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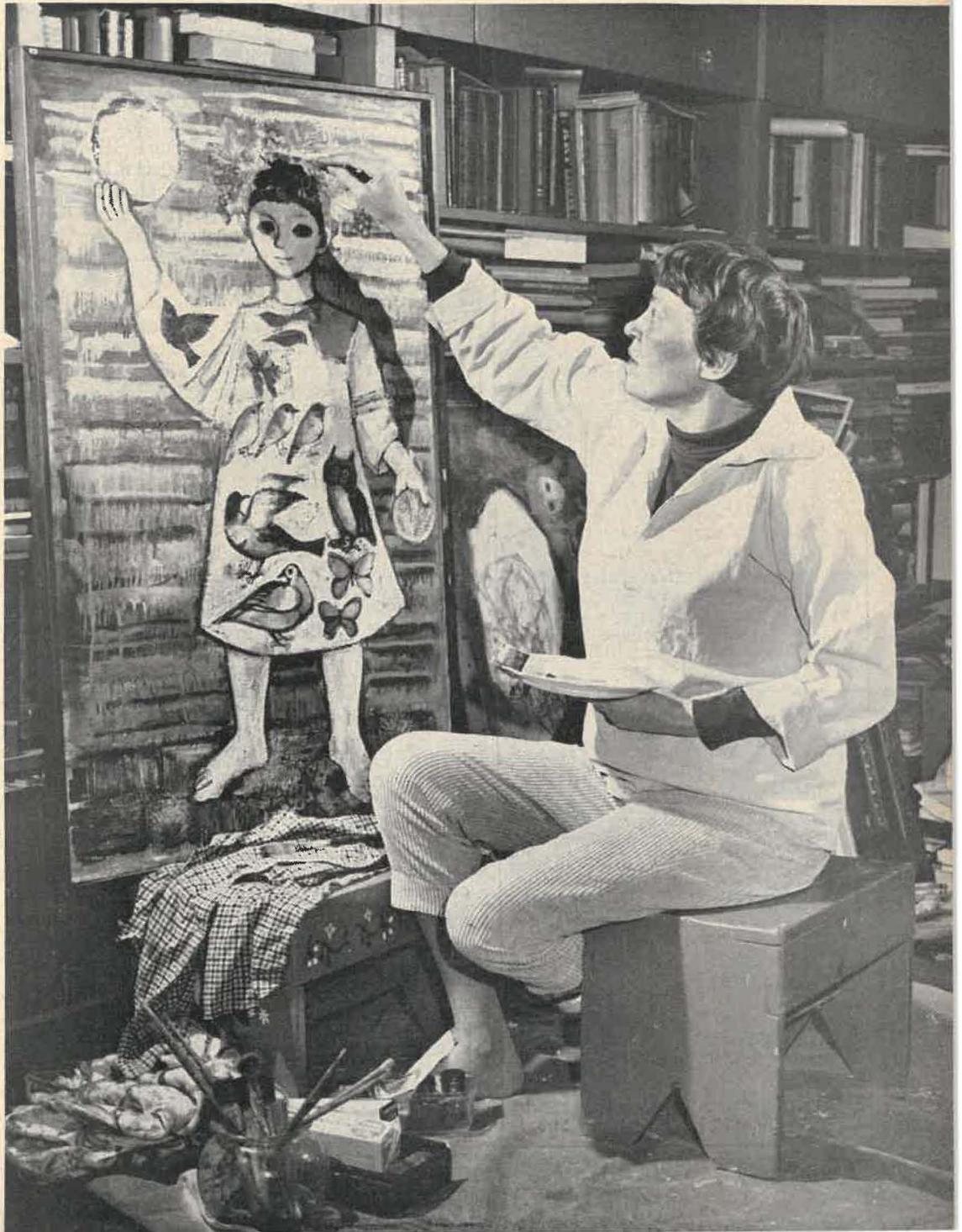
January 21, 1962

25 cents

Parish
Administration
Issue

Louise Fote

Mina Conant Billmyer at work
on "Boy of Assisi,"
shown in St. Francis' Chapel,
St. John's Cathedral,
Denver [see page 15].



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Bible Geography

Some years ago there was a much greater interest than there is today among Christians concerning the land where our Lord walked. It was the life dream of many a Churchman to make the journey to the Holy Land, visit the sacred places, and walk in the very steps of Christ. There used to be a great deal of study of maps of Palestine. In many Bibles there are still printed maps of the ancient world, and of differing periods in the history of Israel.

Today, ease of travel has taken away much of the romance of the tiny country. You may get there in two days from America. The journey from Nazareth to Jerusalem, which our Lord and His friends made in three days, now can be made by auto in less than two hours. Moreover, the present strange division of the land between Jews and Arabs creates the sense of discord rather than of holy peace. Possibly just now the thoughts of the Churches are more of ecumenical advance and world problems.

And yet a thorough training in the Christian religion should include a reasonable grasp of the scenes and conditions of the earthly life of our Lord. The towns, the mountains, the lake and river which are the scenes of the ministry must be understood, not merely as archaic curiosities or travel lore, but as important background, which should be known for an understanding of the events both of the Old and the New Testaments. They are a vital part of all the stories.

Map Making in Class

The making of a map of the Holy Land was a frequent project of Church school classes some years ago. One parish made its entire garden into a giant map of Palestine, with hills and valleys, and water flowing from Tabor, through the Sea of Galilee, down the Jordan to the Dead Sea. We have seen maps the size of a table-top with papier-mâché mountains, and even tiny lights at key cities, which lit up as a speaker presented his talk.

Such efforts had their value, as demonstrations. But no doubt their chief educational value lay in the stages of study and production, by teacher and pupils, which caused them to come into being. Here, if ever, it is true that we learn by making, not by being shown. The making of maps of the Holy Land should be tied up with the proper ways of learning, and should follow some of

the tested methods of map teaching well known in the public schools. A map that is too large or too complicated may take altogether too much time, and be out of proportion to its value for a Church class.

Map-reading may be taught in the primary grades, by simple stages. Small children, at first aware only of home and the "near," begin to acquire a sense of relative distances. Things and events exist in relation to each other. We learn this by physical experience. We walk or ride to and from known places. Here the concept of a view from an airplane, an actual experience to many children today, may start the idea of a map. The first maps may be made flat on the floor, and can readily include a few familiar streets, the church, and some buildings. Our town or our parish is a concept that may be expressed in a simple drawing.

Into the Larger World

As these distance concepts become familiar, the child's world is expanding, and he is fitting things into a common frame. Fourth graders start studying the lives of children in other lands, and this leads to the use of a globe. Soon the relative locations of the Mediterranean world and the Holy Land are experienced. (Beyond our globe, turning on its pole, may today be taught the concept of outer space, and those immensities which pass beyond our utmost reach of imagination into the immeasurable vastness and timelessness of God. This surely is a sphere for religious teaching.)

Some brief suggestions for class study of Bible geography are these: Do not start too early — fourth grade and up. Do not give a "talk" with sketch-map by the teacher on blackboard. Do not demonstrate on large, printed maps — still to be found. Rather, start from known events, and tie them together by a simple sketch-map. The relation of Bethlehem, Jerusalem, and Nazareth, and their places in relation to the Jordan are enough for a start. Classes studying the life of Christ in seventh grade will readily build their own maps, adding places for events as they are studied. Do not have pupils trace their copy from a printed map; free-hand outlines are much better. They are not making neat maps; they are learning Bible relationships.

For older classes, a special map may be made of Jerusalem and its environs (during the study of the events of Holy Week). The points are largely conjectural, but can be just as real as if known exactly. An outline can show the movements of our Lord from Bethany each day, around the south side of the city wall, by the brook Kidron.

In every case, Bible geography is to be tied in with vital religious teaching. The Incarnation took place under certain conditions of time and space, and part of our Christian education should be to know these from childhood.

The Living CHURCH

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

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THINGS TO COME

January

- 21. Third Sunday after Epiphany
- 25. Conversion of St. Paul
- 28. Fourth Sunday after Epiphany
- Theological Education Sunday
- Girls' Friendly Society Week

February

- 2. The Purification
- 4. Fifth Sunday after Epiphany
- 11. Sixth Sunday after Epiphany
- 18. Septuagesima
- 24. St. Matthias
- 25. Sexagesima

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.

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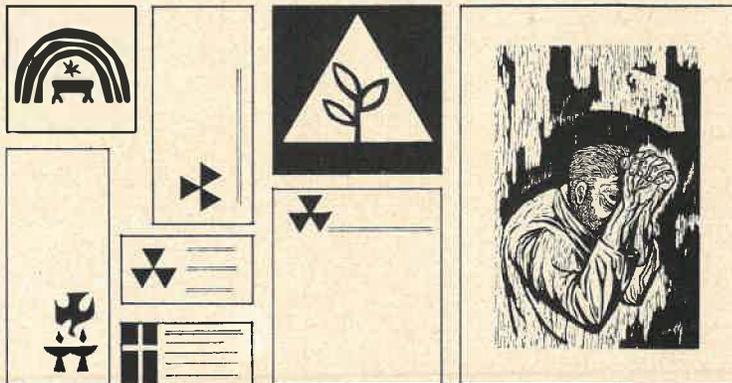
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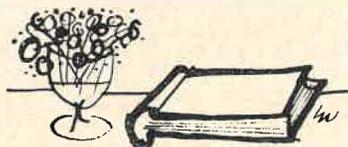
B O O K S

Study Rewarding

**THEOLOGY OF THE OLD TESTA-
 MENT.** Volume I. By **Walther Eich-
 rodt.** Translated from the German by
J. A. Baker. Westminster Press. Pp.
 542. \$7.50.

Inclusion in Westminster's excellent new series called "The Old Testament Library" is sufficient reason, if reason were needed, to assure the potential reader that Prof. Eichrodt's massive *Theology of the Old Testament* is a work of major importance, since the series is designed to make available to English-speaking readers only such books as have achieved the status of classics or near-classics in the original languages. Since its publication over a quarter of a century ago, this book has been regarded as the greatest work in its field, even by those who disagreed violently with some of its conclusions or with its underlying presuppositions. Now that it is accessible in English it deserves a place in the library of everyone who is seriously concerned with the problem of Biblical interpretation.

Eichrodt's approach to Old Testament theology is thoroughly scientific, differing from the older "histories of Hebrew religion" chiefly in its use of a synthetic rather than an analytical or chronological method, but the very use of such a method means that the author's concern is with the major issues of Old Testament faith rather than with antiquarian curiosities or temporary deviations. He avoids,



however, the use of categories derived from dogmatic theology and divides his theme into three great areas of relationship: "God and the Nation," "God and the Physical Universe," and "God and the Individual Man," each of which is

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.

January

21. Accra, Ghana
22. Adelaide, Australia (Mount Gambier)
23. Alabama, U.S.A.
24. Alaska, U.S.A.
25. Albany, U.S.A.
26. Algoma, Canada
27. Amritsar, India

treated in a separate volume. Of particular interest in the English translation of Vol. I are the preface to the 5th German edition and the new concluding excursus, in which Eichrodt effectively rebuts the recent attempt of von Rad in Germany and G. E. Wright in this country to redefine Biblical theology in terms of a "recital" of the acts of God, and to discover in "typology" the key to the unity of Scripture.

The first volume deals with the laws of the covenant, the nature of the covenant, the instruments of the covenant — in connection with which the author provides a very sympathetic account of the cultic institutions of ancient Israel — and the eschatological fulfillment of the covenant. Although the reader should be warned that Eichrodt's style is both diffuse and tintured with a certain Teutonic ponderousness, he will, nevertheless, find a careful study of this book enormously rewarding for the deepening of his own faith as well as for understanding the Faith of the Old Testament.

ROBERT C. DENTAN

TALL IN HIS PRESENCE. A Manual of Christian Stewardship. By **George McNeill Ray.** Seabury Press. Pp. xiii, 127. \$3.

Tall In His Presence has a lot to say about Christian stewardship. The author, both priest and journalist, attempts to answer three questions:

What does Holy Scripture say about stewardship?

How can the Christian put these truths into operation?

What can the local parish do about it?

Most of the book is devoted to answering the first question. First, stewardship is put on a sound basis. Since everything is God's we are only managers, stewards, of what we have. Then there is a chapter about tithing in the Old Testament, a discussion of New Testament stewardship which transcends the law, a chapter on parables and stewardship, a discussion of the rewards of giving and a chapter on the temptation of wealth.

Three-quarters of the book deals with Biblical material. Some of this is interesting and informative as, for example, the discussion of the Jewish tithes. But some of it is naïve like the citing of Solomon's stewardship — the same Solomon who spent thirteen years building his palace but completed the temple in seven years. Some of it is sensational but hardly edifying, like the allusion to Ananias and Sapphira (p. 58). A great deal of it is tedious, mostly because it is repetitious (cf. pp. 74f. with p. 78 and p. 86). At times it seems as if the author merely compiled a series of his daily columns in book form.

But let the reader beware of the long slow curve — and the fast break! The final chapter speaks plainly and propheti-

cally to everyone of us about sacrificial giving. The scathing section on the typical parish money-raising schemes, called "The Money Merry-go-round," is worth the price of the book.

The publishers claim this is a book on stewardship which clergy can recommend to the laity. There is no reason, however, why a layman shouldn't buy a copy, read it, and pass it along to his rector.

R. RHYS WILLIAMS

In Brief

A number of paperbacks of 1961 vintage, published by S.P.C.K., London, and made available in the U.S.A. by Seabury Press, have just reached this department. They are here listed, with full information as to pagination, price, etc.:

ARA COELL. An Essay in Mystical Theology. By **Arthur Chandler**, sometime Bishop of Bloemfontein. First published 1908. Pp. xv, 142. \$1.75.

BLACK LETTER SAINTS' DAYS. A Companion to "Collects, Epistles, and Gospels for the lesser feasts according to the calendar set out in 1928." Arranged by **W. H. Frere, D.D.**, sometime Bishop of Truro. First published 1938. Pp. v, 72. Paper, \$1. Consists of collects serving for individual commemoration of many of the black letter saints, together with Epistles and Gospels (but these only by reference to the scriptural passages), and thumbnail biographies of each saint thus provided for.

SPARROWS OF THE SPIRIT. By **Frank West**, Archdeacon of Newark. First published privately, 1957. Pp. x, 133. \$1.50.

BURNING COALS OF FIRE. By **Violet Welton.** 1961. Pp. viii, 120. \$1.25.

TO WHOM PAUL WROTE. By **Mabel C. Warburton.** 1961. Pp. ix, 83. \$1.25.

HYMNS AND WORSHIP. By **G. F. S. Gray**, Rector of Fakenham. 1961. Pp. xxiii, 102. \$1.50.

GOD'S PLAN. By **Frederick Hood**, Canon of St. Paul's Cathedral. First published 1955. Pp. 93. \$1.25.

THE CONTENT OF CHRISTIANITY. By **G. A. Lewis Lloyd.** 1961. Pp. vii, 98. \$1.25.

Books Received

ACCORDING TO THE SCRIPTURES. New Testament Views of the Passion. By **Theodore S. Liefeld.** Augsburg Publishing House. Pp. ix, 70. Paper, \$1.50.

ESSENCE OF CHRISTIANITY. By **Anders Nygren.** Translated by **Philip S. Watson.** Muhlenberg Press, 1961. Pp. 128. \$2.

THE BIBLE: GOD'S WORD TO MAN. By **Samuel A. Cartledge.** Westminster Press, 1961. Pp. 148. \$3.

January 21, 1962



CARING IS SHARING

Everyone is interested in sharing, or so they say.

Far too many are obsessed with a passion to share the wealth. This idea, not bad in itself, would remain impressive if it were extended to sharing the health, and other such benefits. Sharing ought to cover all the best gifts.

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He yearns to join the school club, buy personal books, clothing, go out for a soda with the other boys. But his parents are too poor to give him pocket money. And so Tommy wanders off by himself and dreams that someday he will have the money to do what his non-Indian schoolmates do.

if you love children

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LETTERS

(Most letters are abridged by the editors.)

Hidden Existence

To the inquiry of Mr. J. Walter Ferguson [L.C., December 31, 1961] as to whether or not the Order of Poor Clares of Reparation and Adoration, of Mt. Sinai, Long Island, is defunct, I might answer it with Mark Twain's reply to those who were seeking to substantiate the report of his death: "If there is any truth in it, it is greatly exaggerated." This sisterhood is in the 40th year of its humble and somewhat hidden existence. As the chaplain and external superior of these nuns, and the ecclesiastical guardian of their enclosure, I am able to say that none of them leaves the bounds of their enclosure except in emergencies that, because of their poverty or lack of extern sisters, cannot be otherwise dealt with, such as need of dental or medical care or a business matter which must be handled in person.

The administration of the internal affairs of their community is in the capable hands of their internal superior, a Claress of 24 years' experience of their somewhat austere life. She provides instruction in prayer and other principles of their rule; sometimes calling on the chaplain for help. When their numbers became few and there was much sickness some of the Office had to be said privately. Now that they are growing in numbers they have resumed the recitation in choir of the Divine Office including Matins, which is so unpopular with some of our communities. They also maintain the customary silences and daily periods for private mental prayer and spiritual reading, so necessary to the contemplative spirit, as well as the daily vigils of adoration and intercession which any Claress considers her special privilege. They daily receive letters and telegrams from far and near, asking their prayers or thanksgiving for answered prayers. They welcome such requests for any who feel the need of them, particularly those for our clergy who so often are under great strain in the spiritual battle they must fight.

A small community finds strict enclosure impossible if it has no one to manage its external affairs. Our Claresses started with the purpose of exploring a contemplative form of the religious life and of instituting enclosure as soon as practicable. When there were 12 in the community, each one was offered the choice of enclosure or becoming an extern sister, as St. Clare's rule calls for, to manage external affairs, such as procuring food, looking after guests, etc. But the four who did not choose enclosure asked to be transferred to other communities and there have also been losses by death. Now, however, they are being made happy by new growth. They will also rejoice if another enclosed convent is developed in our midst, the more so that they have pioneered in this respect, with the privilege of blunting a little of the sharpness of opposition to a convent which exists only for prayer. Even yet many of our people have no conception of the spiritual worth of the monastic life and justify it only so far as it provides inexpensive assistance in religious activities.

Our Claresses are still very poor, as is fitting for Franciscans. Their growing numbers demand the rehabilitation of a part of

their convent long disused. If there are any who wish to help them to raise a needed \$20,000 for this purpose, I know they would be grateful.

FATHER JOSEPH
Minister, O.S.F.

Little Portion Monastery
Mt. Sinai, N. Y.

Editor's comment: We are glad that so many friends of the Order of Poor Clares of Reparation and Adoration have come to their defense, and have made such splendid reparation for their omission from our editorial. Contributions for the rehabilitation of their convent may be made through THE LIVING CHURCH Relief Fund. Make checks payable to THE LIVING CHURCH Relief Fund, and designate "for the Poor Clares."

Chancel Screens

The picture of the new chancel screen at St. John's Church, Alamogordo, N. M., certainly made me sit up and take notice [L.C., December 31, 1961]. Its similarity to the one in St. Matthew's Church, Louisville, Ky., is too striking to be coincidental [see cuts].

The screen at St. Matthew's, where I served as assistant rector for two years, was designed by the architect, Mr. Frederick Louis. Mr. Carl Bach designed the various symbols and Mr. O. L. Wright executed them in his home workshop. All men were communicants of the parish at the time the screen was constructed.

This screen antedates the one at St. John's by at least five years. The similarity indicates that there must be a connection. I would be interested in knowing what the connection is.

(REV.) WILLIAM HICKS
Rector, Christ Church

Lancaster, S. C.

From Mauritius

Once again, may I say how grateful I am to THE LIVING CHURCH, its [contributors], staff, and readers . . . for all the kindness bestowed on my work and myself. Will you kindly thank the kind donors for their gift . . . so highly appreciated? [Readers contributed about \$140 during 1961 for his work, through the LC Relief Fund.]

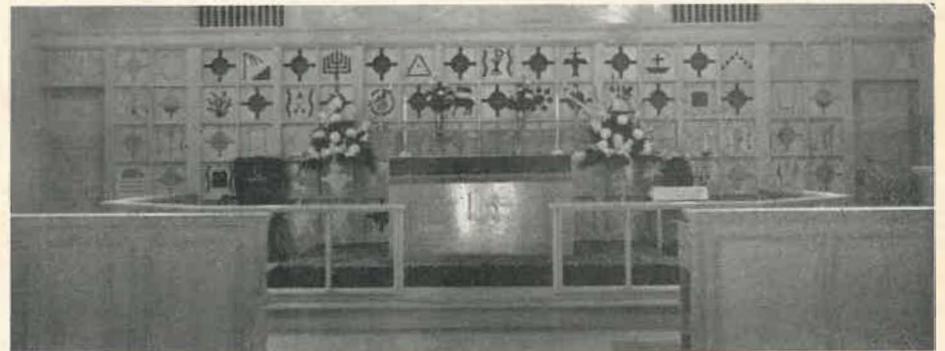
Our Christmas has been the saddest I have ever known. We had to cancel all our Midnight Eucharist and even on Christmas Day I could say only one Mass with six persons in church owing to Cyclone Beryl, which hung about for nearly three days. Very fortunately, no casualty. We are glad to say the cyclone has gone southwesterly and is about 200 miles away, but it means no fruits or vegetables for at least three months.

On Christmas Eve, while the cyclone was blowing between 50 and 75 miles per hour, we had a Confirmation at Souillac. The bishop gave the children the text in Ephesians 4: "The Lord is at hand: Be careful for nothing."

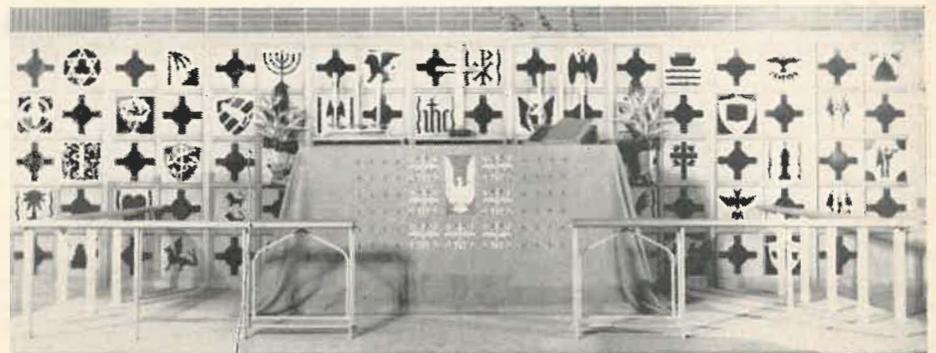
To come back to Christmas Day, after Mass I tried to find my way to the other churches. The road was blocked with trees. I went as far as eight miles and then it was impossible to move, water got into my engine, and it was troublesome to get back home.

Yesterday I paid a visit to the other churches which all have stood the cyclone. The orphanage (girls') at St. Agnes', Rose Belle, has suffered some damage; the verandah has gone.

My own house has been leaking terribly. I had to spend two nights moving from one corner to another with terrific noise of the iron sheets, which may depart at any time. One sheet flew right in the garden. I went for it to save it from being stolen. Three times I was caught in the gusts, but, fortunately, I brought it in without harm. It is



Chancel screens: (above) St. John's, Alamogordo, N. M., (below) St. Matthew's, Louisville, Ky.



simply dreadful to be under a metal roof during cyclonic weather.

The crop is nearly over except two sugar estates are still going on; they are late owing to heavy rain lately.

With all good wishes to the editor and staff, as well as to the readers of *THE LIVING CHURCH*. I often think of you in my prayers.

(Rev.) JAMES MUDHOO

Souillac, Mauritius

Two Points

My niece is currently studying at the William Temple College in Rugby. She has written me twice about the widespread discussion and interest in "intercommunion," growing out of the petition of a number of prominent clergy in England, advocating it. I am not quite clear exactly what they have in mind.

There are two points to be considered, which present a vast distinction. The first involves permitting clergymen, not of our Church, to celebrate at our altars and also permitting our clergymen to celebrate at non-Episcopal altars. This I believe should not be done. After all, there are differing views about the Holy Communion and those who receive the Sacrament at our altars have a right to expect that the celebration is within a certain framework and has the meaning which our Church gives to it. And as for our celebrating at non-Episcopal altars at services other than our own, I doubt the wisdom of it even if it is permissible. As president of the Worcester Council of Churches for 10 years I took part in the regular Passion Sunday corporate Communion service for men, with 2600 or more attending, but never as the celebrant.

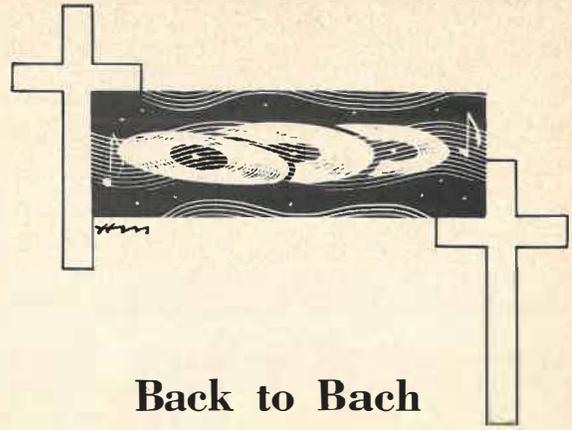
As for the second point, allowing non-Episcopalians to receive Communion at our altars as some special situation would indicate, and likewise our receiving Communion at non-Episcopal altars under special circumstances, I see no reason why this should not be permitted. To cite a typical case, here is a couple — the husband Lutheran and the wife Episcopalian — both active in their churches. When they attend a Communion service together, at either of their churches, I would hope and expect that they would both take Communion in both churches. As for the rubric, I know the widespread discussion about it (p. 299) but logic would seem to indicate that the rubric would be at the beginning or end of the Communion service if it were to apply to non-Episcopalians. If you disagree and are correct then I can only say I am ashamed of the rubric.

But apart from the rubric will you please defend the "closed Communion?" Does a non-Episcopalian receiving at our altar show disrespect to the Sacrament or act unworthily toward it? And while an Episcopalian taking Communion at some other church would undoubtedly miss something, can we not believe that in both cases they would receive a blessing through the very act of Christian fellowship? After all it is the Lord's table and His Holy Spirit can certainly act in wonderful ways. I would really appreciate enlightenment about this matter.

(Rev.) RICHARD GREELEY PRESTON

Assistant, St. Andrew's Church
Wellesley, Mass.

FOR THE RECORD.



Back to Bach

by Charles Roe

Followers of this column by now know that the writer is a bit "gone" on Bach, J. S., in fact on the whole numerous Bach clan. Being enamored of the Bachs, it goes without saying that I am also fond of the instruments for which they wrote, like the harpsichord.

Which brings me to Decca Gold Label release DL 710028, three of the Bach (J.S.) Concertos for harpsichords: **Concerto for Two Harpsichords in C Major** (BWV 1061), **Concerto for Three Harpsichords in C Major** (BWV 1064), and **Concerto for Four Harpsichords in A Minor** (BWV 1065).

Headlined by the superbly facile Sylvia Marlowe, a team of three other notable players, Pamela Cook, Robert Conant, and Theodore Saidenberg, perform these works with dash and precision and great virtuosity. Probably not since the late Wanda Landowska has the ancient harpsichord had a proponent to equal Miss Marlowe. And it is only fair to say that Cook, Conant, and Saidenberg do nothing to negate her genius.

For those who may think the harpsichord a thin, tinkly little thing incapable of great sound, this record will be a real eye opener. Granted the artists have great music with which to work. But that is not the be-all and end-all. Marlowe & Company are here to prove it — beyond a shadow of doubt.

It is unfortunate that no worthy contemporary music for this magnificent instrument is being written. The tragedy of it is that it is always the instrument which seems to suffer at the hands of latter-day composers who would write for it. I have a platter of several works commissioned by Miss Marlowe for her own concert work. Even this talented artist can't make the jingle-jangle of 1961 match up with the sensitive capabilities of the harpsichord.

So back to Bach. Devotees of the harpsichord will love this one. Those

who have a wrong idea of the harpsichord are likely to get their minds changed in a hurry.

And while I'm on the subject of Decca, let me urge on you another item in their list, DL 710024. (The number "7," by the way, in Decca's serial numbers indicates that it is in stereo.)

This record, titled simply **Virtuosi, U.S.A.**, might seem to make me appear to be backtracking on all the nasty things I've said about "arrangements" and "arrangers." Not so, for the arranger in this case has been content to let the composers speak for themselves — and a good job, too.

"Arranged by . . ." on a label leads me to suspect all sorts of snide musical trickery and skullduggery wherein the identity of the composer is drowned in a syrupy mixture of the "arranger's" own brew.

Virtuosi, U.S.A. is a potpourri of 10 numbers which are dear to the heart of the virtuoso violinist and delight the concertgoer. Rich in technical display, they have over the years become standard in the repertoire of Heifetz, Menuhin, Spalding, and all the rest of the great ones.

Conductor of the group, Emanuel Vardi has simply and wisely arranged these show pieces to fit eight violins, four violas, three cellos, and a string bass. With one exception he has added nothing to and subtracted nothing from these works by Paganini, Wieniawski, and — right, again — Bach. Even in the one exception cited, Mr. Vardi stayed so close to the style of the original that no one except a confirmed and knowledgeable purist will be able to discover the change. (I went back over it twice to be sure I'd heard right.)

This is for those lighter moments, brilliant but not noisy, with fireworks, and for exciting entertainment. Some of your friends who "just hate classical music" might find themselves enjoying this one.

EPIPHANY

For the Epiphany season, the Book of Common Prayer provides six Sundays. It is a rare year, however, in which, Easter falling late enough, all six are used. This is such a year.

If you ask a bright Sunday school student what Epiphany commemorates, you will likely be told, "the manifestation of Christ to the Gentiles." This is correct enough for the feast itself, according to the Prayer Book, but it doesn't adequately describe the Epiphany season as a whole, nor is it the oldest feature of it.

The oldest Epiphany emphasis is on the Baptism of Christ. This is still what it signifies in the Eastern Orthodox Churches, hence the dramatic Eastern Orthodox ceremony of the blessing of the waters, the throwing of a cross into the water, and the mad dive and scramble among swimmers to see who can retrieve the cross.

The Greek word *epiphaneia* that gives us "Epiphany" was used as a technical term for the appearance or manifestation of a god, either in visible form or by outward act. Hence it is not surprising that it became applied to the Baptism of Christ, with its authenticating voice from heaven: "Thou art my beloved Son, in whom I am well pleased."

Actually, Epiphany deals with a whole series of manifestations — to Jews as well as to Gentiles. It commemorates a series of events in the Scriptural record, in and through which Jesus was seen to be God in the flesh. On the Feast of the Epiphany, there is the visit of the Magi; Epiphany I, the finding of the 12-year-old Jesus in the temple; Epiphany II, the Baptism of Christ; Epiphany III, the changing of the water into wine at Cana's marriage feast; Epiphany IV, the healing of a leper and a centurion's servant; Epiphany V and VI, Christ's final manifestation at the end of the world.

The totality of the Epiphany season deals with the manifestation of the Son of God, from Bethlehem to the Second Coming. This whole Prayer Book scheme is summed up neatly in that great hymn by Bishop Christopher Wordsworth, written 100 years ago this year, "Songs of thankfulness and praise, Jesus, Lord to Thee we raise. . ." (*the Hymnal 1940*), and especially in the second and third stanzas:

Manifest at Jordan's stream,
Prophet, Priest, and King supreme:
And at Cana, wedding guest,
In thy Godhead manifest;
Manifest in power divine,
Changing water into wine;
Anthems be to thee address,
God in man made manifest.

Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Ever bringing good from ill;
Anthems be to thee address,
God in man made manifest.



The Living Church

Third Sunday after Epiphany
January 21, 1962

For 83 Years:

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

EPISCOPATE

Surgery for the Bishop

Bishop Mallett of Northern Indiana is recovering from serious abdominal surgery he underwent at Chicago Wesley Memorial Hospital early this month.

The bishop is reported to be comfortable, and is expected to return home in a few weeks.

Bishop Sherrill Is Ill

Bishop Sherrill of Central Brazil is ill, a victim of hepatitis.

The disease was diagnosed just after Christmas, and the bishop has been instructed to rest in bed for four to six weeks. Only emergency communications are being referred to him.

HOUSE OF BISHOPS

Announcement

The next special meeting of the House of Bishops will be held at Columbia, S. C., from October 27th through November 1st, according to the Rev. Alexander M. Rodger, secretary of the House.

Hosts for the meeting will be Bishop Cole of Upper South Carolina and the Churchpeople of his diocese. The secretary of the House said that he was announcing the meeting in advance of the officials call so that bishops may reserve the dates.

SOUTH FLORIDA

Communism Debate

The subject of Communism in the National Council of Churches is to be debated by Bishop Louttit of South Florida and Dr. Carl McIntire, founder of the American Council of Christian Churches.

The debate is scheduled for April 27th, and is to be held in the Howard Junior High School of Orlando, Fla.

Bishop Louttit recently appeared on a television panel discussion in which he refuted charges of Communism in the NCC, and he has been reported (in the Orlando *Sentinel*) as having said that if proof acceptable in a court of law can be offered that any paid or elected leaders of the NCC are Communists or Communist sympathizers he would guarantee they would be relieved of their positions.



Bishop Louttit: A guarantee offered.

INDIAN AFFAIRS

Needed: A Program

Suffragan Bishop McNairy of Minnesota has written to Phileo Nash, U.S. Commissioner of Indian Affairs, saying that the Minneapolis Bureau of Indian Affairs is "unsympathetic to the needs of Indians and deliberately uncoöperative with state, county, and individual efforts in behalf of the Indian people."

Bishop McNairy is a member of Governor Andersen of Minnesota's committee on Indian action.

The bishop and the governor have asked that Thomas L. Carter, who has been acting director of the Minneapolis bureau since May, 1961, be removed from that post and a permanent director appointed. Mr. Carter is a communicant of St. James' Church, Minneapolis.

Bishop McNairy made it clear, in an interview with *THE LIVING CHURCH*, that he had no lack of confidence in Mr. Carter's ability personally, but that his feeling was that the bureau should have a permanent, rather than an acting, director, so that firm policies could be set and carried out. He said that, should Mr. Carter be chosen as permanent director, he would be glad to back him completely. "Mr. Carter," he said, "has unfortunately become the symbol of our objection to the bureau's lack of a clear-

cut program for the development of natural resources" for the Indians' benefit.

"Termination" of Indian aid and work among the Indians, the bishop said, seems to have been the goal of the Minneapolis office. He said that he and Governor Andersen favor a policy of development.

NEWARK

Priest Dies in New York

The Rev. John Gotthold Forell, rector of Christ Church, Bloomfield and Glen Ridge, N. J., since 1957, was found dead in a New York City hotel room on December 27, 1961. A cleaning woman found Mr. Forell's pajama-clad body, seated in a chair. The priest died of an overdose of barbiturates; police have adjudged the death an apparent suicide, and said that a note found in the room indicated he had been despondent over failing eyesight.

Mrs. Forell said that her husband, who was suffering from an eye disease, feared he was going blind. Mr. Forell had registered at the hotel, on December 26th, under the name of John A. Ford.

Bishop Stark of Newark, in a letter to the people of Christ Church, said: "Let us remember him as a dynamic preacher, a loving pastor, and indefatigable worker, and thank God for his effective ministry at Christ Church and in the diocese."

Mr. Forell was born in Michelsdorf, Germany, in 1922. As refugees from the Nazi regime, he and his family left Germany in 1933, and he spent the rest of his youth in Vienna and England. From 1941 to 1944 he was a private in the Australian Imperial Infantry, seeing action in New Guinea. At Christ College in Hobart, Tasmania, where he was a curate, he taught theology. He was ordained to the priesthood in 1948 by the Bishop of Tasmania and received into the American Church in 1949. In the diocese of Newark he assisted with Warren county missions in 1948 and 1949, served as rector of Holy Trinity Church, West Orange, N. J., for seven years, and as chairman of the diocesan department of Christian education, 1954-57.

Surviving him are his wife, Judith Mainwaring Jacklyn Forell; a son, Timothy; three daughters, Caroline, Judith Margaret, and Angela; his parents, the

Rev. Frederick and Mrs. Forell (Presbyterian), of New York, and a brother, the Rev. George Forell, a Lutheran pastor and professor at the University of Iowa.

ORTHODOX

Archbishop Theoklitos Dies

His Beatitude Theoklitos, Archbishop of Athens and Primate of All Greece, died recently in Athens at the age of 71. He had been ailing since last September, when he suffered a heart attack.

He died in a suburban hotel, where he had been moved for convalescence. He had been reported feeling much better and hoping to resume his duties soon.

Archbishop Theoklitos was born in the village of Demetsana, near Athens, in 1890, and ordained after his graduation from the School of Theology of Athens University. He became vicar of the Athens archdiocese under former Archbishop Chrysostom and in 1924 was made an assistant bishop of the see. In 1931 he was named Bishop of Kalavrita and in 1944 was transferred to the diocese of Patras. He was elected to the Athens see after the death of Archbishop Dorotheos in July, 1957.

The archbishop gave active support to the independence movement in Cyprus led by Archbishop Makarios, head of the Greek Orthodox community there. In a broadcast in 1958, he declared that "the free nations must learn that those who are fighting in Cyprus today are not terrorists, but true patriots like those of occupied Europe who were continually praised during the last war by the British radio." [RNS]

Official "Debts"

The Rt. Rev. Bishop Dositheus, Acting Exarch of the Patriarch of Moscow and All Russia [head of the Patriarchal Exarchate of North and South America of the Russian Orthodox Catholic Church], has authorized a version of the Lord's Prayer for use in his jurisdiction.

According to Bishop Dositheus, the "official English version of the Lord's Prayer, the only one to be used in any publication hereafter authorized by this Exarchate, whether in Church school literature, prayer books, liturgical books of any kind, and the only version to be taught, recited, or sung in the Church schools and churches of this Exarchate where the English language is used," is the one using the words "debts" and "debtors," and ending with "deliver us from evil."

Terms of Recognition

Ecumenical Patriarch Athenagoras of Istanbul was recently quoted in *To Vima*, a daily newspaper in Athens, Greece, as saying that the Orthodox Church is ready to recognize the primacy of the Roman

Catholic Pope on the condition that his status would be "first among equals," the position the Ecumenical Patriarch now holds in relation to other Eastern Orthodox Patriarchs.

After a four-hour interview with Patriarch Athenagoras, Greek journalist Paul Paleologos wrote that the Patriarch said the Eastern Orthodox Church "does not deny that the Pope is first in rank among the Christian bishops."

"The Orthodox Church is ready to recognize this primacy of the Pope but under the condition that he is recognized as first among equals and not first without equality to the heads of the other Churches, which would liken him to a dictator monarch of Christianity," the article said.

If this arrangement were accepted, the Patriarch is quoted as saying, the "first step towards the unity of the two Churches will have been completed." [RNS]

PORTUGAL

Concordat Acclaimed

The Synod of the Lusitanian Church, Catholic, Apostolic, Evangelical, in Portugal, has ratified the concordat of full communion with the Episcopal Church.

The concordat was approved by the Episcopal General Convention in Detroit [L.C., October 1, 1961]. Word of its final approval by acclamation in Portugal has been received by the Presiding Bishop, the Most Rev. Arthur Lichtenberger, from the Rt. Rev. Antonio Ferreira Fiandor, Bishop of the Lusitanian Church.

WORLD AFFAIRS

Constitutional Convention

The Rev. Canon Lewis J. Collins of St. Paul's Cathedral, London, England, and the Rev. Michael Scott, who became known for his opposition to the *apartheid*



RNS

Archbishop Theoklitos: The nations must learn.

policies of the South African government, are among clergymen, political leaders, scientists, writers, and educators who have issued a call for a world constitutional convention. The group is seeking a plan of effective world government.

Other signers of the appeal included Dr. Martin Niemoeller, a co-president of the World Council of Churches; Dr. Martin Luther King, Jr., of Atlanta, Ga.; Sir George McLeod, former moderator of the Church of Scotland; Dr. Arthur L. Miller, of Denver, Colo.; Dr. Donald Soper, of London; and Dr. Andre Trocme, of Switzerland.

The appeal declared that "anarchy among nations, magnified by [the] advent of techniques for mass annihilation, seems to have brought mankind close to the possibility of extinction."

"Without a base of commonly accepted world law," the statement said, "the existing organizations have failed to provide effective means for peaceful adjudication of international dissension. Deeply impressed with the exigencies of our times, we individual citizens of many countries take this extraordinary action in calling for the wisest minds of the world to join together in developing a legal instrument adequate to the task of establishing universal law and order."

They urged each nation to send three delegates and two alternates to a conference at Geneva, Switzerland, not later than September 1st, to "draft a constitution for a federal world government and to submit that document to all peoples and governments for ratification." [RNS]

RELIEF

Integrity Needed

About a fourth of the \$30,000,000 budget of Church World Service, relief agency of the National Council of Churches, goes toward the correction of causes of hunger, unemployment, and disease, according to Churchman Hugh D. Farley, executive director of CWS.

In an interview printed in the *New York Times*, Mr. Farley said that projects of this sort include long-term efforts to provide motivation, technical assistance, and materials for people to help make themselves self-supporting.

"We, as Christians, should be concerned with the integrity of each person we aid," Mr. Farley is quoted as saying. "We must bring him to the point where he can have integrity — have self-reliance and independence. If you get him in the habit of the dole, then he doesn't have integrity," he added. He continued:

"Some of the old-line missionaries regard the CWS function in their countries as merely a supporting operation for their mission operations. I disagree with this, except that we shouldn't disavow our Christian affiliation. The only reason we are there is because of a Christian concern for people."

SPIKES, GO HOME: The Rev. Oscar K. de la Tour de Berry, rector of St. Aldate's Church, Oxford, England, is reported by the Associated Press to have barred stiletto heels from his church. He is quoted in the Portland, Ore., *Oregonian* as saying that the "wearing of those heels amounts to sacrilege, especially when we're trying to beautify our church." He said that ladies with this footwear "may, however, remove them in the porch before entering for divine worship."

Mr. de Berry said that one woman did about \$14 worth of damage to the floor as she tapped her heels through a 20-minute sermon.

SWEET THE WALLS, WITH HONEY BLEST: A mild earthquake made Trinity Church, Pierre, S. D., dance briefly on December 31, 1961. Mrs. James Foreshew, who was preparing Communion vessels for a service, calmed immediately when she found that the church furnace had not blown up. Less calm were the church's bees, thousands of which had been stuffing the spaces in the walls with honey for many years. Parishioners complained later that the bees' panicky buzzing drowned out the sermon by the Rev. E. W. Andrews, rector of the parish.

THE FACTS: A news service report that a Presbyterian minister helped administer the Holy Communion at Christmas Eve services at Christ Church, Detroit, has been denied by the rector of the parish. The Rev. William B. Sperry told *THE LIVING CHURCH* that the Rev. Albert Ratcliffe, pastor of Monteith Memorial (Presbyterian) Church and moderator of the Detroit Presbytery, did not distribute the consecrated elements, but, with the approval of Bishop Enrich of Michigan, read the Epistle and preached the sermon for the service.

QUOTE: From the *Diocese*, publication of the diocese of South Carolina:

A newly ordained young priest was sent to a certain village to take the Sunday morning service. He was quite nervous, but, when he had finished, was felling rather proud of the way he had carried it off. While unvesting he said to the old sexton:

"I think I got through the service without a mistake."

"Oh yes sir," replied the sexton, "I can't remember ever having heard it done

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better. But then our old parson never gave us Evening Prayer in the morning!"

SOUND AN ALARM: The printed order of service for Morning Prayer at St. James' Church, Wilmington, Del., on December 24, 1961, listed a sermon by the rector, followed by a choir anthem: "Sleepers Wake."

INVOCATION: Telling the Congress of the Soviet Communist Party recently that he hoped it would never be necessary to use a 100-megaton nuclear bomb, Russia's Premier Khrushchev is reported to have said, "May God grant that we never have to explode such a bomb." In the same speech he is reported to have pledged continued efforts by the party to wipe out religion in the Soviet Union.

TREASURES ON EARTH: Said Bishop Swift of Puerto Rico in a recent newsletter to his flock: "As I go around the diocese it is obvious that many [Spanish Prayer Books] need to be replaced; please replenish your supply before the termites devour those which may be had from the diocesan office."



The Rev. Adeneye Olomodosi of Nigeria, a student at the General Theological Seminary, is shown demonstrating one of the dances of his homeland at a conference New Year's weekend at Seabury House. The conference, an annual affair arranged by the Church's Committee on Overseas Scholarship Assistance, brings together students from overseas who are studying in this country. This year's attendance included young people from Australia, Ceylon, Egypt, England, Hong Kong, India, Japan, Kenya, Liberia, Natal, New Zealand, Nigeria, the Philippines, Tanganyika, Trinidad, Uganda, and Yugoslavia. They heard addresses by Presiding Bishop Lichtenberger, the Rt. Rev. John Bentley, director of the Overseas Department, and the Rev. Philip Zabriskie, executive secretary of the Division of College Work.

MICHIGAN

Extending Field

A special ministry to the deaf is being expanded in the diocese of Michigan, under the Rev. John Smucker.

Mr. Smucker, formerly assistant minister at St. Columba's Church, Detroit, has returned to the diocese after two months of training at Gallaudet College in Washington, D. C.

Services for the deaf of Ephphatha Mission have been scheduled regularly at St. John's Church, Detroit. Evening Prayer will be read at 2:00 p.m. on all Sundays, except the second Sunday of the month when Holy Communion will be celebrated at 11:00 a.m.

Recognizing the need for a special ministry to the deaf, the diocese of Michigan has in past years maintained a small ministry in this field, which now will extend to the major cities of the diocese. The ministry will include Christian education for deaf children and adults.

On January 3d, Mr. Smucker moved to Chelsea, Mich., where he will devote part of his time as vicar of St. Barnabas' Episcopal Mission.

MISSIONARIES

Canon Heffner to Return

The Rev. Canon William C. Heffner has resigned his post as priest-in-charge of the Okinawa Mission of the Episcopal Church, and intends to leave Okinawa with his family on January 30th.

His temporary address will be 3510 Stuart Avenue, Richmond, Va.

ALBANY

Understanding Communism

Lecturers have been chosen for a weekly series to be held this winter in Albany, N. Y., on the subject, "Christianity, Communism, and the Present Crisis" [L.C., October 22, 1961].

Bishop Brown of Albany said that, as Christians, "we ought to understand that international Communism is a threat not only to our way of life but to Christianity itself. Unless we inject into this struggle Christian principles, leadership will pass to those who have little regard for the truth, freedom, or way of life we seek to defend."

The bishop said that the public lectures, which are to be recorded for distribution to churches of the diocese, will help people get a "better understanding of Christianity and the social order, of Americanism as defined by our founding fathers, and of Communism which seeks to destroy both."

Lecturers will include the Rev. John R. Ramsey, rector of St. Luke's Church, Catskill, N. Y.; the Rev. Gerald H. Nolt-ing, rector of St. Paul's Church, Schenec-

Continued on page 20

*For the enrichment
of church property,
it is important
that there be some
plan for channeling*



Children are shown leaving the church on their way to Church school classes. After the restoration of the church, the Church school and parish hall were expanded in 1958, with the help of a communicant, whose generosity provided the basis for this endeavor.

Only the outbreak of the French Revolution, we are told, interrupted the plans of the dean and chapter of Notre Dame to pull down the building we know in order to build something else. Here is proof that the fabric and appointments of a church, being temporal, are subject to the effects of time, accident, and human whim. Nevertheless, the Church Militant is a continuum this side of the Last Judgment, and we have a responsibility for her beauty of appearance wherever she is to be seen.

We are, of course, variously blessed in the architecture of our buildings, in the size of our bank accounts, and our resources of taste and imagination. Obviously, too, parishes differ widely in the

Gifts To The Church

by the Rev. Darwin Kirby, Jr.

Rector, St. George's Church, Schenectady, N. Y.

goals and methods by which their enthusiasm can be roused. It would seem neither wise nor helpful for an article on gifts to the Church to be too specific. But there are certain broad principles and general mechanics which may be helpful to those responsible for the enrichment of Church property.

The Fundamental: a Master Plan

If you have a plan, things may work out; if you have no plan, nothing ever works out. It is of quite basic importance that there be some master plan for the development of the property associated with the worship and teaching program of a parish. Such a plan may vary from one aimed at preserving a singularly happy *status quo* to one which envisions a major renovation or rebuilding. Its timing may range from roof repairs which must be done tomorrow to a restored church 15 years hence. It may be written out in great detail, or it may exist largely in the minds and hopes of the rector and/or a few parishioners. The point is: No unexpected event, either a disaster such as a fire or a blessing such as a bequest, should catch the parish without a clear idea of its physical needs and a means of relating the current opportunity — great or small — to those needs.

Certain generalizations about the master plan can be offered:

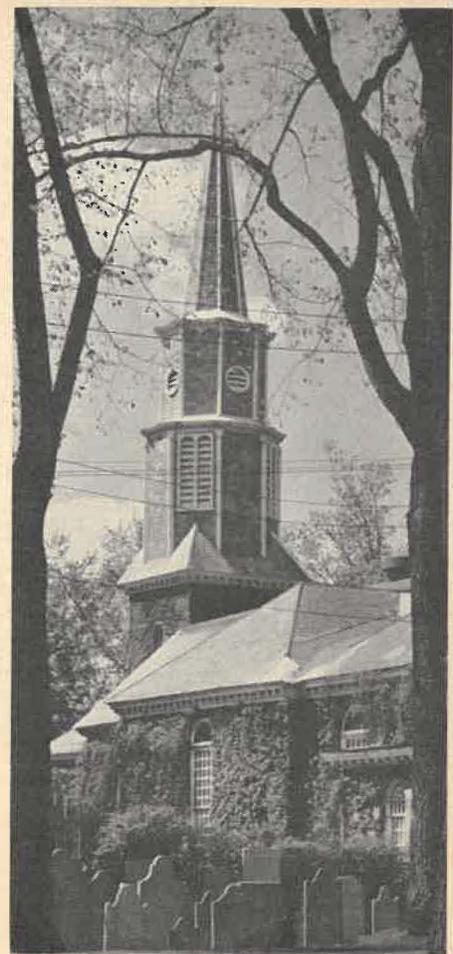
It should, probably, not be widely pub-

licized. In whatever form the plan exists, it will generally be helpful if only those portions of it applicable to the opportunity at hand are urged upon the parish.

It should, of course, be oriented toward the worship of Almighty God, not toward the many other elements which can obtrude themselves.

It should be prepared with careful effort. What is needed in the preparation of such a plan is a combination of technical skill and a feeling for the appropriate and beautiful. We should do well to remember that these gifts are rare in individual people and practically nonexistent in committees. One might conceivably have on a committee people of superb taste and great discernment. One might conceivably have others who would be obstructionists, dunderheads, and color-blind. The whole business, then, would seem to come down to this: The responsibility should be vested in the rector or those designated by him to carry it.

The persons responsible should seek the best advice available, either to supplement the rector's deficiencies or to complement his talents. Depending on circumstances, advice may be bought or begged. Depending on the talent of the advisers, advice may be accepted or rejected. For instance, a few years ago, when we began plans for the restoration and enlargement of St. George's, we were fortunate in securing the excellent archi-



Left: The sanctuary light, which hangs in the Lady Chapel of St. George's Church, was the gift of the pastor and congregation of the First Presbyterian Church, located next door. During the restoration of St. George's, services were held in the Presbyterian church. Above: The Book of Remembrance lists thank offerings, memorials, and benefactors. Right: Exterior view of St. George's.

tectural and artistic advice of Perry, Shaw, and Hepburn, the architects for the restoration of Colonial Williamsburg. It is of invaluable assistance, in so major an undertaking as that of rearranging the entire interior of a venerable church building, to have the expert counsel of an architect who is an authority in the particular field in which one is concerned. The prestige of a great authority also is a factor in presenting what would seem to some to be radical ideas of change.

Carrying Out the Plan

It is obvious that, in the long term, the bulk of opportunities for carrying out the master plan will arise in the form of gifts for memorials and thank offerings. Major disaster involving the collection of insurance, or major efforts to raise funds for building purposes may occur, but their frequency is low compared to the steady flow of smaller opportunities. Means of channeling these day-to-day opportunities toward the master plan are, therefore, very important; among them, the potential service of a memorial committee could be outstandingly important.

Memorial Committee

First, as a basis for procedure, there should be a resolution of the vestry to the effect that no gifts, memorials, or thank offerings may be accepted without the approval of the rector, wardens, and

vestry, and the counsel of the architectural commission of the diocese. Such a resolution is a means of supplying perspective to gifts. This is important since, sometimes, the more execrable something is, the more people love it. Someone may wish to give a pink pelican; another may cherish the idea that all the hinges of the pews should be painted in green. A vestry resolution helps to recall us to the perspective of the primary concern, which is not the self-expression of the donor or the person remembered, but the needs of Christ's Church.

Second, the role of the committee is to assist the rector and the vestry in channeling gifts appropriately. A person may give a rector \$500 to do with as he wishes. In this case, there is no problem. Or someone may give him \$500, provided that he does not use it for an altar cross. The committee then might conceivably say to the potential donor, "Thank you very much, but the altar cross is what we most greatly need." Someone may wish to give the parish anything from a stained glass window to a stuffed alligator. The committee might reply, "Thank you, but, for \$500 more, we could have instead the frontals which are so greatly needed."

Third, the composition of the committee might include representatives of the altar guild, the music committee, the vestry, the clergy, the building commit-

tee and individual laymen of taste and expertness.

In operation, the committee will see that (a) gifts fit the master plan, and (b) gifts are recorded in a Book of Remembrance. This cannot be recommended too strongly. All lists of memorials, thank offerings, benefactors, endowed pews, if such exist, can thus be happily remembered. Whether the gift is one of \$10 or \$50,000, let it be recorded in the Book of Remembrance. A further and important advantage is that the Book of Remembrance constitutes an inventory of the church's possessions and treasures. Therefore it is well to have photostats of the pages placed in the church's safe.

One of the evidences of new life in an ancient parish is to be seen in the gifts and thank offerings from the bounty of the faithful. These will always serve as an eloquent testimony to the religious devotion of many, and as a fitting accompaniment to the worship of God on earth. Yet not all memorials need be for the church building and its furnishings. In our case, we have happily dedicated as memorials and thank offerings porch railings, a motor elevator to operate the sanctuary lamp, a crypt, parking lots, clergy apartments, and parish cars. When specific needs are not in evidence, a fund for future memorials may well be instituted and money allowed to accumulate until the time for its use is apparent.

The professional
 contributions
 of the laity can
 benefit any diocese,
 district, or parish,
 no matter what its size

The Church Administrator

by the Rev. Curtis W. V. Junker, D.D.

Rector of the Parish of Trinity Church, Tulsa, Okla.



Clergy, regular and part-time staff, Trinity Parish, at Easter, 1961: front row (from left), Mmes. Richard Gavitt, Church school secretary; Wayne Jones, rector's secretary; Frank Hugill, parish secretary; James Owens, financial secretary (retired); F. C. Wagner, assistant parish secretary. Second row, Mrs. Jack Thompson, laundry; Chester Jackson, senior sexton; Mrs. Roy Rash, kitchen stewardess; E. C. Hubert, business administrator; Dr. Junker. Third row, Donald Hawk, engineer-custodian; Dr. Thomas Matthews, organist-choirmaster; Mrs. Perry Marshall, part-time secretary; Jack Thompson, sexton. Top row, the Rev. G. L. Shultz, assistant, vicar of St. Mark's; Ralph Hurd, sexton; the Rev. D. W. Griswold, assistant; Mrs. Dorothy Miller, housekeeper; the Rev. E. N. Anderson, assistant, vicar of St. Matthew's. Not shown: the Rev. E. L. Conly, assistant, vicar of St. Thomas'.

Our urban culture has forced upon us a certain amount of specialization, even in the Church. The clergy, who are not usually noted for business talent, must be freed to meet the pastoral and priestly demands of expanding congregations. At the same time, the increasing burden of office details, scheduling, supervision of office personnel and over-all staff coordination requires real training and talent. These duties become a full-time job in themselves.

Other Churches have been more ready than ours to see the advantages of using dedicated, talented laypeople on the parish staff. As host rector for last summer's conference of the National Association of Church Business Administrators, I came to realize that many of the men and women who are administrators in the other Churches had been in their jobs a long time. I learned from a fine young Jewish observer that for years there has been a sizable and strong organization for temple administrators. The Roman Church,

which relies heavily on ordained persons for its administrative duties, also has had for many years a large organization and fine standards.

No matter what its size, any diocese or parish can benefit in this area from the assistance and contributions of the laity. In smaller parishes and missions, there

"It's together, not alone, that we are wise and strong as we complement and strengthen each other. No one man knows enough to run anything. Each of us needs the grace of God and each of us needs the fellowship and the strength of others in Christ's body, the Church."

—Abbé G. Michonneau

may be a paid or even a volunteer worker who performs the function of an "executive secretary" or "man Friday." Two groups in our population can provide such a person for small congrega-

tions on a part-time basis. One such group consists of young mothers with previous business experience, whose children are in school; the other includes retired businessmen who have a wealth of experience and who desire a continuing, though smaller, responsibility.

In the larger parish, the necessary functions multiply and require an administrative assistant, performing in an advisory and supervisory capacity. In both large and small congregations, the Church's mission can be advanced tremendously by judicious use of our "diversities of gifts."

Trinity Parish, Tulsa, is right in the midst of the city's business district. In years past, it was first "the Episcopal Church" in Tulsa, and during the last 15 years it has been the "Mother Church," having as its mission the establishment of daughter congregations in the suburbs. The young congregations have come to maturity and are now assuming their own responsibility. Trinity's mission

now has become one to the inner city. Happily, rather than being a last job for "Mother in her old age," this is an even greater challenge, requiring expansion and increased vitality and activity.

This placed more and more administrative and business responsibility on the rector. The assistance of office secretaries and volunteers, as well as a maintenance engineer, played an important part. However, in order to allow the rector and clergy staff more time for spiritual and pastoral duties, it was expedient to establish the staff position of the business administrator.

This layman was to relieve the rector of the increasing burdens of office details, over-all staff and organizational coordination, and supervision of office personnel. The administrator's help was also available to members of the parish, the vestry, the parish council, other staff personnel, and outside organizations desiring liaison with Trinity Church or use of its facilities.

During the period of transition many secretarial duties were performed by the administrator until more secretarial staff could be added. As our administrative organization expanded, both in size and function, his position took on more of the characteristics of an executive office. The usual staff functions in any organization — public relations, finance, personnel, and purchasing — became centralized in one layman, making him chief coordinator, chief lay adviser, and jack-of-all-trades. In addition to supervising the office staff, his responsibilities included oversight of the hospitality area, kitchen and parish hall; coordinating such activities as wedding receptions, conventions, and food service; supervising the physical plant and its engineering and maintenance staff; and handling financial matters — not only receiving and paying out funds but also budgeting and financial reporting as well. This individual is the "key layman" of the staff as well as of parish organizations.

At the CBA conference, as I met and talked with the administrators from across the nation, I sensed the business background and experience which qualified them in their profession. It was obvious, too, that these prerequisites must be brought to the Church by an individual whose life is grounded on sound business ethics and loyalty to his "divine calling." (Our business administrator turned his back on an established career in banking to give his talent to the Church. This requires conviction and commitment.)

Inasmuch as his is a staff position, it is more as an adviser and coordinator than as a "boss" that he must function. He must keep the wheels turning smoothly and continuously — a task requiring sound temperament, a full measure of confidence, and the help of a staff working as a team with him. There must be

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**Churchwomen,
attending their
annual meeting
in Denver,
found liturgical art
in the program**

Exhibition In The Chapels

by Olive Peabody



Louise Pote

Artist Marion Buchan with "Our Lady."

A liturgical art exhibit, sponsored by the Episcopal Churchwomen of the diocese of Colorado, was held in conjunction with their annual meeting, October 10th-12th, 1961. The exhibit, covering many periods, was unusual in that the carefully selected sculpture, painting, glass, silver, and vestments were shown in two chapel settings in St. John's Cathedral, Denver. The exhibit lasted only three days, in order not to interfere with chapel schedules.

Exhibits of unusual printings of the Book of Common Prayer, and a group of rubbings taken from rare brasses in English 16th-century churches were on display in the cathedral library.

St. Francis' Chapel, on the second floor of the Church school building on the cathedral square, was the setting for contemporary works by Colorado artists and craftsmen. These included sculpture, painting, glass, silver, and vestments created for the modern church.

In St. Martin's Chapel, with its decorated ceiling and carved reredos, the cathedral's processional crosses and a selection of traditional fittings were shown.

The exhibit came about as the result of a visit of Mrs. Donald G. McDade, secretary of Christian education for the women of the diocese, to the annual exhibition of the Rocky Mountain Liturgical Art Association. She was so moved by the exhibit that she wished others she

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Parish Printing

by the Rev. Marshall E. Seifert

*The parish's
printed material
is a means
of proclaiming
the Gospel,
says the rector
of St. Matthew's
Church,
Evanston, Ill.*

As we look at the tremendous amount of printed and duplicated material distributed by parishes, we may sometimes wonder if any serious thought is given to the purpose of parish printing.

Parish printing must have as its ultimate aim to assist and implement the proclamation of the Gospel. It may do this in many ways. The Gospel is proclaimed and published in a highly competitive world. It must be proclaimed side by side with proclamations of many other ways of life. When our Lord talked about the sons of darkness being wiser than the sons of light, He might well have been talking about the use we make of printing.

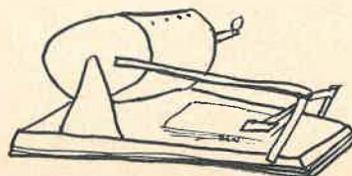
Duplicating

The most common type of parish printing is that cranked out on the parish duplicating machine. The duplicating machine has been both a blessing and a curse to parish printing and the proclamation of the Gospel. It has been a blessing in that it has brought to the parish with limited resources the ability to publish the printed word. It has been a curse in that it is possible to publish and inflict upon parishioners and others an abundance of poor material. It is also a curse at times in the very unattractiveness, and often unreadability, of the material published. When duplicated bulletins are poorly done, they serve no purpose to the Churchman and are confusing to the visitor.

The Sunday bulletin and the weekly news bulletin can be of tremendous value to both parishioners and visitors. The bulletin should be attractive, readable, and useful. It can make a liturgical service more meaningful to the visitor, and encourage participation in corporate worship.

Certainly the first necessity in a duplicated bulletin is to be sure that the operator of the duplicator and the person who prepares the stencil know how to use the equipment. Such simple things as keeping the type clean and regularly changing the ink pad on the duplicator can make the difference between a readable bulletin and a useless or unattractive one. When the duplicator does a poor job, a call to the representative of the

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Things New and Old

Next Sunday, January 28th, is Theological Education Sunday. We hope that every parish will respond to the call of General Convention to observe the day by bringing the subject of the Church's seminaries to the attention of the congregation.

The parish naturally looks to the seminary for a highly practical service — the service of producing satisfactory priests and pastors. But a theological seminary is something more. Its obligations to the Church go further, we think, than merely the task of training men for the ministry.

An aspect of Theological Education Sunday that seems to us to be particularly timely just now is that of developing an enriched concept of what a theological seminary is. The seminaries are, and ought to be, centers of theological exploration, places where new formulations of the Faith for our times are developed and tested, where a hearing is given not only to the tried and true but to the bold and new in the realm of religious ideas.

More than one theological seminary today finds itself at odds with a part of its constituency because its creative theological functions seem to be in conflict with its functions as a training school for the parish ministry. In a classical statement of this problem, one seminary was recently accused of producing graduates who "showed a tendency to judge the historic Faith of the Church by individual contemporary thinkers rather than to judge the individual contemporary thinkers by the historic Faith of the Church."

Mass-production or Smörgasbord?

It is easy to caricature one side of the argument or another. A "good" seminary can be depicted as one which turns out mass-produced priests who have been taught to think no thoughts except those approved by authority. Or, at the other extreme, seminary training can be regarded as an intellectual smörgasbord serving up everything except the solid meat of the Gospel. We think there are few who would advocate either extreme.

In its basic nature, we believe that the Church is a truth-proclaiming body rather than a truth-seeking body. It speaks of what it knows and testifies of what it has seen. This central Christian testimony can, of course, be either believed or disbelieved. Throughout history some have believed it and some have not, and on this basis either did or did not belong to the Church. Like other institutions of the Church, the seminaries cannot be neutral about the Gospel, and their goal must be to produce graduates who believe in the Gospel and know how to proclaim it. The fact that a man is well educated and a sincere seeker of religious truth does not qualify him for ordination; he can be ordained only after he has found the truth.

On the other hand, religious truth does not exist in

a vacuum. It is intimately related to all other truth. Being a historical religion, Christianity boldly asserts that the truths it proclaims are the same *kind* of truth as any other fact or principle of history or science. As human knowledge expands, the Church is obliged to relate the Gospel to the thought-world of the present day. It cannot present a Ptolemaic heaven to a Copernican world, not only because the world will scoff at it for doing so, but even more importantly because the truth about the solar system is God's truth.

In the days of the Darwinian controversy, many of the Protestant Churches went through severe seminary crises because their theological faculties were teaching a theology which accepted the concept of evolution, with its disturbing corollaries concerning the inerrancy and inspiration of the Bible. But it was a good thing for Christianity that the theological educators were training men to preach the Gospel to a world that believed in evolution, for this was the kind of world in which they later had to exercise their ministry.

The Gospel itself remains unendingly timely, perpetually contemporary. But it remains so only through the efforts of contemporary religious thinkers to cope with the new insights and discoveries of their own times.

One important question about any large business corporation today is how strong it is in its research department. This is also an important question for any Church, and for the Christian Church as a whole. Jesus Christ is the same today, yesterday, and forever. But the Church which proclaims the unchanging Christ must do so on the basis of the best and most up-to-date knowledge of contemporary life and thought.

Hence, the exploratory and critical function of the theological seminaries is not merely to be endured but to be actively supported and stimulated. To turn out a series of carbon copies of today's "Central Anglicanism" is to produce a generation of clergy who may find that they are able to communicate only to a fast-disappearing older generation. The seminaries must continue to serve, not only as training schools, but also as the "research department" of the Church, experimenting with new ideas and approaches, sometimes, perhaps, going far beyond what seems reasonable or practical to the man in the pew.

Since the Church is first and foremost a truth-proclaiming body, it has a right to demand of its theological professors that they be loyal to the Gospel, and that they conform to the Faith "as this Church hath received the same." But whether the Church should exercise this right in a particular case is a matter of careful and prayerful judgment. Freedom of inquiry is not merely a privilege of the individual; it is virtually a necessity of Church life. If any belief could lay claim to having been held "everywhere, always, and by all," the older doctrine of Biblical inspiration certainly could have done so, and yet it has had to be abandoned.

What is needed, we think, is a generous appreciation of the seminaries' theological pioneering on the part of Churchpeople in general; and an acute sense of responsibility on the part of the theological pioneers themselves.

The Scribe who has been instructed in the Kingdom of God is able to bring out of his treasure things new as well as things old.

Unity and Communion

The problem of open vs. closed Communion is one of the hardy perennials of Anglican Church life. Currently, as a letter from the Rev. Richard Greeley Preston in this issue indicates, it is under discussion as a result of an open letter from a number of English Churchmen to the archbishops asking that action be taken to increase the number of occasions when open Communion is permissible.

A rubric at the end of the Confirmation office in the Book of Common Prayer says that "there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." This rubric, originally a pre-Reformation rule designed to counteract the neglect of Confirmation in the Church, is interpreted by some as preventing members of non-episcopal Churches from receiving Communion, while others do not believe that it was intended to apply to this question in any way.

Without attempting to express an opinion on the force of this rubric, we are reminded that it naturally brings up another question: Why not administer Confirmation to unconfirmed persons who are "ready and desirous" to receive Holy Communion in the Episcopal Church? The altar is God's, not ours; the gift of the Spirit is God's, not ours. Confirmation is not a ceremony of "joining the Episcopal Church," but the passing on of the Pentecostal gift that should be given to all Christians.

The reason that Confirmation is not so administered is, of course, that those to whom our Church might like to give it do not want it. They believe that the gift of the Spirit comes to them in other ways.

Confirmation, among other things, graphically portrays the unity of the Christian fellowship with its bishop. It is part of a whole which includes the diocese with its convention and its canons which are binding on the parishes; and General Convention, with its canons which are binding on dioceses and parishes and individuals. We are members of one another, subject to the decisions jointly made by bishops and representatives of the clergy and laity.

At the present there are other Christian fellowships with whom we have no such relationship. We disagree and have no means for settling differences. We convert members from those fellowships and they convert members from ours. Our inability to meet together at the table of the Lord is a natural and inevitable aspect of our inability to meet together on issues of faith and life and Church government.

All and each of these things are denials of the very nature of the Church, for the Church is one. In Christian theology, there is no such thing as "open Communion," or "closed Communion," or "intercommunion," but simply Communion — open to all who are qualified to receive Communion anywhere, closed everywhere to non-Christians and to those who have offended the Church. In the present state of Christendom, we are all offenders against the peace of the Church, but our non-communication at the altar is not the cause, but the effect, of our non-communication in other matters.

Whenever this issue comes up, we try to think whether the unity of the Church would be advanced or slowed down by a policy of extending communicant privileges more widely. Again and again, we are impressed by the fact that few people seem to sense the pain of division very deeply except on this one question. Easy Communion would quite possibly be the crowning achievement of complacent denominationalism, relegating the question of genuine reunion to limbo.

As to the question of Anglicans receiving Communion from non-episcopally ordained ministers, it seems to us that this would gravely compromise the very thing Anglicanism has to give to the Protestant world — a principle of Christian ministry which guards against the scattering of the flock of Christ by competing shepherds. No man can take this ministry on himself, nor be inducted into it by other than the authority that has had this function from the earliest times — the bishop within the diocese, the fellowship of bishops for ordaining a new diocesan.

In their comments on the North India, Pakistan, and Ceylon reunion plans, the several Anglican Provinces have strongly emphasized the necessity of an episcopally ordained ministry as a requirement for full Communion. The same principle applies, we believe, to the question of sacramental ministrations on an occasional basis. They should be received only from those who retain the threefold ministry of the undivided Church.

Most of these matters come within the area of Church discipline, and there are times when the law of charity contravenes other disciplinary laws. Sometimes there must be good exceptions to good rules. But we think that Anglicanism's witness to the Catholic doctrine of the Church and the Catholic ministry is far more valuable for Christendom as a whole than the benefits that might come from multiplying the exceptions until they replace the rule.

Administrative Art

Since a parish is concerned with human life, and with the spiritual side of that life, the administration of such an organization is much more matter of artistry than of mere efficiency.

This week we explore various aspects of the artistry of parish administration, as well as the more customary concept of art and its effective use in the church in gifts and memorials. For there is an art to the printing of the parish bulletin and other materials, there is an art to the regulation of the temporal affairs of the parish (an art frequently better to be found in the professional layman than in the priest), and there is an art even to the filling out of reports, as the ungifted of us know all too well at income-tax time.

From parish to parish, from priest to priest, and from layman to layman, there are "diversities of gifts." But art is not only a matter of innate talent, it is also a matter of learning and practice. We hope that this issue of THE LIVING CHURCH will be of use to those who wish to learn more of the art of conducting the outposts of the Kingdom in this world.

NEWS

Continued from page 11

tady, N. Y.; Dr. Felix Morley, who won a Pulitzer Prize for editorial writing while working with the *Washington Post*; Dr. Davis S. Keene, of Union College, Schenectady; and two officials of American Strategy, Inc., an anti-Communist group: Dr. Frank Barnett and Colonel Albert F. Fuge. [RNS]

OREGON

Name Set Straight

A news story and picture caption in the December 17, 1961, issue of *THE LIVING CHURCH* told of the conversion of a former Lutheran church building into "St. Paul's Church," in Sandy, Ore.

The church in Sandy is actually called the St. Mary Magdalene Chapel. The brothers of the Society of St. Paul, who renovated the church, received inspiration from St. Paul's Church in Gresham, Ore., where the society is located.

NCC

Peace Corps Office

A new office has been established by the National Council of Churches to serve as liaison between the Peace Corps and the 33 Protestant, Anglican, and Orthodox bodies affiliated with the NCC.

Dr. R. H. Edwin Espy, associate general secretary of the NCC, said that the Council "does not consider itself an organization which should negotiate for Peace Corps grants or contracts."

Director of the new office is the Rev. C. Frederick Stoerker, who will continue as head of the NCC-related Commission on Ecumenical Voluntary Service Projects.

Mr. Stoerker, outlining the new Peace Corps Office's aims, said it will supply to the Churches information on the federal agency's work in underdeveloped countries, as well as keep the Peace Corps informed of what the Churches are doing in the same field.

Mr. Stoerker pointed out that the NCC "cannot set a policy to govern the relationship of the member Churches to the Peace Corps. The NCC is an instrument of coöperation, not a legislative body, and the Peace Corps Office is another illustration of coöperation in action."

[RNS]

FOND DU LAC

Cathedral Shrines

New shrines, to the Blessed Virgin Mary, the Holy Child, and St. Joseph the Workman, were blessed and dedicated on January 7th, the Feast of the Holy Family, in St. Paul's Cathedral, Fond du Lac, Wis., by Bishop Brady of Fond du Lac.

The figures are carved from oak, and

are designed in a modern style that is intended to blend with the existing statues of the twelve Apostles, which were imported from the Black Forest region of Germany by the late Bishop Grafton of Fond du Lac.

Bishop Brady commented on the suitability of the occasion for the dedications, saying, "Here we see the Blessed Virgin Mary holding the Holy Child, signifying to us the mother's tender love and care of the home, and here we see St. Joseph, watching over them with the tools of his livelihood, telling us of the father's love and protection and providence for the family."

The figure of St. Joseph is the central part of the reredos above the altar of St. Joseph's Chapel.

In his sermon, Bishop Brady spoke of marriage as the basis for a firm social structure. "Every good marriage abounds to the strengthening of the human society," he said, "while every dissolved marriage brings about destruction."

Speaking of people who divorce and remarry in their search for "happiness," the bishop said that "the Church knows that happiness is a fruit, it can never be pursued. Anyone who seeks to be happy is always utterly miserable." He continued, "Happiness is a blessing that comes unto those who live unto God. . . . Nowhere in Holy Scripture, nowhere in the Book of Common Prayer, nowhere in the annals of civilized society is the promise of happiness made, for happiness cannot be sought. It can only be given by Almighty God."

Bishop Brady illustrated his point by saying, "Look at the Cross. You behold there a Man dying in intense physical agony, but you behold there a Man with the peace of interior security, interior happiness, who can have compassion upon His fellow sufferers. He was able to commend Himself with confidence

unto God. That is happiness." He went on to say:

"When we think of the Blessed Virgin caring lovingly for our Lord, we always picture Him as a little baby, but I tell you this, and I am quite certain of it, that the greatest expression of love our Lord ever knew from His mother was when He hung on the Cross dying, dying shamefully, and there she stood, helping Him become what God meant Him to be. That is the purpose of a family."

ECUMENICAL

Four on Unity

The New York Metropolitan Branch of the American Church Union plans to sponsor an ecumenical symposium on January 24th.

The symposium, on the theme, "The Authority of the Councils, and the Role of a Future Council in the Reunion of Christendom," is to be held in the parish auditorium of the Church of the Heavenly Rest, New York City. Clifford P. Morehouse, President of the House of Deputies, is to be moderator.

Speakers scheduled for the symposium include the Rev. Edward R. Hardy, of the Berkeley Divinity School (for Anglicanism); the Rev. Ralph D. Hyslop, of the Union Theological Seminary (for the Protestant tradition); Dr. Veselin Kesich, of St. Vladimir's Orthodox Catholic Seminary Academy (for Orthodoxy); and the Rev. Gustave Weigel, S.J., of Woodstock College (for Roman Catholicism).

The symposium was planned to take place during the Week of Prayer for Christian Unity [L.C., November 19, 1961], and the Chair of Unity Octave of the Roman Catholic Church.

ENGLAND

Useful Women

The Rt. Rev. Leslie S. Hunter, Bishop of Sheffield, England (who is scheduled to retire in March), has written a letter to the people of his diocese in which he expressed the hope that women will have more scope for service in the Church.

As to the possibility of ordination of women, the bishop said that this might happen "even in a society as temperamentally conservative as the Church of England." He said:

"If it is right, it will happen. In the meantime, must the full-time ministry be weakened by a continuing reluctance to make intelligent use of the service of laywomen, trained, qualified, and devoted?"

The bishop suggested that licensed women workers or deaconesses might be given pastoral charge of districts or parishes by bishops, and authorized to take non-sacramental services and preach in church. Those so appointed ought to be given an adequate stipend and be provided with a free house or flat, he said.

[D.M.]



Bishop Brady blessing shrine:
The family has a purpose.

Barrier

Ordination of women as priests in the Church of England would create a barrier to Church unity, the Most Rev. Geoffrey Francis Fisher, former Archbishop of Canterbury, said recently.

Asked at a Norwich diocesan conference to comment on a decision of Sweden's State Lutheran Church to ordain women, Lord Fisher of Lambeth said:

"I am not going to throw stones at the Church of Sweden. But the Church of England has every right to say, 'We shall not recognize them,' for several reasons.

"When we are trying to draw the Churches together, to do something unnecessarily that will create a fresh and very deep barrier between ourselves and the Roman Catholic Church and the Orthodox Church is much better not done."

On the general question of women clergy, Dr. Fisher said: "I think it is now established on purely theological grounds that nobody can say 'yes' or 'no' to women priests." [RNS]

New Chapter

Lord Fisher of Lambeth, former Primate of all England, has hailed the friendlier attitude between the Vatican and non-Roman Churches as a "complete new chapter in world history as well as in Christian history."

Addressing the British Council of Churches, he cited as a "most stupendous change" the growing willingness among Roman Catholics and Protestants to say "sorry" to each other for past errors. This trend, he said, makes allies of Protestants and Catholics in Christendom.

Lord Fisher said that unlike politicians who "have to prove they are right all the time," Christians are capable of being sorry.

"Salvation begins for groups of people only when they are able to say they are sorry, and that they were partly wrong," he declared. "The Church of Rome has begun to say that, and so have we all."

Dr. Fisher made world headlines in December, 1960, when he became the first Archbishop of Canterbury since the Reformation to visit the Vatican. [RNS]

CIVIL DEFENSE

Federal Fallout Finance

A Defense Department official said recently that parochial schools and other private, non-profit institutions would be eligible to participate in a proposed \$700,000,000 federal fallout shelter construction program.

Roswell L. Gilpatric, deputy secretary of defense, said that under the federal administration's proposal, schools could receive grants to build shelters that would serve the dual purpose of gymnasiums, according to Religious News Service.

He said grants also would be given to state and private non-profit organizations operating hospitals, clinics, and welfare institutions.

Each shelter eligible for the proposed aid, Mr. Gilpatric said, must have room for at least 50 persons, be open for public use in time of emergency, and be under the direction of local Civil Defense authorities.

No federal subsidies, he said, would be given for shelters where racial segregation would be practiced.

THE LIVING CHURCH has learned that churches, under certain conditions, may be eligible for participation in the proposed program. These conditions would include structural feasibility and compatibility with local shelter programs.

HOLY LAND

Guest Departs

All the buildings of the English Mission Hospital in Jerusalem occupied by the Hadassah Medical Organization since the Palestine War have been finally restored to Anglican Church authorities, according to Religious News Service.

A spokesman for Hadassah, the women's Zionist organization of America, expressed appreciation of the hospitality granted by the Church during the 14 years since the organization was forced to evacuate its hospital on Mount Scopus.

Friendly Atmosphere

Armenian, Greek Orthodox, and Russian Orthodox clergy recently paid a courtesy call on Zerah Warhaftig, Israel's new minister of religious affairs, with whom they had cordial conversations on Church matters, it has been reported.

They discussed the strengthening of good relations with state authorities and problems of their respective religious communities. According to Religious News Service, the conversations took place in a friendly atmosphere.

MUSIC

Carols Across the Sea

Radio listeners in France heard a Christmas service from St. Martin's Church, New York City, during the holiday season.

When the French Broadcasting System requested a tape of a Negro choir, the National Council's Division of Radio and Television asked the Rev. Tollie L. Caution, associate in the Home Department's Division of Domestic Mission, to arrange for the recording of a service. The resulting tape contained Christmas hymns and carols, and the spiritual, "Lord, I Want to Be a Christian." Epistle and Gospel selections were spoken in French. Carillon music from the tower of St. Martin's concluded the broadcast.

William King, organist and choir di-



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rector of St. Martin's, was a teacher of Marian Anderson. Dionezio Lind, the carillonneur, studied at the carillon of Mechlin (Malines) in Belgium last summer, to perfect his playing of the 42-bell carillon at St. Martin's.

TENNESSEE

Christmas Guest

A Christmastide visitor in Elizabethton, Tenn., was the Rev. Brindley H. Hawkins, vicar of the Church of St. Thomas the Apostle, London, England, who has exchanged charges for a year with the rector of St. Thomas' Church, Trenton, Mich. [L.C., November 12, 1961].

He was the guest of the vicar of Elizabethton's St. Thomas' Church, the Rev. Charles Wulf, Jr. Fr. Wulf had attended a service at Fr. Hawkins' church in London in 1959, and had been entertained for lunch at the vicarage.

Fr. Wulf's visit to London's St. Thomas' Church was occasioned by his receipt of a letter from Fr. Hawkins to almost 100 Episcopal churches named for St. Thomas. The purpose of the letter: to endeavor to link together more closely fellow Churchmen on both sides of the Atlantic in a "Fellowship of the Friends of St. Thomas."

Since his arrival in the States last fall, Fr. Hawkins has visited churches of this



Bishop Mize at Kimberley: Three great problems.

patron saint in Kansas, Tennessee, and Southwestern Virginia, and intends to visit others in Georgia, Colorado, North Dakota, and California during his stay.

He is the third English priest to come to the United States under the Seabury-Wates clergy exchange plan, which originated through the generosity of an English layman who provides transportation expenses for his clerical countrymen. The pairs of priests exchange, for one year, cures, residences, automobiles, and stipends.

SOUTHWEST AFRICA

Problems Ahead

Bishop Mize of Damaraland, Southwest Africa, preaching in Kimberley, South Africa, on November 19th, said that the task before the Church in the next 50 years will be to seek the guidance of the Holy Spirit in dealing with three great problems.

The American-born bishop listed the three problems as being: reunion of the

Recommendation of 60th General Convention

The following resolution was adopted by the 60th General Convention meeting at Detroit, Michigan in September, 1961:

Resolved, That the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that day, or another day chosen for the purpose, or to place an item for Theological Education in its budget for the support of the seminaries of the Church.

Theological Education Sunday — January 28, 1962

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Churches; the use of force among nations; and, particularly in South Africa, interracial relations.

Bishop Mize preached at an open air Eucharist commemorating the golden jubilee of the diocese of Kimberley and Kuruman. Archbishop de Blank of Cape-town presided.

IRELAND

Coöperative Samaritan

Protestant, Anglican, and Roman Catholic clergy are coöperating in the new Northern Ireland branch of a British-founded social welfare organization known as "The Samaritan."

The Samaritan office in Belfast, Northern Ireland, is directed by the Rev. W. G. M. Thomson, minister of the Ballymacarrett Presbyterian Church.

He is assisted by the Rev. James R. Musgrave of the Church of Ireland (Anglican), the Rev. W. Sydney Callaghan of the Methodist Church, and the Rev. Hugh Murphy of the Roman Catholic Church, as well as a large panel of advisers. [RNS]

SOUTH AFRICA

Opportunity

An offer by the dean of Capetown, South Africa, to replace nylon stockings damaged by girls who kneel to pray has so far gone unheeded, according to a press report.

The Very Rev. Edward L. King was quoted in a report carried by the New York Times as saying that he would be willing to make the replacements, if the wearers would pray "in the right devotional position."

WESTERN MICHIGAN

New Year for Peace

In a letter to the clergy of his diocese, Bishop Bennison of Western Michigan suggested that the New Year's Eve vigil be kept, and services held, "for the peace of the world and the right use of atomic power."

The bishop suggested that the observance close with a reading of the Litany or a celebration of the Eucharist. According to Bishop Bennison, response to the suggestion was "very good from every quarter of the diocese."

GREECE

Monastery Burns

A monastic cell that was once occupied by St. Sava, one of the patron saints of Yugoslavia, was destroyed recently when fire broke out at the Monastery of Hilandarion on Mount Athos, Greece. Prompt efforts by monks and police prevented the fire from spreading to an adjoining church. [RNS]

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PARISH PRINTING

Continued from page 16

manufacturer will generally reveal the difficulty.

The paper upon which the bulletin is duplicated is important. Certain types and weights of paper cannot be duplicated upon both sides. Certain machines will not duplicate on both sides without offsetting. A change in the weight or type of paper will often solve the first problem. The tedious task of slip-sheeting might be necessary to solve the second. The clean, pleasant, readable bulletin that results is well worth the extra effort.

A number of Church groups and supply houses publish good-looking, informative, and useful partly-printed bulletins. These are printed on one side (page 1 and 4 when folded), and when the parish duplicates its own bulletin on the inner two pages, the result is a very professional-looking bulletin.

The appearance of a bulletin is enhanced by justifying the right margin. This can be done simply and speedily on an ordinary typewriter. The result is worth the extra trouble. Note the improved appearance in the second sample below:

A major renovation program is under way at St. James' Cathedral. A new sanctuary will include a new floor, a marble altar, enlarged stained glass windows, a new

A major renovation program is under way at St. James' Cathedral. A new sanctuary will include a new floor, a marble altar, enlarged stained glass windows, a new

This right margin is made even by inserting extra spaces within the line. A time-consuming process at first, it soon becomes almost habitual.

Printed Bulletins

The printed bulletin is generally more attractive, but also more expensive than the stencil-duplicated one. Now, with the offset press the cost can be brought down. It is possible to prepare the material on a regular typewriter, illustrate it with line drawings, either original or borrowed, and then have a professional printer photograph the bulletin and print it by the offset method. By the simple process of having the type size reduced in preparing the offset plate, the result gives a professional appearance.

When a new typewriter is purchased, careful consideration should be given to the type face. Professional advice is available from the competent typewriter salesman.

Certain companies produce small offset duplicating machines. These generally

require a professional operator and are not too successful for office use on an occasional basis.

Letterheads and Cards

All mailed material from the parish, its clergy, or official lay persons is an opportunity to gain attention, communicate the Gospel, and make known the concern of the parish for people and community.

Parish stationery should be pleasing and informative. With little or no additional expense it is possible to include on church letterheads and visiting cards not only the necessary information, such as the name of the church, the address, the names of the clergymen, and telephone numbers, but also a small drawing of the church building, or the Episcopal seal, or some appropriate symbol of the parish. Letterheads are greatly enhanced by the use of two colors.

A simple line drawing of the church building can generally be done by an artist in the congregation. There are professional concerns which will take a photograph and make from it an attractive line drawing. Once cuts are made from such a picture, innumerable uses for them will be found in parish printing. It is helpful if the cuts are made in several sizes.

Clergy calling cards should contain more than merely the clergyman's name. Useful information is the name, address, and telephone number of the church, and, if possible, the hours of service. One very useful device is to print on post cards the usual information about the parish, plus a simple sketch of the church, and the clergyman's name. These have innumerable uses. They can be used for mailing, in parish visiting for messages, and to inform newcomers.

Occasional Cards

Attractive birthday, anniversary, and other occasional cards are available from church supply houses. If the parish or clergyman makes a regular practice of sending such cards, it is not any more expensive to have them printed in a personalized manner.

There are commercial printers who make a specialty of church printing. It is always advisable to investigate their prices. Many times they do an excellent job.

Imagination is important. Parish printing should gain attention and then convey a message or information. An occasional change in the format of a bulletin, a change in type on a letterhead or envelope is advisable and rewarding.

Overcrowding is one of the "sins" of much printed material. Notice in a professional magazine or in professional advertising the use of white (blank) space. It is often more useful to leave out words, even paragraphs or entire articles — and the result is an attractive publication which is not only readable, but is read by those who receive it.

REPORT FORM

Continued from page 17

diocese and the national Church to know everything that is happening. We have nothing to hide, and we should not hesitate to share our problems and joys, our needs and accomplishments.

The loose-leaf cash book and the manual were essential for any parochial report form. They were set up with the best accounting assistance we could find. They were designed to assist treasurers who are without any professional experience as well as trained ones. Never before have we had a manual — and this, again, was no device from National Council but was our honest response to a cry for help that came from nearly every diocese and missionary district, as well as from parishes and missions. Of course, the hope is that this is only a beginning; that dioceses and missionary districts that have treasurers or executive secretaries will organize in small groups throughout their areas to assist each other, so that there can be some uniform financial reporting of the life of the Church. Where treasurers and secretaries do not exist, our National Council treasurer and controller will see that personal help is given on the scene.

The Committee on the State of the Church did not rely entirely on its own judgment in drafting the new parochial report form, cash book, and manual, even though the Committee worked on them for nearly three years, and revised them time and again. The new forms were sent to two dioceses in each province, as well as to four missionary districts. Each was asked to choose five parishes and five missions to test the work. The response was excellent. Good suggestions were made and changes were made in the final form, and complete approval came from nearly every testing ground.

Concern of the Entire Church

In our Church no report is for parochial information alone — it is the concern of the entire Church, as we are members one of another in Christ. Regarding names, numbers, buildings, moneys — don't we need to remind ourselves that this Church is God's life, for which we are responsible as bishops, priests, and laymen? As we are members of a parish or mission family, we need to know all this or we don't know our life in the Church. As we are a part of a diocese, we need to plan and to share in our responsibilities with one another. As we are a part of the national Church, all of this must be shared so that we know the state of the Church and can plan for the mission of Christ to the world. In fact, we need to share this with other families in Christ if we are truly to be a part of the coming great Church.

If one wants to be honest about the

life of our Episcopal Church, no one except God Himself really has known it. A local church may know its own officials, but many dioceses have never had this information. The schedule of services, with hour and kind, can help us to know what is happening to the worship of the Church. Is there a change in parish organizations taking place? How are we reaching God's people through organized groups? How many people and what kinds are employed in our parishes or missions?

We have not known from the parishes and missions the potential ministry in postulants and candidates for Holy Orders. We know little of the new realm of volunteer lay church administration which has arisen. Few of us have information on such aspects of our life as parochial schools, or how the Church is reaching the community, the state, the nation, and the world in new and unpublicized ways.

As a Church we have never known exactly what has happened in the growing realm of church building, or how much money we have borrowed. We have not known how well quotas have been met, in relationship to the total life of the parish or mission. The Church has never had a real picture of its capital funds campaigns, actual or planned.

The new report form asks to know needs, as well as present facts. This will help us to help one another. For if we don't know our needs, we are not able to meet them, as we act today and plan for tomorrow.

It is obvious that the first year the new parochial report form is in use there will be many blank spaces. It takes time to prepare and to understand. Yet if all of us do the best we can, the information will be helpful, more helpful than ever before. Patience is required on the part of all of us, and this patience, with diligent thought and work, will help us see a true picture of the Church.

There will be mistakes in the new parochial report form, cash book, and manual. The mistakes can be corrected, but the detailed report is essential if we are to know our life locally, in the diocese and missionary district, and nationally. Sharing our life in Christ this way, we may meet our needs, not individually, but together. Also, we may realize that we can assume new responsibilities. This means we can plan for the Church in the whole world, and take Christ's life to the world more completely than we have ever done before.

Certainly this has been proved by our General Division of Research and Field Study. Now the Church has seen the wisdom of creating an office of strategy and evaluation. And nothing can be done in these two important aspects of our Church's life, which begin at the local scene and reach to all the world, without the sacrificial effort requested of you in the new parochial report form with its cash book and manual.

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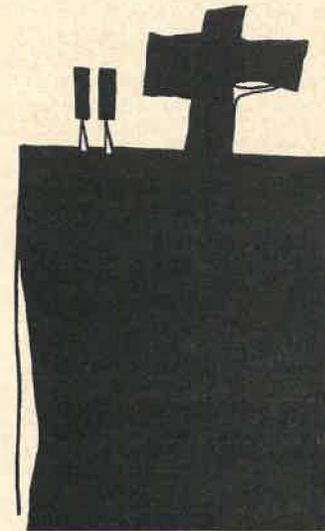
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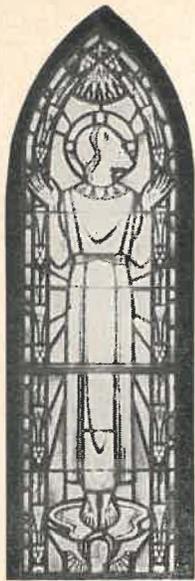
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EXHIBITION

Continued from page 15

knew might see it, too. Since it is among her duties to provide programs for the women of the diocese, she said, "it occurred to me that it would be a fine thing for Churchwomen, who would be coming to Denver from all over Colorado for the annual meeting, to see an exhibition of this kind, but in its proper setting."

She spoke with Mrs. Eo Kirchner, travel exhibit chairman for the association, to see if such a venture might be possible, and Mrs. Kirchner agreed to help in every way she could. A few days later Mrs. McDade enlisted the aid of Mrs. Karl Arndt, a member of the diocese's commission on church architecture and allied arts.

Approval, Space, Insurance

Approval was then secured from the board of directors of the Colorado Episcopal Churchwomen, the desired space was reserved at the cathedral, and an investigation was made as to the necessary insurance coverage.

When the project was firmly launched, committees were formed to take care of details such as selection of the art, lighting, publicity, tours, and staffing. Mrs. McDade was chairman of the whole project, with Mrs. Arndt serving as chairman of the 15-member selection committee. Mrs. Kirchner made appointments for the entire selection committee to see seven art exhibits, and to visit three artists' studios during a three-month period. A

morning was spent in going over all that they had seen and making selections. Invitations to participate were then issued to the artists, architects, and the Episcopal Vestment Guild.

Exhibitors brought their works to a central point where the items were cataloged and numbered. The program had been laid out in advance, but the final list of art works to be included in the exhibit could not be entered until the items arrived at the collection point. When the items were gathered, the program information was rushed to the printers.

Flexible Planning

Mrs. McDade said, "We had to be flexible in our planning, because artists have been known to substitute a new work at the last minute." She said that the committee was prepared to do last-minute telephoning, because sometimes artists lag in sending in their works, and also in picking them up after a showing.

The women involved felt that the way the works were presented was most important, and this was placed in the hands of an installation committee. Every small detail was attended to, such as fine linen or silk cloth being placed under the hems of garments, instead of the usual tissue paper.

The route for the tour was decided upon, and guides were carefully briefed. Guides were chosen from "as many churches as possible to make the interest more widespread."

Publicity was given in the local daily papers immediately before the showing, and for several months in advance in the diocesan publication.

There were no awards made.

Every artist who participated was well pleased because his work was shown to good advantage. The women considered the project extremely worthwhile, and one comment, similar to many, was, "This is one of the finest projects the women of the diocese of Colorado have ever arranged."

While the showing was arranged primarily for the women from all over the state who were attending the annual meeting, a great many other people saw the exhibit. Many interested men, including architects, came to see what was being done in the way of liturgical furnishings. The graduating class of nurses from St. Luke's Hospital in Denver, Church school teachers, and some children were among the visitors. Members of the committee in charge said later that if such an exhibit were to be produced again, tours should be arranged in advance and at convenient times for Church school children and other groups.

"It was difficult to get an accurate check of how many men, women, and children viewed the exhibit," Mrs. Arndt said, "however, 500 people were counted as visiting the library alone, and many more than this visited the two chapels."



Louise Pote
Artist Herman Casagrande with enamels.

CHURCH ADMINISTRATOR

Continued from page 15

unlimited Christian love for people and for the Church, lots of personal sacrifice, a pleasant personality, and, above all, great loyalty to his rector, vestry, fellow-workers, and all parishioners.

Needless to say, there are certain difficulties that a parish should be aware of in the addition of a business administrator to the staff.

The first is that when congregations are not used to having a layman in a position of such authority some resentment and friction can be expected. Careful planning and pre-education of the parish to the role of the business administrator is a real necessity.

Another difficulty is in the adjustment of the administrator himself. It is not an easy thing to step from the business world, with its general efficiency, into the less efficient parish office. The lay administrator must be supported pastorally while he meets the frustrations of educating the various elements of the parish to the necessity of sound modern business practices within the Church, and of adapting his business training to the cure of souls and the mission of Christ's Body. Failure in these adjustments could be costly both to the administrator in his vocation and to the parish in its development.

Still another difficulty, initially, is meeting the financial responsibility of another staff member, although it is not long before the addition of a person in this position proves to be an economy.

Our experience at Trinity has been good. The transition is made, and we are reaching out with increasing effectiveness each month. Our clergymen are learning how to use their new freedom, our people appreciate the increased help they receive in carrying out their respon-



Mr. Eric C. Hubert, business administrator of Trinity Parish, Tulsa.

sibilities, and all of us have come to appreciate the contribution our lay associate on the staff makes, as a person, to the total life of the parish.

The only reason for the existence of the church is to win souls for Christ. Temporal affairs necessary in the day-to-day operation of the church, whether handled by volunteer or salaried lay workers, should be kept subordinated, to serve only in promoting spiritual affairs. The local church should be alert to becoming more efficient and thereby more effective in the administration of its business affairs. To this end, the National Association of Church Business Administrators helps each administrator, through the exchange of ideas and discussion of mutual problems, and a program of study, service, and fellowship, become a more valued member of the staff of his church. At a meeting in 1957, with more than 100 administrators from 17 Churches present, the National Association was formed and the motto "About our Master's business" adopted. Officers and committees are elected at annual conferences to promote professional standards and to set up seminars and conferences.

Our challenge today is the tremendous cause of winning back God's world, so much of which now ignores Him and denies Him. Within the parish staff, clergymen and laymen have parts to play as one body in Christ, in a team ministry. It is to be hoped that the administrative concepts of the Episcopal Church will grow to include as normal the office of business administrator or administrative assistant, full- or part-time, from the small parish to the diocesan office.



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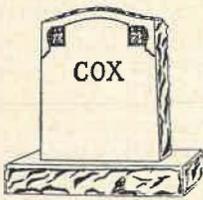
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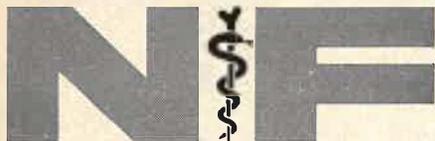
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April 1st

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PEOPLE and places

Ordinations

Priests

Arizona — On December 17, the Rev. Robert O. Lord, in charge, St. Stephen's Church, Sierra Vista.

Central New York — On December 21, the Rev. Terrell H. Warren, in charge, Trinity Church, Camden, and St. James', Cleveland, N. Y.

Chicago — On December 17, in Pietermaritzburg, Natal, South Africa, by the Bishop of Natal, acting for the Bishop of Chicago: the Rev. Richard A. Kraft.

Chicago — On December 23, the Rev. Frs. Thomas J. Brady, Jr., Robert E. Fosse, Edwin E. Hitchcock, Lewis R. Luchs, William D. McLean, III, Bruce F. Pettett, Warren E. Richardson, Harry E. Smith, Erwin M. Soukup, George C. Stacey, Harry V. Wappler, Herbert A. Willborn.

Connecticut — On December 16, the Rev. John W. Parker, vicar, All Souls' Church, Waterbury; on December 20, the Rev. John J. Satton, Jr., vicar, St. Gabriel's, East Berlin, Conn., and the Rev. Edward W. Johnson, vicar, St. George's Church, Bolton.

Dallas — On December 21 in two separate services: Ordinands from the eastern part of the diocese, the Rev. Messrs. Thomas Cartwright, Fred R. Davis, James Frenley, Arthur Sargent, Steinman Stephens, Laurens R. Williams; ordinands from the western part of the diocese, the Rev. Messrs. Paul Bigger, Jared Foster, James W. Gardner, Phillip Gill, and Robert Eugene McCrary.

Honolulu — On December 16, the Rev. Thomas K. Kunichika, vicar, St. James' Church, Kamuela, Hawaii, and chaplain of the Hawaii Preparatory Academy; the Rev. J. Hollis Maxson, vicar, Holy Innocents' Church, Lahaina, Maui; and the Rev. Fred G. Minuth, chaplain of Iolani School, Honolulu.

Kansas — On December 21, the Rev. Robert A. Terrill, vicar, St. Luke's, Wamego.

Long Island — On December 16, the Rev. John C. Cavendish, assistant, Trinity Church, San Francisco, Calif.

Massachusetts — On December 23, the Rev. James P. Breeden, curate, St. James' Church, Roxbury, and the Rev. George E. Hearn, rector, St. Paul's, Hopkinton.

Michigan — On December 30, the Rev. Bruce E. Bailey.

Milwaukee — On December 23, the Rev. James D. Anderson, curate, St. Matthew's, Kenosha, Wis.

New Hampshire — On December 29, the Rev.

William L. Taylor, vicar of St. Stephen's Church, Colebrook, N. H.; St. Paul's, Canaan, Vt.; and All Saints', Burlington, Vt. Address: Colebrook, N. H.

New York — On December 14, by the Bishop of Los Angeles, acting for the Bishop of New York: the Rev. Alan Laird Chisholm.

New York — On December 16, the Rev. Frs. Geoffrey M. Armstrong, Samuel B. Bird, Jr., Henry D. Coleman, Dennis L. Day, Frederick C. Fox, III, Lawrence B. Larsen, Jr., Joel E. Novey, Joe A. O'Steen, Richard H. Rogers, John H. Van Brederode, and David B. Wayne.

Newark — On December 21, the Rev. Andrew Kunz, Jr., curate, Grace Church, Rutherford, N. J.; on December 31, the Rev. Edward H. Rankin, curate, Church of Holy Communion, South Orange, N. J.

Northern California — On December 19, the Rev. George H. Carpenter, vicar, St. Michael's Mission, Anderson; on December 21, the Rev. William T. Power, II, priest in charge, Holy Trinity Church, Ukiah.

Ohio — On December 21, by the Bishop of Rochester, acting for the Bishop of Ohio: the Rev. John J. Reinheimer, curate, St. Thomas' Church, Rochester, N. Y.

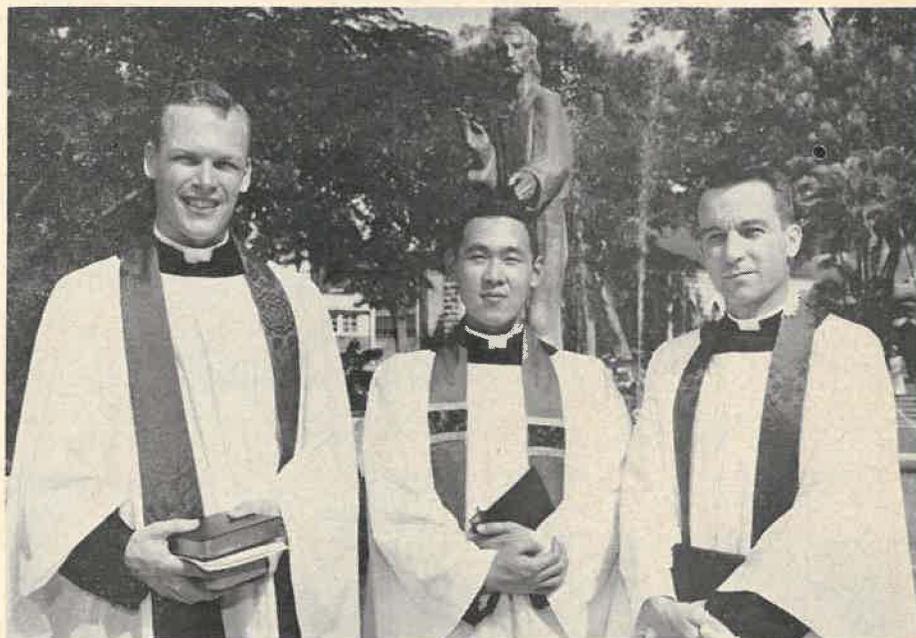
Oklahoma — On December 19, the Rev. Larry B. Gatlin, curate, St. John's Church, Norman; on December 20, the Rev. Charles D. Keyes, vicar, St. Stephen's Church, Guymon.

Pennsylvania — On December 16, the Rev. Jesse Anderson, curate, Church of the Advocate, Philadelphia; the Rev. Ronald E. Joseph, curate, Trinity Church, Ambler, Pa.

Rhode Island — On December 23, the Rev. Kenneth Hulme, vicar, St. Matthias' Church, Coventry, and the Rev. David Jenkins, priest in charge, St. Paul's Church, Portsmouth, R. I.

South Dakota — On December 11, the Rev.

Continued on page 31



Recently ordained in Honolulu were: the Rev. Messrs. Maxson, Kunichika, and Minuth.

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THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 32

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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CLARKSON COLLEGE Potsdam, N. Y.
NEW YORK STATE UNIVERSITY COLLEGE
at Potsdam

TRINITY Potsdam, N. Y.
Rev. James Pennock, r

**N. Y. STATE AGRICULTURAL
AND TECHNICAL INSTITUTE,** Delhi, N. Y.

ST. JOHN'S Delhi, N. Y.
Rev. William O. Homer

N. Y. STATE UNIVERSITY COLLEGE
at Albany

ST. ANDREW'S Albany, N. Y.
Main & Madison Ave.
Rev. Ralph M. Carmichael, r

N. Y. STATE UNIVERSITY COLLEGE
at Oneonta

ST. JAMES' Oneonta, N. Y.
Rev. Richard H. Frye

N. Y. STATE UNIVERSITY COLLEGE
at Plattsburgh

TRINITY Plattsburgh, N. Y.
Rev. Richard K. Janke, r

PAUL SMITH'S COLLEGE, Paul Smiths, N. Y.
ST. THOMAS' Tupper Lake
Rev. Michael Kundrat

ST. LAWRENCE UNIVERSITY Canton, N. Y.

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TECHNICAL INSTITUTE** Canton, N. Y.
GRACE Canton, N. Y.
Rev. Robert D. Keel

SKIDMORE COLLEGE Saratoga Springs, N. Y.

BETHESDA Saratoga Springs, N. Y.
Rev. L. Schuster

UNION COLLEGE Schenectady, N. Y.
ST. GEORGE'S No. Ferry St., Schenectady, N. Y.
Rev. Darwin Kirby, r

UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full-time)

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

COLORADO SCHOOL OF MINES Golden, Colo.
CALVARY CHURCH 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE, Greeley, Colo.
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.
Daily Eucharist, in term; chaplaincy

COLORADO STATE UNIVERSITY Ft. Collins, Colo.

ST. PAUL'S CHAPEL Laurel at Whitcomb Sts.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:45; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE Denver, Colo.

ST. LUKE'S CHURCH 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. James W. Brock, c
Midweek Eucharist, on campus, in term. Canterbury activities

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OF NURSING** Denver 3, Colo.

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

PUEBLO JUNIOR COLLEGE Pueblo, Colo.
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.

Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs, Colo.

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

WESTERN STATE COLLEGE, Gunnison, Colo.
CHURCH OF THE GOOD SAMARITAN 307 West Virginia Ave.

OTHER COLLEGES IN ALPHABETICAL ORDER

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11:15, (6 College Supper)

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

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

CARLETON and ST. OLAF COLLEGES Northfield, Minn.
ALL SAINTS Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

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

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Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser
Sun 8, 9:30, 11, 6:30; Wed 7:25; Thurs 11

UNIVERSITY OF GEORGIA
HODGSON HOUSE AND ST. MARY'S CHAPEL 980 South Lumpkin Street Athens, Ga.
Rev. A. D. Teague, Jr., chap.
Daily MP 7:30, EP 5:30; Eu 8 Wed; Canterbury Club 5 Wed

HARVARD, RADCLIFFE, M.I.T.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES
ST. JOHN'S CHAPEL Geneva, N. Y.
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

HOWARD UNIVERSITY Washington, D. C.
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30 Canterbury Assoc.

UNIVERSITY OF ILLINOIS Champaign-Urbana

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

UNIV. OF KENTUCKY Lexington, Ky.
ST. AUGUSTINE'S CHAPEL 472 Rose St.
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30 Supper and Program

KENYON COLLEGE Gambier, Ohio
HOLY SPIRIT Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

**LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE**
ST. ANNE'S Merrimack St., Lowell, Mass.
Rev. Francis B. Downs, r;
Rev. H. H. Choquette, ass't
Sun 8, 9:15, 11

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

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

RICE UNIVERSITY

TEXAS MEDICAL CENTER

COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Astry House, 6265 So. Main
Rev. Lane Denson, chap.

Sun HC 10; Wed HC 7; Mon thru Fri 5:15

RUTGERS UNIVERSITY

New Brunswick, N. J.

THE CANTERBURY HOUSE

5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

SAN JOSE STATE COLLEGE

SAN JOSE CITY COLLEGE

TRINITY 81 N. 2nd St., San Jose, Calif.

Sun 8, 9:25, 11; Wed 7:30; HD 10:30

Christian Center 300 So. 10th St.

HC Tues 4:45; Thurs 7:15

SOUTH DAKOTA STATE COLLEGE

ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.

Sun 7:30 & 11, 5 Canterbury Club

STANFORD UNIVERSITY

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1176 Emerson St. Palo Alto, Calif.

Rev. John W. Duddington, chap.

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TULANE UNIVERSITY

NEWCOMB COLLEGE

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Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, ass't chap.

Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canterbury Forum Wed 6

TUSKEGEE INSTITUTE

Tuskegee Institute, Ala.

ST. ANDREW'S 429 Montgomery St.

Rev. Vernon A. Jones, Jr., r

Sun 7, 9, 11

VASSAR COLLEGE

Poughkeepsie, N. Y.

CHRIST CHURCH

105 Academy St.

Rev. R. Rhys Williams, r and chap.

8 HC, 9:15 HC, 11 MP

UNIVERSITY OF VIRGINIA

ST. PAUL'S MEMORIAL Charlottesville, Va.

Rev. D. W. Cammack, chap.

Sun 8, 9:30, 11, 5:30; Wed 7:15

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Rev. James Dyar Moffett, chaplain

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PEOPLE AND PLACES

Continued from page 29

Frederick E. Jessett, vicar, Trinity Church, Mission, S. D., and chaplain of the Bishop Hare School, Mission, S. D.

Virginia — On December 16, the Rev. Edward W. Eanes, rector, St. Peter's Parish, New Kent County.

Washington — On December 16, the Rev. Dale T. Cropper, Jr., assistant rector, Christ Church, Kensington, Md.; the Rev. Philip Turner, who is now a missionary teacher in the Bishop Tucker Theological School, Mukono, Uganda, East Africa.

Western Michigan — On December 21, the Rev. Richard A. Emery, curate, St. Thomas, Battle Creek; the Rev. Frederick P. LaCrone, curate, Trinity Church, Niles; and the Rev. Donald J. Tepe, curate, Grace Church, Grand Rapids.

Wyoming — On December 18, the Rev. Dom T. Orsini, Jr., vicar of St. Thomas, Lovell, and priest in charge of St. Andrew's, Meetetse; on December 19, the Rev. Charles W. Blair, Jr., rector, Holy Trinity Church, Thermopolls.

Armed Forces

Chaplain Alister C. Anderson, formerly with the Fourth Armored Division of the U.S. Army in Nuremberg, Germany, is now serving as chaplain at St. Cornelius' Chapel of Trinity Parish, Governors Island, New York.

Chaplain (Major) Harry G. Campbell, Jr., formerly addressed at Fort Slocum, N. Y., and at Fort Benning, Ga., may now be addressed: 48th Truck Trans. Group, APO 166, New York, N. Y.

Resignations

The Rev. Dr. B. H. Crewe, vicar of St. John's Church, Dryden, Mich., has retired from the active parochial ministry for physical reasons. He will do Sunday supply work, counseling, and writing; later, when his health is back to normal, he hopes to devote much time to the healing ministry of the Church. Address: 18948 Roscommon, Harper Woods 36, Mich.

The Rev. John B. Wheeler has resigned as rector of the Church of St. James the Apostle, Conroe, Texas, and may now be addressed at Dunkirk, Md.

Seminaries

The Rev. William Henry Ralston, Jr., who is now a fellow at St. Augustine's College, Canterbury, England, will in the fall of 1962 become assistant professor of philosophy, religion, and ethics at the School of Theology of the University of the South, Sewanee, Tenn. The Rev. Mr. Ralston, a major in Greek, was salutatorian of the University of the South's class of 1951.

DEATHS

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

The Rev. William Fargo Bayle, retired priest of the diocese of Erie, serving as vicar-in-charge of Trinity Church, Fairview, Pa., died on November 19th, at Fairview. He was the father of the Rev. William Miles Bayle, rector of St. Paul's Church, Kittanning, Pa.

Fr. Bayle was born in Fairview in 1885. He received the B.A. degree from Oberlin College and studied at the Philadelphia Divinity School. In 1914 he was ordained to the priesthood. His ministry included churches in Pennsylvania and Maryland. From 1944 until his retirement in 1957, he was rector of the Church of Our Saviour, DuBois, Pa. In the diocese of Erie, he served a number of years as a member of the standing committee and as chairman of the department of missions.

For his participation in the community, a DuBois newspaper paid tribute to Fr. Bayle in a long writeup in which it was stated that his obituary was "printed on a press which was blessed by him when it was installed in the *Courier-Express* plant in 1957."

Besides his priest-son, he is survived by his wife, Gertrude Thomas Hall Bayle; two daughters, Mrs. W. D. Palmer, of Fairview, and Mrs. Robert Sumner, of St. Louis, Mo.; 10 grandchildren, and two great-grandchildren.

The Rev. John Milton Coleman, first Negro named to the New York City Board of Education, and rector of St. Philip's Church, Brooklyn, N. Y., since 1933, died on December 29th, at Brooklyn, N. Y.

Fr. Coleman was born in Blackstone, Va., in 1901. He was graduated in 1929 from Lincoln University, which awarded him the D.D. degree in 1949. In 1932 he was graduated with honors from the General Theological Seminary, and, in that year, ordained to the priesthood. He studied at the New York School of Social Work of Columbia University. During his ministry of nearly 30 years, St. Philip's became one of the largest Negro congregations in Brooklyn, according to the *New York Times*.

Before his first appointment to the Board of Education in July, 1948, by former New York City Mayor William O' Dwyer, Fr. Coleman served for two years on the Board of Higher Education, of which also he had been the first Negro member. He was the first Negro to serve on the executive board of the national council of Brotherhood of St. Andrew.

Fr. Coleman was founder and board member of the Stuyvesant Community Center of Brooklyn.

In the diocese of Long Island he had been an instructor in the school of religious education; a member of the board of examining chaplains, the department of religious education, and the race relationship committee; and a former member of the diocesan youth commission.

He had served on the committee on education and veterans' affairs of the National Association for the Advancement of Colored People. He belonged to the Masons and the Knights of Pythias.

Survivors include his wife, Hughie Boyer Coleman; two sons, three daughters, and a grandson.

Lt. Col. Maxwell Stanward Whittington, U.S. Army Reserve chaplain on active duty at Fort Jackson, Columbia, S. C., died on December 29th, at Washington, D. C.

Col. Whittington was born in Timmonsville, S. C., in 1906. He was graduated from South Carolina State College, taught school, and in 1934 received the B.D. degree from the Bishop Payne Divinity School. In 1935 he was ordained to the priesthood. His parochial ministry was in the mission field of the diocese of Upper South Carolina, which he served for eight years as archdeacon. He undertook the charge of St. Barnabas' Church, Jenkinsville, in 1934; St. Luke's Church, Newberry, 1937; and St. Augustine's Church, Aiken, 1936, leaving all these charges in 1943 to enter active duty in the U.S. Army Reserve. His 18 years' service as chaplain included the Pacific area in World War II, Europe, Korea, and the United States. He received the honorary D.D. degree from Allen University, Columbia, S. C.

The colonel is survived by his wife, Bessie Mae Burley Whittington; a daughter, Corinne Whittington; two sisters, Mrs. T. H. Moore and Mrs. A. W. Bacoats; and two brothers, Samuel and Frasier Whittington. His son, working as a life-guard, was shot to death in Philadelphia last August.

ACU CYCLE OF PRAYER

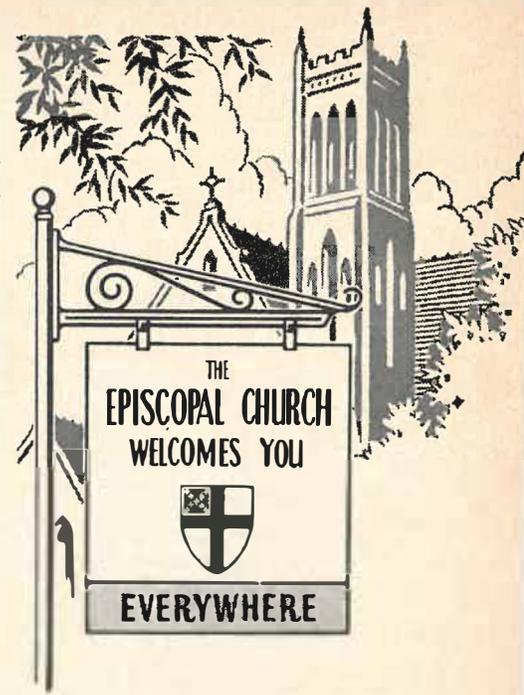
Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist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

January

- St. Peter's, Freehold, N. J.
- Christ, Rochester, N. Y.
- St. Paul's, Mishawaka, Ind.; St. Paul's, Byers, Colo.
- St. Timothy's, Fort Worth, Texas
- Church of St. Paul the Apostle, Lamar, Colo.; St. Paul's, College Point, N. Y.; St. Paul's, Pleasant Valley, N. Y.; St. Peter's, Jacksonville, Fla.; St. Clement's, Philadelphia, Pa.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; Christ, Richmond, Ky.
- Chapel of the Resurrection, Limon, Colo.
- St. Martin's, New York, N. Y.; St. John's, Mt. Prospect, Ill.

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

CHURCH DIRECTORY



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses: 7:30, 9:15, 11; Daily Mass: Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

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, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jetterson
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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION

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

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
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. R.
Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 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
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finley, 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.

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun: Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Man 7:15 MP & Mass; C Sat 4

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

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

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

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 Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & 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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

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

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cha, 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, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Veppers; v, vicar; YPF, Young People's
Fellowship.