everhart, Allen Page. Alternates to General Convention (deputies to General Convention were elected at the 1960 convention): clerical, Robert Batchelder, John Hilton, Kermit Lloyd, E. E. M. Philipson; lay, Edward Fisher, Edgar McBride, Edwin Weaver, William Witmeyer. Executive council: clergy, Stanley Imboden, Donald Means, James Stanley, Donald Whitesel; laity, John Hierstein, Richard Skinner, Henry Sully, Willard Vanderhoof.

LETTERS

Continued from page 4

had to be called out, as a known Anglo-Catholic, to review the book in more detail [L.C., May 14th]. As I remember, his opinion was the same as Dr. Owen's, mediocre to poor. The reason, and I stand to be corrected, was that the Christian Faith was envisaged in a completely objective fashion, as an unchangeable body of pure facts related from generation to generation.

The affront then was not, as Fr. Pettway's letter suggested [L.C., June 4th], that this book was addressed to simple folk — and this in some way was abhorrent to the two reviewers. The issue is that which divides some members of the ACU from other persons in the Church. What is this Faith to which the ACU claims such strong allegiance? What is its relation to the history of theology (beginning with the sermons of the Apostles on Pentecost and continuing through our theologians today)? As a result of such study can we say, as Fr. Pettway quoted the layman chiding the priest, "Well, Father, I won't argue with you, but I'd rather just take the Church's teachings straight, the way the Church has always taught them"? If the teachings of the Church were straight, it seems to me that neither Fr. Pettway nor I would have had to undergo any training in theology. But a very cursory glance at the teaching of the Church, even before the Reformation, when it was more united, would show how far from straight the teachings of the Church were. In my opinion, then, the Church has always had theologians (among whom were the Tillichs, the Pelagiuses, the Bultmanns, and the Origenes!) and always will require theologians until the Parousia. It could be argued even that every time Fr. Pettway mounts the pulpit, he, too, is a theologian — or even a philosopher of religion — the term Fr. Pettway uses to dismiss the opinions of Drs. Owen and Mascall. And the task of these theologians has always been, and shall be forever, to interpret the Christian Faith to the world around them. In this interaction, the Christian Faith is bound to be colored, so that one cannot hand down the Christian Faith straight from generation to generation — except at the expense of that very Faith.

(Rev.) BRIAN KELLEY
Priest-in-charge, St. John's
Church in Old Charlestown
Charlestown, Mass.

Open Recognition of Values

The critical pressures of the atomic age have made more urgent than ever the desire on the part of the layman to reach out from his own position and find himself in union with other Christians, with Jews, indeed, with all men of good will whether outwardly religious or not. We see in many the desire to be free of the restrictive narrowness of being affiliated with a particular denomination. I have known people to hold back from Episcopal Confirmation for this reason.

This raises the question of how we, as Episcopalians by choice, can convince such people that the Episcopal Church is not a limiting sect but a truly Catholic Church. Can we, for example, point to men like Gandhi, Kennedy, and Eisendrath, and say that in spirit they are Episcopalians, though in the letter they may be Jews, Roman Cath-



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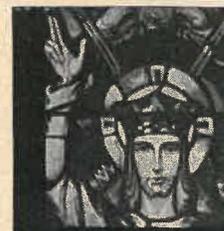


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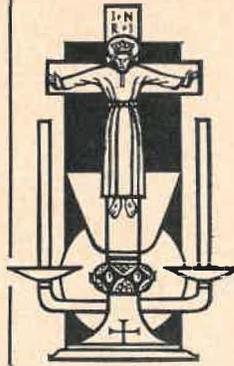
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olics, or "non-Christians." This is to believe that Christ may be found in the hearts of men in and out of the Church.

It is helpful to use Bishop Pardue's device of speaking of our Church as "this synagogue of Christ" and so find ourselves at one with all true Israelites. It is also helpful to look back 400 years to the time when we and the Roman Catholics took our separate roads; likewise with Congregationalists, and Methodists.

Probably the greatest barrier, which makes the Episcopal Church seem to be a walled-in irrelevant sect, is the cliché which prevails in our preaching. Someone has said that the Presbyterians worship "Our Father Creator" and the Episcopalians, "Our Lord Jesus Christ." How often have we heard this phrase glibly dropped when the preacher was at a loss for words. Do we realize, for example, that when we speak of what a "Christian" would do, the layman often does not identify himself with the word "Christian." He sees a "Christian" as an archaic plaster saint, but wants to see himself as a world citizen, or an American (as a member of a nation responsible for world leadership).

The world is looking for a world-wide religion. We know that Anglicanism could be it. But the world does not know. They will not find it out until we openly recognize our values as found in other lives, until we embrace these others as fellow heirs of one Father, and allow them in turn to embrace us.

(Rev.) JOHN H. THOMAS
Emmanuel Church

Weston, Conn.

The Church's Name

Please do not let us lose our continuity with the Church of England — as our Church came from England.

There are several branches of the Catholic Church, and we are one of them — Roman, Greek, Roumanian, Old Catholic, etc. Please do not let us ignore this word and thus admit that Catholic means Roman only. Our name should be "The Anglican Catholic Church." It is short and to the point. "Anglican" is familiar and shows continuity and "Catholic" acknowledges that we have the apostolic succession. What could be simpler and more true and correct?

All of us are familiar with the Anglican Communion and we say "Catholic" in the Creed so it should be no great shock to anyone.

HENRIETTA L. G. WHITE
(Mrs. S. A.)

Savannah, Ga.

ANGLICAN CYCLE OF PRAYER

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

June

18. Kyoto, Japan
19. Kyushu, Japan
20. Lagos, Nigeria
21. Lahore, Pakistan, and India
22. Lebombo, Portuguese East Africa
23. Leicester, England
24. Lexington, U.S.A.

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NO SALE

Continued from page 12

left in them. A charge account was opened at a local department store, with a discount given on shoes that were bought for the families that came to us.

The number of families began to be a steady stream instead of a trickle. Appointments to see them had to be made at all hours: The people had to come when they could get transportation. The committee learned to estimate the sizes of children's clothes quite accurately, and gradually, from the rather chaotic stacks of clothes that were left in heaps and in boxes on the floor, came a well-organized room with large labeled grocery boxes identifying the contents inside: "shirts, sizes 6-8"; "underclothes, girls, 6-10"; "rain-wear"; "boots"; "jeans" (there are never any really good jeans or underclothes turned in so those items, too, are purchased new). Shelves have been built around three sides of the room, the labeled boxes are stacked neatly almost to the ceiling. There must be at least 50 different categories. A rack is at one end where dresses, coats, and suits are hanging, ready to be tried on for size.

It takes a good deal of time and personal effort. A card file is kept and each family's name is in the file. If they need clothes a year from now, Mrs. Beurle can refer to their original card. And it hasn't just been clothes. Do they need a baby bed? An appeal is put in the bulletin, and generally there is a response. If not, or if a refrigerator, mattress, or blankets are needed, the committee may have to get on the phone and call church members to see who might have some of the items.

The families who are helped are generally *not* Episcopalians. Often they have no Church affiliation. Many have spoken and written to say how much they appreciate the thoughtfulness and courtesy that are extended. It seems to mean as much to them that some one is concerned as it does to get the articles. Listening to some of the stories they tell — the sicknesses and accidents, the improvidence, the weariness, the long drudgery of trying to pull themselves out of poverty and illness — breaks a small hole in the wall that the middle-class suburbanites of our civilization build around themselves. You can't be happy with "things as they are" or close your eyes to the needs of others when you see and hear about some of these families.

So in the end, it is really we who are getting the most good from this effort. Are you tired of rummage sales? Try something new. Call your county health nurse, tell her you have some clothes available, and then get ready to work, to weep sometimes, to worry often, and to have a warm sense of accomplishment after some 85 or more families a year have been through your doors.

PUBLICITY

Continued from page 14

from any other kind of a yarn? Not much really. It's mostly in how you put the story together. Most people are familiar with the five w's: who, what, when, where, and why. Fine — be sure you've got them all. Check all facts. Above all,

WHO
WHAT
WHEN
WHERE
WHY?

never guess at names. One of my most embarrassing moments as a cub reporter came when I guessed at a first name in a feature story. I didn't really guess, as I'm sure you won't either. I just knew it was Louis. But of course it was Lewis. I was embarrassed and Lewis had a nice little feature story on his work at the county courthouse ruined by a knuckle-headed reporter who checked his last name carefully but assumed his first name was spelled the French way instead of the English.

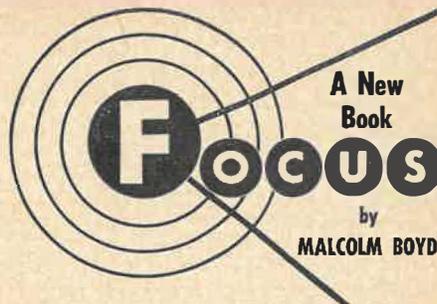
Now that you have checked out all of your facts, names, dates, times, places, purpose, etc., and are quite certain that the story is desired by the proper authorities, all you have to do is write it up.

Use short, simple sentences. News columns are quite narrow. This makes short sentences easier to read. You don't have to make it choppy. Variety, in writing as in all else, is the spice of life. Use short, concrete words, image-makers if possible, active verbs. Avoid adjectives, abstract words, high-sounding phrases (even if you know what they mean), pomposity, and cant of every description.

We have a bunch of mottoes around the newsroom at the Dallas News. While those of us who edit copy often wish they said "THINK," what they do say is: "Write Like You Talk."

Like most maxims, that one would not do if taken too literally. Most of us ramble around pretty freely when we talk. But it does bear out what I have been trying to tell you about short, simple sentences, and short, active words. Make it clear, complete, concise and tell it in what newspaper people call inverted-pyramid style.

By inverted pyramid, we mean tell it in descending order of importance. Most important facts in the first paragraph. Additional details in the following paragraphs. Don't hesitate to drop in a paragraph of background or explanatory material. All of your readers won't be lifetime Episcopalians. (And most of them have forgotten most of what they know.) If the editor doesn't think it adds anything to the story, he will feel per-



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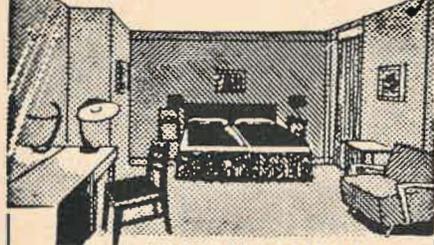
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But above all be honest with him and with yourself. Don't puff up something beyond its real importance. Don't pad your stories as though you were being paid on space rates.

Sure, we all get carried away with what we're doing. But when you are writing, step back and take an objective view of that story you're putting together. It will be a better story for that long look and will help you and St. Swithin's down at the paper. Verbosity isn't the soul of anything, and it's sure death in the news-room.

A word about mechanics may not be amiss before we pass on to some of the finer points of carrying the "Good News."

Write your copy on regular size type-writer paper or plain white paper. Second sheets would be even better. Don't waste the fancy bond paper letterhead. It's just something that has to be marked out by the copy editor. Put your name, organization, and telephone number in the upper left hand corner of the sheet, and a line of notation as to release, such as immediate release, release anytime, before Tuesday, Sunday release, or what have you.

Obviously, if you get your story in several days ahead of the scheduled event you are writing about, it will have much more chance of being printed. Newspapers, as you will soon learn, have space problems. It will pay you to be accommodating in meeting the papers' deadlines. Don't set yourself up for a one-shot deal. If the story isn't run the day you send it in and has to be killed out as stale overset the next day, you've only yourself to blame. Next time give yourself a few days' grace.

Twist the paper down at least a third of the page to allow space for handling the headline on the first page. Double space your copy and end each page on a paragraph. Number your sheets with a



story slug in the upper left-hand corner on succeeding pages, as: St. Swithin's (2). Then continue with a fresh paragraph a couple of inches down from the top.

Tell your story. Be sure it's complete. But please remember you're not writing a book, or even an essay.

Be alert for human interest angles even in your routine stories. You'll soon develop an eye and an ear for the interesting angle. Quotes are good interest builders — if they're good. Above all

don't fake. I'm sure most of you are familiar with the old *New Yorker* feature on "Remarks We Doubt Were Ever Made." Sure, it's funny; just be certain you don't fall into the trap yourself.

Don't neglect your inquirers' classes. Emphasize the inquirer angle; give the time and place, the conductor. Make it sound interesting, because it is interesting. You never can tell how much the Holy Spirit can do with even such tiny assists as this.

Look around your parish. What's going on? What are you doing? If you aren't doing much of anything, maybe you had better get started and *make* some news!

Chances are it will surprise you how much is going on. Tell about it.

Tell about the people who make St. Swithin's a colony of the living God and a mission outpost of heaven. What are the older people up to, the young people, the hard-driving, middle-aged?

Most parishes have a number of distinguished guest preachers during the year. Get an interview with them. Let the papers know they are coming. Maybe they would like to ask some questions themselves.

Take full advantage of the seasons of the Church year — Lent, Holy Week, Easter, Christmas, Advent. The Episcopal Church needs take a back seat to none in the fullness and richness of her liturgical heritage. If you happen to have a gifted amateur photographer (or professional — they go to church, too), you're in.

With pictures, as with your stories, it's the contrasts, the out-of-the-ordinary, the human interest that will interest your newspapers and will interest others in your church.

There is another area in which the part-time correspondent frequently misses a

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bet. This is in the follow-up. Any kind of a major story will need to be handled in three steps: (1) advance, (2) event, (3) follow-up. There may be more than one story in each category. Don't neglect any of them. Even the pros are inclined to forget. I can still hear my old managing editor screaming at the wire services, or at the poor old city editor for his follow-up. How did it come out? What finally happened? He was a good managing editor. You'll have to be your own.

Tell your story. Be sure it's complete. But please remember you're not writing a book, or even an essay. Put an end mark, —30— or #, when you've finished, check your copy carefully for facts, typing errors, etc. And don't be afraid to rework the lead, to smooth out a rough spot here and there. Cut unnecessary phrases and make sure your story says what you meant it to say.

Don't be too good to work over your copy. It definitely isn't the sign of the amateur. Some of the best reporters I know whittle and polish their copy almost agonizingly. Good writing definitely isn't easy. Like good golf, good preaching, or most anything else, it just looks easy.

Above all, don't write your own headline. Leave that to the copy editors. And don't grace your offering with any little mash notes to the editor. If you want to thank him, or better still have your rector thank him, send him a real letter on that bond letterhead paper we didn't use for your story.

But we're getting ahead of ourselves. Let's get that story off and in the paper

so we'll have something to thank the editor for.

It's up to you to familiarize yourself with your local paper or papers at this point.

If you know the Church reporter, send or take your story to him. Otherwise send any local news to the city editor. He'll pass it along. If the story is strictly for the girls, you would be well advised to send it to the society editor.

In case you have several papers to propagandize, be sure to change your stories so that each feels it is getting something a little different. If your story belongs in the big-time, developing class, you will do well to feed different angles or "exclusives" to the various papers in turn, being very certain that everyone is getting equal breaks. (Hell hath no fury like a newspaper scorned!)

Now that we've disposed of styles, mechanics, etc., in such high fashion, it's time we got on to a few knotty problems and fine points, such as what is a news story, and where do I find it?

Most of the stories you will be called on to do will fall in the routine class. Even with these, it doesn't hurt to give them a small filip of sauce, but don't strain. If it doesn't come off fairly naturally, try something else.

We're assuming you've got enough common sense to establish good relations with your local papers. Send them your bulletins. Coöperate with them fully when they want something from you — even if it seems to be undesirable publicity, a robbery, or perhaps something of a controversial nature. Chances are you'll find your fears of the bad publicity were unfounded. Getting things out in the open and being sure all the facts are right generally turns out to be the best thing in the long run.

Above all be reasonable. Maybe your story wasn't news. Maybe there wasn't room for it. Sharpen up and try again. Note the way your newspaper handles Church stories, your stories. It is part of the providence of God that we learn from our failures, and even from our successes, which is harder still.

If you've got a story you think might be of interest outside your own parish, send it in to the newspaper. You'll be doing them a favor. Chances are, the reason your church hasn't been getting the attention given so-and-so is that you haven't bothered to tell your story. Tell your story. Publish the "good news" of Jesus Christ our Lord.

We hope these few suggestions will help you get started. The work will be yours, with the help of the Holy Spirit, we pray, and for the greater glory of God.

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a worth-while, needed enterprise which would bring a nice profit and would not obligate our friends constantly to buy what we were hawking. Mrs. Mary Henry and Mrs. Geren Bruce started a thrift shop. "Uncle Charlie" Steusoff donated a store downtown for our use. Our deposits are increasing each month, and we feel that the thrift shop meets a real need in our community. This is now our only money-making project of the year. Our meetings have a spiritual tone and purpose which was greatly needed and certainly appreciated.

Our laymen have, through sheer necessity, been obliged to take their rightful place in the life of the church. Mr. Shirley Hardin became our first lay reader and planned to hold Morning Prayer services for the brief period that we would be without a rector. The "brief period" became more and more extended, and Mr. Hardin, whom some of us affectionately started calling "Reverend," needed some help. Mr. Tom Halstead and Mr. Vincent Shauberger became licensed lay readers last year, and the three men alternate in holding services. At least once each month we have had a visiting minister for a Communion service and parish supper. Our church attendance has risen, and interest is at an all-time high.

We have been searching the highways

and hedges for the right man for our parish, but so far he has eluded us. Of course, in a way, it is a good thing, because, until recently, he would not have had a place to live. Our rapidly growing Sunday school had completely taken over the rectory. We have just finished building a new Sunday school wing onto the



parish hall, and the addition is being put to excellent use. The only concern is whether or not it is large enough. It was full the first Sunday it was used.

The opening prayer service of the older children in Sunday school is truly an in-

Coming, July 2d —

Armed Forces Issue

We are sure that Churchpeople, at home and abroad, will want to take this opportunity to find out more about the work of Episcopal chaplains throughout the world. Don't miss this important and timely issue.

spiration. It is conducted entirely by the children themselves. They have a regular Morning Prayer service which is led by junior high school boys. We have a group of excellent junior lay readers, and, who knows, perhaps some future ministers in the group.

Perhaps the most surprising part of our story is the new communicants we have added during this period. We have had two Confirmation classes conducted by one of our lay ministers and have presented a total of 11 people to add to our small congregation. Bishop Clements, who confirmed our second class before Christmas, said, "This group of new communicants is proof of the witness in this community of this church and the lives of its communicants. In a way you make me feel rather bad. I'm not so sure we in the ministry are as important as we like to believe."

Most important, there is a feeling of unity of purpose and of heart among the members of our congregation, which, I believe, few churches possess. We have experienced the kinship and brotherhood of the community of Christ.

We feel that now we are really ready for a rector. We have learned what the laity can do and should do.

Editor's note: The Rev. Ronald E. Resley, who was assistant to the rector of St. Thomas' Church, Baltimore, Md., became the rector of St. Stephen's Church in May.

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advertising in **The Living Church** gets results.

CAUTION

MILROY. Caution is recommended in dealing with a couple using the name of Mr. and Mrs. James Milroy, who request that the clergy cash checks for them. At latest inquiry, the Royal Bank, Burk's Falls, Ontario, had never had an account in this name, and the Milroys are unknown to police or post office officials there. Recently reported in Claymont, Del. and Avon, N. Y. Further information available from Henry Druschel, clerk of vestry, Zion Church, Avon, N. Y.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

EXCHANGE

LONG ISLAND PRIEST, married, two children, wishes to exchange supply (including rectory) for July. Reply: St. Christopher's Chapel, Box 355, Massapequa, N. Y.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

VACANCIES exist for teachers of maths, science and social science at St. Mary's School for Indian Girls, Springfield, South Dakota. Write or call Headmaster, Springfield 156.

WANTED: Curate for fast growing southeast Florida parish of over seven hundred communicants. Reply Box A-607.*

POSITIONS WANTED

CHRISTIAN LADY wishes position as house-mother, seven years' experience, can give references. Reply Box S-611.*

PRIEST AND WIFE desire positions in church or private school. Teacher, librarian combination. Experienced, mature, trained. Available. Reply Box F-612.*

RECTOR large downtown parish wishes smaller parish. Reply Box C-610.*

SUPPLY, July and/or August. Fares, quarters, \$100 monthly. Change sought, not ease. Adaptable Prayer Book Catholic. Reply Box P-613.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire. White Mountain Vacation Center. Write for descriptive literature. The Doerflers.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

PEOPLE and places



Your financial contribution will assist pioneering, experimental, and advance projects on the campus if sent to:

**THE CHURCH SOCIETY
FOR COLLEGE WORK**
3515 Woodley Road, N.W.
Washington 16, D. C.

This Directory is published in all January, June and September issues. Write Advertising Manager for details.

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO SUMMER SCHOOL

UNIVERSITY OF COLORADO, Boulder, Colo.
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO STATE COLLEGE, Greeley, Colo.
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.
Sunday worship, Trinity Church; chaplaincy.

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; chaplaincy to Episcopal cadets.

Refer to key on page 31

CALIFORNIA INSTITUTE OF TECHNOLOGY

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

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

UNIVERSITY OF CONNECTICUT

ST. MARK'S CHAPEL Storrs, Conn.
Rev. Eugene Charles Dixon, chap.
Sun 9:15 HC; HD 7

HAMPTON INSTITUTE Hampton, Va.

ST. CYPRIAN'S 129 W. Lincoln St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

ST. JOHN THE DIVINE Champaign, Ill.
Sun: 9 Cho Eu, 5 EP, Rev. F. S. Arvedson, chap.;
Daily: MP, HC, EP, (in term time)

MADISON, BRIDGEWATER

EMMANUEL Harrisonburg, Va.
Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 5; Canterbury 6

UNIVERSITY OF NEVADA, Reno Campus

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

STANFORD UNIVERSITY

EPISCOPAL COLLEGE CENTER Palo Alto, Calif.
1176 Emerson St.
Rev. John W. Duddington, chap; Miss Marian Smallegan, college associate
Sun 8, 9:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

UNIVERSITY OF WISCONSIN

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

UNIVERSITY OF WISCONSIN, Milwaukee MILWAUKEE-DOWNER COLLEGE

EPISCOPAL CAMPUS RECTORY, 3216 N. Downer
Rev. James Dyer Moffett, chaplain
Open Daily 8-10

Appointments Accepted

The Rev. Roger Alling, Jr., formerly assistant at Grace Church, Amherst, Mass., and chaplain at Amherst College, will on July 1 become vicar of St. Andrew's Church, Lincoln Park, N. J. (For several months Fr. Alling also served as priest in charge of Grace Church after the former rector retired.)

The Rev. Compton Allyn, formerly rector of Christ Church, Springfield, Ohio, is now executive of the Industrial Mission for the diocese of Southern Ohio.

The Rev. William R. Brushett, formerly vicar of St. John's in the Coachella Valley, Indio, Calif., will on July 1 become vicar of Grace Church, Colton, Calif.

The Rev. LeRoy L. Hughes, a perpetual deacon who has been on the staff of St. David's Church, Topeka, Kan., has moved to the diocese of Missouri. He will be assigned to a parish when he finds a permanent residence. Temporary address: Room 1804, 1010 Pine St., Louis 1, Mo.

The Rev. James L. Johnson, who formerly served St. Mary's Church, East Point, Ga., and St. Augustine's, Forest Park, and was also chaplain to Episcopal students at Georgia State College, Atlanta, is now rector of St. John's on the Mountain, Bernardsville, N. J. Address: Box 184.

The Rev. Allan H. O'Neil, formerly rector of St. James' Church, Piqua, Ohio, will on July 31 become rector of St. Andrew's Church, Meriden, Conn.

The Rev. Franklin J. Ruetz, Jr., who has been non-parochial, is now rector of St. Mary's Church, Hillsboro, Texas, and vicar of churches at Hubbard and Meridian.

The Rev. William J. Shepherd, CSSS, formerly addressed in Castaner, P. R., is now in charge of the Mission of St. Barnabas, Third and Dauphin Sts.,



Philadelphia. He will live in the rectory of the Church of the Annunciation, 2112 N. Twelfth St., Philadelphia 22.

The Rev. M. Dale Vandegrift, formerly vicar of Calvary Church, Jerome, Idaho, is now rector of St. David's Church, Caldwell, Idaho. Address: 1620 Dearborn.

Ordinations

Priests

Upper South Carolina — On May 27, the Rev. John R. Johnson, Jr., priest in charge of St. Peter's, Great Falls, S. C.; on May 30, the Rev. R. Houseal Norris, priest in charge of St. Mark's, Chester.

Western Massachusetts — On May 28, the Rev. John H. Albrecht, who is a Marquis fellow at Christ Church, Cranbrook, Bloomfield Hills, Mich.

Armed Forces

The Rev. B. Shepard Crim, who formerly served churches in Sheridan and Virginia City, Mont., is now a chaplain with the rank of Lieutenant junior grade in the U.S. Naval Reserve, on active duty. Address: 6694 Arnette, Millington, Tenn. His assignment is in Memphis.

Laymen

Mr. Robert E. Sargent, formerly manager of the church department at Lycett, Inc., Baltimore, Md.,

Your BEST Buy in General Conventions news

THE LIVING CHURCH
407 E. Michigan Street
Milwaukee 2, Wis.

Please enter my subscription to **THE LIVING CHURCH** for one year (\$10.00); two years (\$18.00); three years (\$24.00)

Signed _____

Street _____

City _____ Zone _____ State _____

My payment is enclosed

Bill me later

is now manager of the bookstore division of the Morehouse-Barlow Company in New York. The Sargents are now living at 344 Westervelt Ave., Staten Island 1, N. Y.

Living Church Correspondents

The Rev. Harry W. Shipp, 401 Virginia Ave., Radium Springs, Albany, Ga., is now correspondent for the diocese of Georgia.

Resignations

The Rev. Dr. Harry S. Longley, rector of Holy Trinity Church, Philadelphia, has announced his resignation, effective January 1 or before then if a successor is secured. He said that he had no specific plans for the future, except possibly to "do some free lancing."

Dr. Longley, who has been a deputy to seven General Conventions and a fellow of the College of Preachers, is regularly heard by a large audience outside his congregation because his Sunday sermons are broadcast each week. He is 63 years old and is the eighth rector of the 104-year-old church, which has a lively community program.

Changes of Address

The Rev. Robert Grumbine is now on furlough from his post in Sitka, Alaska, and may be reached during this time at 1537 Marshall St., Baltimore 30, Md.

The Rev. James C. Walworth, chaplain at St. Luke's Hospital, New York City, may be addressed c/o H. Campbell, Box 897, Setauket, L. I., N. Y.

Marriages

Miss Emma Lou Breitag and the Rev. Thomas Alfred Simpson, retired chaplain of St. Luke's Hospital, Kansas City, Mo., were married on May 20. The former Miss Breitag worked at the hospital for a number of years. Address: 3725 Valentine Rd., Kansas City, Mo.

Births

The Rev. Canon and Mrs. William A. Bosbyshell of the Cathedral Church of St. Luke, Orlando, Fla., announce the birth of their first child, William Allen, Jr., on May 23.

Degrees Conferred

The Rt. Rev. Robert L. DeWitt, Suffragan Bishop of Michigan, received the honorary degree of doctor in divinity from the Virginia Theological Seminary recently.

The Rev. Allen F. Bray, III, chaplain of Culver Military Academy, received the degree of master of sacred theology recently from Seabury-Western

Theological Seminary. His thesis was written on The Concept of Selfhood in the Philosophy of Christian Education.

(In the past THE LIVING CHURCH has not reported the awarding of masters' degrees. We expect to make brief mention of them in the future, beginning with the masters' degrees currently being awarded.)

The Rev. H. Ward Jackson, rector of the Church of the Ascension, Frankfort, Ky., received the degree of Master of Sacred Theology from the University of the South recently.

DEATHS

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

The Rev. Canon Jesse Herbert Dennis, rector emeritus of St. Alban's Church, Chicago, Ill., died on May 14th, a few days before his 90th birthday.

Canon Dennis was born in Newark, N. J., in 1871. He studied at Northwestern University and Western Theological Seminary, and was ordained to the priesthood in 1898. He was awarded an STD degree by the Western seminary in 1929. He served on the staff of the Cathedral of SS. Peter and Paul, Chicago, in 1898 and 1899. From 1899 until 1901, he was rector of St. Paul's Church, Savanna, Ill.

In later years he served churches in Salt Lake City, Utah, Meeker, Colo., and in Naperville, Elgin, and Chicago, Ill. He was rector of St. Alban's Church from 1924 until his retirement in 1951. He was a deputy to General Convention in 1911.

He is survived by a son, Herbert G. Dennis, and three daughters, Mrs. Dorothy E. Kaiset, Mrs. Frances Ruth MacGregor, and Mrs. Virginia E. Wiese.

Edith LePelley Allez, financial secretary of Christ Church, Cooperstown, N. Y., died on May 14th at the age of 80.

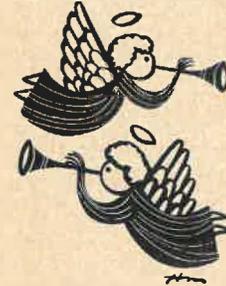
Miss Allez was born in Guernsey, in the Channel Islands of Great Britain, in 1881. She moved to Cooperstown when her brother became organist of Christ Church in 1906. She served as a member of the choir, as a teacher in the Church school, and as a member of the altar guild. In 1956 she received a citation from the Bishop of Albany which said, in part, that "her rector, the Rev. George F. French, states: 'No matter what demands are made, she is constantly responsive and in her years of good work she has endeared herself to the members of Christ Church and to the entire village of Cooperstown.'" She is survived by a sister, Miss Ida Allez.

Nellie Calvert Carroll, Churchwoman and member of one of the founding families of Maryland, died May 14th, at the age of 86.

Miss Carroll was a lifelong member of Old Trinity Church, Church Creek, Md., which was recently restored by Col. and Mrs. Edgar W. Garbisch [L.C., June 4th]. Miss Carroll worked for many years to have services continued at the old church, and to maintain its fabric. She was, for 25 years, secretary of the Old Trinity Association.

Josephine Bowen Hughes, wife of the Rev. I. Harding Hughes, retired priest of the diocese of North Carolina, died in Raleigh, N. C., on May 31st.

Mrs. Hughes served for many years as business manager of the North Carolina Churchman, of



which her husband was the editor. Mr. and Mrs. Hughes had lived in Raleigh for 19 years.

Besides her husband, she is survived by a son, I. Harding Hughes, Jr.; two sisters, Miss Harriet Bowen and Miss Bland C. Bowen, and two grandchildren.

Edwin Bedford Jeffress, Sr., father of the Rev. E. B. Jeffress, Jr., director of the diocese of North Carolina's department of Christian education, died in Chapel Hill, N. C., on May 23d.

Mr. Jeffress was born in Canton, N. C., on May 29th. He was graduated from the University of North Carolina, and taught for a year at a military school before entering the field of journalism. He was president of the Greensboro News Company, which publishes Greensboro, N. C., newspapers and operates a local radio station.

Besides the Rev. E. B. Jeffress, Jr., he is survived by a son, Carl O. Jeffress; three daughters, Mrs. A. B. McLean, Mrs. Winfield S. Barney, Jr., and Mrs. Bruce Jolley; a sister, Mrs. W. W. Whaley; three brothers, Carey Jeffress, Ernest Jeffress, and Horace Jeffress; and 10 grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
Very Rev. Charles Higgins, dean

17th & Spring

1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r

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

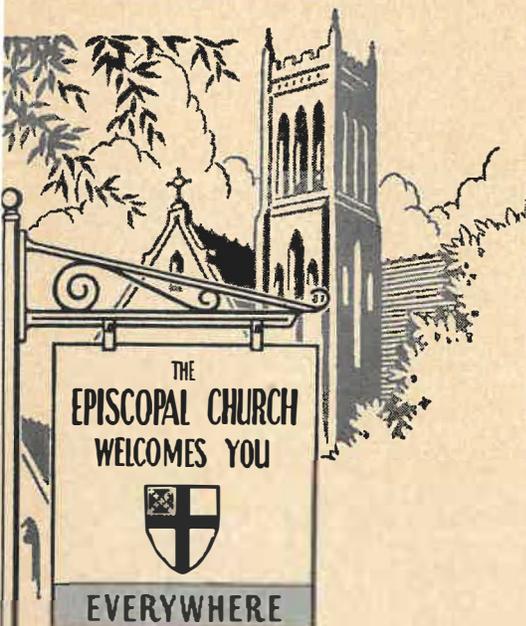
SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan

Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

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.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

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 6:30, 7, 8, 10

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
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

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: 7, 8, 9 (Sung); 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

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

ST. LOUIS, MO.

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

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

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

The Living Church

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 8; HC Wed 9:30;
Thurs 7; HD as anno; MP 9:30 if no HC; C by appt;
Healing 1st Mon

NEW YORK, N. Y.

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

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. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. 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 & 53d 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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Robert 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 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC 8 (Thurs
also at 7:30) EP 5:10 ex Sat; Int & Bible Study 1:05
ex Sat; C Fri 4:30-5:30; Organ Recital Wednesday
12:30

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer 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 12 minutes
before HC, Int 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 St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4-5, 6:30-7:30, 7-8

TROY, N. Y.

ASCENSION

548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 8, 10, until June 25. Beginning June 25,
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays an anno

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun, Mat 11:30



CHURCH OF THE REDEEMER, ROCHESTER, N. H.