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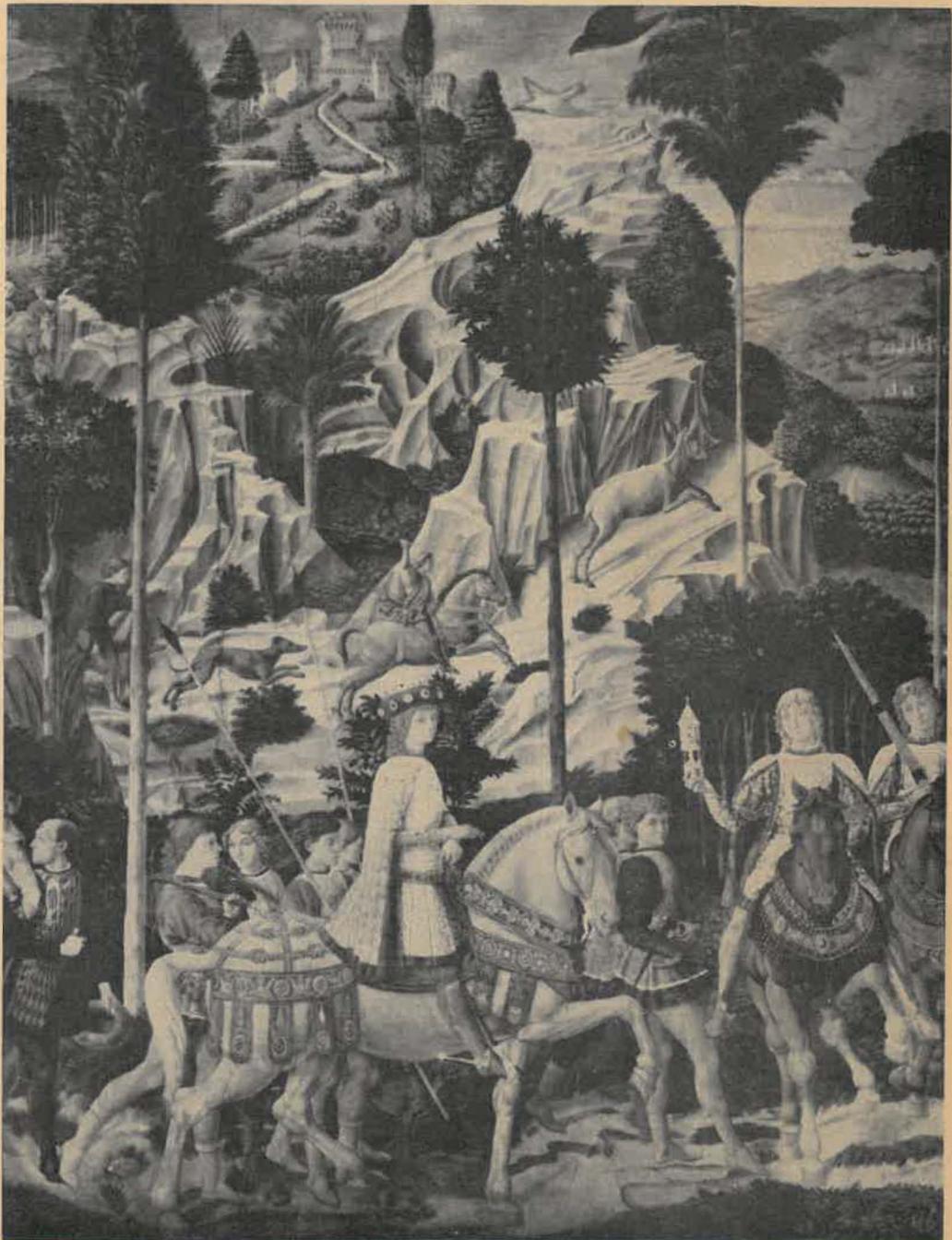
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

The Will to Drill

About this time of the school year you should begin to drill on what your class studied during the fall. Some printed courses have built into them a period for "review." I recall one system in which the final Sunday in each quarter was devoted entirely to this. These planned reviews were largely devoted to matters of simple fact which it was felt that the children should know permanently. With the emphasis of the curriculum mainly on the teaching of narratives from the Bible — a new story every Sunday — such a recall of names, events, and "the lesson of this" was essential.

To recall and impress by repetition the key details of certain of the more important stories from the Bible is certainly important, and should not be overlooked. These are the folklore of our Christian culture, and form the plane of reference for much Christian thought and allusion all through life. Make sure that you have decided which lessons were most important, and work to have your class sure of them.

Our present emphasis in teaching, while making use of much Bible material, makes more of ideas and meanings, usually developed and clarified through group life under guided conversation. These, we hope, are making some permanent impression and change in the lives of our pupils. How to review and drill on them is a specially difficult problem for the teacher.

Your Personal Campaign

Your textbook gave a certain theme for the year, and no doubt you accepted this, and have been developing it in your own way, suited to the needs and responses of this class. But by this time certain main ideas have emerged. To clarify, impress, and make permanent these vital points — for which the whole year's teaching is planned — should now be your concern. Is it? This is the test of earnest teaching. If you truly care, you will have these central experiences clear in your mind, and will plan, by all kinds of ways, to impress them on your pupils. These experiences will be the solid residue, the result of your year with them, for life.

It all depends on the teacher's attitude. No set plan will help much. If you are determined to accomplish certain things, you will. This is the will to drill. Many teachers lack it entirely. Some schools make little or no mention of it. A test in June proves little except to show how

much or little has been impressed, and then it is too late.

What to drill on is part of the problem. Besides Biblical and other Church material, there are certain fundamental skills, actions, attitudes, responses, definitions, and the like, which we would desire to instill in all our pupils, that they may grow up into effective Churchmen. There are the immediate things that arise from the class work. There is great advantage in drill to teach obedience, attention, and specific information. But our longer goal is to give the students spiritual equipment for life. If they don't learn certain things while their minds are plastic and without prejudices, our chance will have gone by. There is too much inaccurate and half-remembered knowledge among adults.

Methods of Drill

The essence of drill is repetition, but its deepest success depends upon willing and, if possible, joyous participation. The ingenious teacher, acting on this clue, will find many ways to accomplish this. The class is the working unit, and games help. Charts and other visual aids help. These are easy, but they require some advance preparation. They all work to have the pupil know certain things for lifelong use. I often ask adults, "Do you know a single collect, psalm or Bible passage so well that you can say it?" If not (and there are few who can) then that person's experience in some Sunday school was practically a void.

The following are some methods of drill suited for use with different material:

Finding places in Bible. Have a contest, boys vs. girls. Or write chapter and verse numbers on the board, have all look them up, writing down the first two words.

Finding places in Prayer Book. Find "proprs" for certain days, each service, special prayers, special psalms, date of Easter, etc.

Use of Concordance. Give texts in words; have pupils find places.

Books of Bible. Make separate slips, with name of a book on each. Put complete set for O.T. or N.T. in an envelope. Have children try to arrange them in order.

Memorization. Have group recitation for several weeks. Have individuals recite to the class. Give home assignments. Use recognition on chart. Place a large chart on the wall of item being learned.

The zealous teacher does not need to be told. He will pick up a trick here and there, but all the time he is *willing* what his pupils shall know, and devising ways to accomplish it.

**Similarities
and Contrasts**

THE EARLIEST LIVES OF JESUS.
By **Robert M. Grant.** Harpers. Pp. ix,
134. \$3.50.

The books of Robert M. Grant all possess the distinction — unfortunately quite rare — of embodying the fruit of broad and penetrating scholarship in a form which is palatable to the interested layman and yet is rich in nourishment for his fellow-scholars.

The present book is no exception; in it Dr. Grant sets out to show how the literary and historical problems which arise in the study of the four Gospels were dealt with by Christian writers in the first three centuries. Much of what these early Christians wrote has been lost, but a very considerable amount has been preserved, and of this there is a great deal which to modern readers is florid and interminable rhetoric, incomprehensible argumentation about unimportant and uninteresting details.

Important Positions

But Dr. Grant is the complete master of all of this, and he guides his readers with apparently effortless skill. The main positions of the major early Fathers and their principal adversaries — within and outside the Church — are set down clearly, and we are enabled to understand why these positions were deemed important and how they were defended and attacked, by a consideration of the methods of literary and historical criticism which were employed in antiquity.

Modern Tendencies Anticipated

By focusing his attention on a particular question, that of the way in which the life of Jesus — a subject of great interest to modern Christians, laymen and scholars alike — was treated by patristic writers, Dr. Grant brings out in sharp relief the similarities and contrasts between ancient and modern Biblical interpretation, their principal concerns and basic approaches. It is sometimes surprising, sometimes even amusing, to learn how ancient exegesis anticipated so many "modern" tendencies in Biblical criticism. More often, of course, we find that texts which occasion much difficulty for modern readers are ignored by the ancient commentators, or that passages which called forth the most extraordinary ingenuity from them present us with no problems whatever.

Sometimes also the approach and presuppositions of ancients and moderns are so different that their interpretations of

Continued on page 21

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Regulations. Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 9, 1962, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.*, and received not later than February 16, 1962. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student. No more than three essays from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 1, 1962, Church school issue of *The Living Church*.

Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.

The Living Church

LETTERS

Volume 144 Established 1878 Number 1

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

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THINGS TO COME

January

7. First Sunday after Epiphany
Church in Human Affairs Sunday
12. Meeting of Episcopal Society for Cultural and Racial Unity, Greenwich, Conn., to 13th
14. Second Sunday after Epiphany
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

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

Lighter Side

Your editorial on fallout shelters [L.C., December 3, 1961] came as a welcome change from the current pessimism, couldn't-care-less-ism, and eat-drink-and-be-merry-ism that apparently prevail across the land.

As one who is building a shelter, I have taken my share of laughing at as a crackpot and coward, all the while continuing work and addressing just about every civic organization in this community with a slide lecture of my own composition on fallout.

The community shelter idea is of course better than the individual approach, but where are the communities that are building them? A few are, to be sure, but they are few and far between. There is much talk, but little action. And now even the talk is fading.

The shelter I am building in the rectory basement measures 10' x 20' inside (enough for 20 people), is made entirely of brickbats (practically free at the nearby brick yard at



Draper, N. C.) and to date has cost less than \$100. When you build big enough to accommodate some neighbors, you don't have to worry about gunning them down to keep them out. Operation Good Samaritan is better than Operation Shotgun for every reason.

Grim though it is, even shelter building can have its lighter side. Down in this bootlegging section of the country any man who drives his car with the back end loaded

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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down is immediately suspected of hauling moonshine. The other day some well-meaning citizen reported me, and the police radio crackled with "There's a black Chevrolet reported coming out of Draper, loaded to the ground. Intercept it." I saw the patrol car, and waved as it went by, but knew nothing at the time of what was going on, (I've heard plenty about it since). The local constabulary — and subsequently the town — was much amused when the "interceptor" radioed back: "Nothing but Preacher Aiken with a load of brickbats." I haul them with the trunk lid open now.

(Rev.) WARWICK AIKEN, JR.
St. Luke's Church

Spray, N. C.

Not the Same

I am only a layman and not even a lay theologian at that, and quite possibly I should not try to debate with those who are my ecclesiastic and academic betters. Nevertheless, after reading many letters in THE LIVING CHURCH concerning certain of the Church's dogmas, I feel constrained to reply to the patrons of mental gymnastics.

First, it would seem foolish to maintain any point, by any sort of Biblical scholarship, against the unanimous declaration of the early fathers, for it is only on their authority that we are able to distinguish between canonical and non-canonical Scripture.

Second, to say that revelation must be reasonable is *not* the same as to say that the human intellect can attain to all truth. Furthermore, the latter statement cannot be correct because then it must not have been necessary for our Lord to teach — which is a ridiculous conclusion.

Third, it cannot be that one can interpret the words of the Creeds and/or Scripture in any way one pleases, and this for several reasons: (1) In order to follow tradition it is necessary to follow the intent of tradition and not the words only. (2) If it is correct to interpret in any way and to follow the words only, then the pharisaic interpretation is as correct as our Lord's interpretation of the Scripture. (3) If statements, of whatever kind, have no unique meaning, then dialect on theological or philosophical subjects is impossible. Hence it follows that disagreements and debates about orthodoxy, Plato, good morals, social justice, and even the product of 2 and 2 are due not to the limitations of human reason but to sheer perverseness in the refusal to admit that all men are equally correct — *i.e.*, that truth has no content.

FRANK D. HOWDEN, JR.
Savannah, Ga.

Thanks

Congratulation and thanks for the editorial [L.C., December 10, 1961]. It is grand. Nothing in years in THE LIVING CHURCH has given me more satisfaction.

(Rev. Canon) FREDERIC EVENSON
Albany, N. Y.

"Too Much Security," issue of November 26, 1961. Congratulations on another masterful editorial!

Also Editor's Comment, page 4. Appreciated.
Continued on page 18

The Living Church

First Sunday after Epiphany
January 7, 1962

For 83 Years:

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

SOUTH AFRICA

Stabbed in the Street

The Rt. Rev. Bill B. Burnett, Bishop of Bloemfontein, South Africa, is reported to have been stabbed in a street in Grahamstown.

The bishop's condition, according to a report in the *New York Times*, is not critical. He was given blood transfusions after having been stabbed four times by two Africans.

JOINT COMMISSIONS

Explorers' Meeting

The Joint Commission on Approaches to Unity, meeting at the Church of the Epiphany, Washington, D. C., on December 28, 1961, appointed the Rev. Charles D. Kean as its representative on a committee to set up an agenda for scheduled "exploratory" talks among representatives of the Episcopal Church, the Methodist Church, the United Presbyterian Church, and the United Church of Christ.

The talks, which will start at the College of Preachers, Washington, on April 8th, will be to explore the possibility of forming a United Church, "truly Catholic, truly Reformed, and truly Evangelical." General Convention last September accepted a Presbyterian invitation that the Episcopal and Presbyterian Churches join in inviting the other two Churches in launching such talks.

In accepting the Presbyterian invitation, General Convention directed the Joint Commission to invite representatives of the Polish National Catholic Church, "as well as from time to time representatives of any Church with which this Church is in full communion," to participate in the conversations. The Joint Commission on Approaches to Unity was given the job of representing the Episcopal Church in the "explorations."

The commission, in taking part in the exploratory talks, will be guided by the "Chicago-Lambeth Quadrilateral" set forth by the House of Bishops at Chicago in 1886 and the Lambeth Conference of 1888, and by the "Statement of Faith and Order" drafted by the Joint Commission on Approaches to Unity and adopted by the Lambeth Conference of 1948 and the

General Convention of 1949. The latter statement, according to Dr. Kean, "officially interprets the meaning of the Quadrilateral." These guiding materials will be published, it was decided by the Joint Commission, and copies should be generally available by April.

The Commission appointed the Rev. Alden D. Kelley, of the Bexley Hall divinity school faculty, as chairman of a committee to prepare bibliographical material for groups wishing to study the background of the modern unity movements.

It was noted by the Commission that Bishop Gibson of Virginia was appointed by the Presiding Bishop to the council formed to "implement the concordat" of full communion between the Episcopal Church and the Philippine Independent Church.

Bishop Gibson was reelected chairman of the Joint Commission. The Rev. Powel Mills Dawley and Bishop Brady of Fond du Lac were reelected vice chairmen, and Dr. Kean was elected treasurer.

The Commission co-opted the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, into membership.

ALABAMA

Closure Protest

Bishop Carpenter of Alabama and Bishop Murray, Coadjutor of Alabama, together with a dozen of their clergy, joined with individuals and civic groups last month in asking the city commission of Birmingham, Ala., to keep city-owned recreational facilities open in the face of racial integration.

Since a federal judge has ruled that municipal parks, playgrounds, golf courses, swimming pools, and other facilities are to be available to all people, the commissioners refused to assign tax money for the operating and maintenance of these properties. At the beginning of the city's next fiscal year, January 15, 1962, the properties are to be closed and "no trespassing" signs are to be installed.

The members of the commission have said that the refusal to include these areas in the city budget is their response to the judicial ruling. They maintain that they were elected by the people of the city on

the basis of a continued segregation of races, and that they will continue to express the people's will in this matter.

The statement by the clergymen said:

"The question of the closing or retention of our park and recreational programs involves the larger problem of equal rights of citizens.

"We feel that unless this larger concern is confronted and resolved, our community and people will suffer in areas far beyond the immediate one of recreation.

"We affirm the moral fact that public facilities must be public.

"We affirm the rights of individuals to decide whether or not to use public facilities but we wish to point out the folly of destroying all public recreational, educational and cultural facilities simply because some of our citizens prefer not to use them.

"We restate our willingness to work with civic, business, and professional leaders in order that creative decisions may be reached."

EPISCOPATE

Retirement

A special meeting of the convention of the diocese of Chicago has been called for February 10th to request approval for the election of a suffragan bishop to succeed the Rt. Rev. Charles L. Street. Bishop Street has announced his retirement, effective October 1st.

Bishop Street was born in Chicago in 1891. After being graduated from Yale University in 1914 and receiving the M.A. degree from Columbia University in 1916, he studied at the General Theological Seminary and was ordained to the priesthood in 1918. He received the Ph.D. degree from Columbia in 1926 and the S.T.D. degree from the General Seminary in 1950.

He served on the staff of Chicago's City Mission and at the Cathedral of SS. Peter and Paul from 1918 until 1920, and as superintendent of the City Mission from 1920 until 1924. From 1924 until 1928 he was a student chaplain in Chicago. He was headmaster of St. Alban's School (now Bishop McLaren Center), Sycamore, Ill., from 1928 until 1938.

He served as priest-in-charge of St. Luke's Church, Malden, and All Saints' Church, Stoneham, Mass., in 1938 and 1939. From 1939 until 1941 he served as headmaster of Sherwood Hall, Laramie, Wyo. He was placed in charge of

Christ Church, Dallas, Texas, in 1942, and served there until 1945, when he became rector of St. Christopher's Church, Oak Park, Ill. He served in Oak Park until 1949, when he was consecrated Suffragan Bishop of Chicago.

Twin Bishops

Two new bishops were consecrated in the diocese of South Florida the week before Christmas, 1961. The Rev. James Loughlin Duncan, on December 20th, and the Rev. Canon William Loftin Hargrave, on December 21st, were consecrated suffragan bishops of the diocese [L.C., December 31, 1961].

Bishop Duncan was consecrated in St. Peter's Church, St. Petersburg, Fla., where he has served as rector for the past 11 years. The consecrator was the Most Rev. Arthur Lichtenberger, Presiding Bishop, and the co-consecrators were Bishop Louttit of South Florida, and Bishop Vander Horst of Tennessee. Bishop Stuart of Georgia preached, and Bishop Mason of Dallas read the Litany. The presenting bishops were Bishop Noland, Coadjutor of Louisiana and Bishop Temple of South Carolina. Bishop Henry of Western North Carolina read the Epistle and Bishop Wright of East Carolina read the Gospel. Thirteen bishops were in the procession.

Bishop Duncan, who was born in Greensboro, N. C., in 1913, is a graduate of Emory University, where he received the B.A. and M.A. degrees. He is also a graduate of the School of Theology at Sewanee, Tenn. He was ordained to the priesthood in 1939, and served as curate at All Saints' Church, Atlanta, Ga., in 1939 and 1940. His first parish was St. Peter's Church, Rome, Ga., where he served from 1940 until 1945; his second was All Saints' Church, Winter Park, Fla., where he was rector from 1945 until 1950. His ministry in St. Petersburg, which he started in 1950, expanded when he initiated a National Council research program several years ago. The result of the survey has effected the establishing of seven new churches in the St. Petersburg area.

Notable in his ministry at St. Petersburg has been the inspiration he gave to those who have followed him in establishing Suncoast Manor, a retirement home in the city. Bishop Duncan has served on many committees in the diocese, including the standing committee and the trustees of the diocese, and has been a deputy to General Convention four times. He was selected by the United States-South Africa Leader Exchange Program directors early this year, to go to South Africa and exchange his cure with Fr. Russell of Ladysmith, S. A.

Bishop Duncan married Evelyn Burgess of Rome, Ga., in 1943. He and his wife have four children.

A reception was held, after the consecration, at the Huntington Hotel, from



St. Petersburg Times Photo by Weaver Tripp

Bishops Lichtenberger, Duncan, and Louttit: Plans for lower east coast location.*

which a motorcade left for Orlando for the consecration of Bishop Hargrave. A dinner was served at the Orlando Country Club honoring Bishop-elect Hargrave and the Presiding Bishop.

The consecration of Bishop Hargrave took place in the Cathedral Church of St. Luke, where he has for the past eight years served as canon to the ordinary. Bishop Lichtenberger was the consecrator and co-consecrators were Bishop Louttit, and Bishop Gray of Connecticut. [Bishop Hargrave, through a cousin, traces a relationship to Bishop Samuel Seabury, the first bishop of the Colonies and Bishop of Connecticut.]

The preacher at the second consecration was Bishop Wright of East Carolina; presenting bishops were Bishop Marmion of Southwestern Virginia and Bishop West of Florida. Bishop Doll, Coadjutor of Maryland, read the Epistle and Bishop Stuart of Georgia read the Gospel. The Litany was read by the newly-consecrated Bishop Duncan, in place of Bishop Watson of Utah, who was ill.

Bishop Hargrave was born in Wilson, N. C., in 1903. After graduation from Atlanta Law School, he was employed by the Miami Bank and Trust company and a Miami attorney. During this period he met the present bishop of South Florida, who was at that time employed by a construction firm in Miami. The decision of these two, then laymen, to try their vocation to Holy Orders, came approximately at the same time.

Bishop Hargrave is a graduate of the Virginia Seminary, from which he received the B.D. degree. He also has received the M.A. degree from the University of the South. He was ordained to the priesthood in 1932. Beginning that

year, for 11 years he was rector of St. Mark's Church, Cocoa, Fla., and priest-in-charge of St. Luke's Church, Courtenay, and St. Philip's Church, Merritt Island. Other parishes he served as rector were St. Andrew's Church, Ft. Pierce, Fla., the Church of the Holy Comforter, Miami, and the Church of the Holy Communion, Charleston, S. C. In 1953 he was called to be executive secretary of the diocese of South Florida and later he was appointed canon to the ordinary.

Bishop Hargrave married Minnie Frances Whittington of Merritt Island, Fla., in 1939; they have four children.

The newly consecrated suffragan bishops will have offices in Winter Park for the next six months and assist the bishop in the work of the diocese. The present plan is to have Bishop Duncan located on the lower east coast and Bishop Hargrave located on the west coast.

Nomination-less

After a celebration of the Holy Eucharist on January 19th concluding the diocesan convention, the diocese of Tennessee will elect without nomination a coadjutor for the diocese.

In making this announcement, Bishop Vander Horst of Tennessee reviewed the practices of nominating and seconding, and said, "Tennessee has always shunned each of these procedures, feeling that the election of a man to the third branch of the ministry is the work of God's Holy Ghost. If we mortals . . . offer the one, perfect, Holy Sacrifice [and] ask the Lord

*Primatial staff and cope (mitre not shown) presented to Bishop Lichtenberger by the diocese of South Florida [L.C., December 31, 1961].

who knows the hearts of all men to show us whom He has chosen, we shall be about as close to molding our thoughts to His thoughts and our ways to His ways as is . . . possible."

THE ANNUAL

State of the Church

Taking advantage that the figures reported in 1961 on parochial and diocesan reports reflect conditions in 1960, the year the civil census was taken, the 1962 edition of the *Episcopal Church Annual* draws some editorial conclusions about the state of the Church's growth in comparison with general population statistics [see p. 14].

"The total number of baptized members," says the *Annual's* editorial, "has increased by 2.19% for a total of 3,519,685. The growth in communicants is at a slightly higher rate, namely 2.67%, making a total of 2,179,844 communicants." The editorial adds:

"Baptisms again show a decrease . . . 1.06%, being only 115,483. This is the fourth successive year in which baptisms have declined from the high point of 121,644 reported in the 1956 *Annual*. This year confirmations are also down 1.04%, to 120,052. Nevertheless, it is certainly significant that confirmations are considerably higher than baptisms, at a time when the birth rate is increasing. Apparently, the Church continues to gain members from other religious bodies, or none, at the same time that baptisms of its own children are decreasing. This is not a healthy situation."

The ratio of baptized persons to total population, according to the *Annual*, is now one in 55, whereas in 1930 it was one in 65. The ratio of communicant members [all figures, of course, were compiled before the redefinition of such terms as "communicant" at the 1961 General Convention] is now one in 86, as opposed to one in 97 in 1930 and one in 416 in 1830.

Other facts and figures given in the 1962 *Annual*:

Parishes and organized missions: up 0.83% from a year ago to 7,721; clergy: up 2.91% to 9,343; lay readers: up 6.09% to 15,613; postulants: down 0.30% to 1,072; candidates for Holy Orders: up 1.5% to 812; ordinations to the diaconate: up 1.65% to 431; ordinations to the priesthood: down 1.64% to 420; lay people received from other Communions: up 9.36% to 7,185. Marriages are listed as having risen by 1.96% and burials as having risen by 2.45%. Total receipts were up 6.47% to \$184,204,143.93.

The 1961 General Convention is described by the words, "keynote: ecumenicity; progress: from controversy to concord; outlook: hopefulness and determination to move forward both at home and overseas." The editorial material pertaining to General Convention was adapted from an article published in THE LIVING CHURCH [October 29, 1961] writ-

ten by Clifford P. Morehouse, who is editor of the *Annual*.

A new feature for the *Annual* is the publishing of estimates of the baptized membership of the several autonomous Provinces in the Anglican Communion. Many of the figures, the editorial points out, are only rough estimates, but "represent the closest approximation available to the head of each Church or autonomous Province." The editorial notes, however:

"An exception, of course, is the figure given for the Chung Hua Sheng Kung Hui, or Holy Catholic Church in China. Unfortunately, it is still impossible to communicate with the bishops or other leaders of the Chinese Church, so the figure given is that for the Chinese Church just prior to the Communist revolution. . . . There is evidence that Christian life and witness continue in Communist China, that some churches are open, and that the Anglican witness is not entirely submerged. One can only continue to pray for the bishops, priests, and lay people of the Chinese Church, and to hope that when communications can be reestablished it will be found that, as so often in the past, the blood of martyrs has become the seed of the Church."

MISSOURI

Fire in the Study

Sometime in the early morning of December 6th fire destroyed the rector's study in the rectory of Calvary Church, Louisiana, Mo. Smoke damage was done to the rest of the building. No one was injured.

The library belonging to the Rev. Alfred Mattes and his wife was totally destroyed, as was the family pet, a small dog. Neighbors and parishioners came to

the help of the Mattes family, and moved them to the parish house next door where they are now living.

When the Rev. Mr. Mattes was asked what he needed, he said, "We need books. Without some of the tools I shall find it difficult to preach and teach. My wife, who is also a teacher, lost many valuable early editions as well as other volumes of personal value. Anything anyone can do to help us replace some of these will be much appreciated."

ECUMENICAL

Catholic Effects

A conference planned for next fall will bring together clergy from the diocese of Chicago and from the Polish National Catholic Church, according to Bishop Burrill of Chicago.

A report in *Advance*, journal of the diocese of Chicago, says that the conference is scheduled to be held in Pewaukee, Wis., in October, and will be jointly sponsored by Bishop Burrill and the Rt. Rev. Francis C. Rowinski of the PNC. Orthodox clergy of the area will be invited, as will an observer from the Roman Catholic Church.

The conference theme will be "The Ecumenical Movement as it Affects the Catholic Churches." Bishop Scaife of Western New York and Bishop Gibson of Virginia are to participate in a panel discussion.

The Rev. William H. Baar, rector of St. Elizabeth's Church, Glencoe, Ill., has been named conference chairman.

Chairman of arrangements is the Rev. Joseph W. Peoples, rector of Christ Church, Joliet, Ill.

From the 1962 *Episcopal Church Annual*:

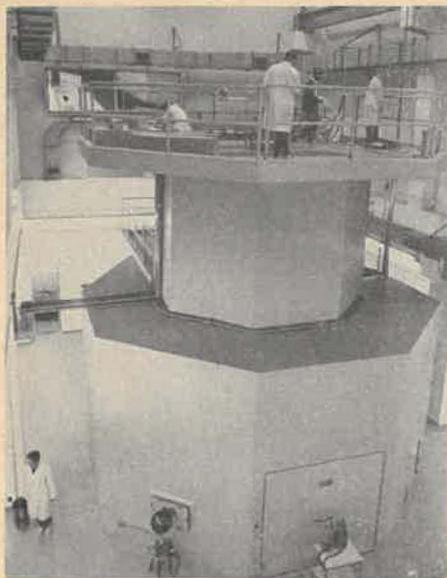
SUMMARY OF STATISTICS REPORTED IN 1961

As Compared with Those Reported in 1960

Including the United States, Extra-Continental, and Overseas Missions

(Source: The National Council)

	Reported in 1961	Reported in 1960	Increase or Decrease	Percent of Increase or Decrease
Parishes and Organized Missions	7,721	7,657	64	0.83%
Clergy	9,343	9,079	264	2.91%
Lay Readers	15,613	14,717	896	6.09%
Church Members (Baptized Persons)	3,519,685	3,444,265	75,420	2.19%
Communicants	2,179,844	2,123,110	56,734	2.67%
Church Schools:				
Sunday and R. T., Officers and Teachers	106,737	105,087	1,650	1.57%
Sunday and R. T., Pupils	890,094	874,550	15,544	1.78%
Parish Day, Officers and Teachers	3,630	3,187	443	13.90%
Parish Day, Pupils	49,085	44,075	5,010	11.37%
Postulants	1,072	1,075	3	0.30%
Candidates for Orders	812	800	12	1.50%
Ordinations — Deacons	431	424	7	1.65%
Ordinations — Priests	420	427	7	1.64%
Baptisms — Infant	97,247	98,312	— 1,065	— 1.08%
Baptisms — Adult	18,236	18,415	— 179	— 0.97%
Baptisms — Total	115,483	116,727	— 1,244	— 1.06%
Confirmations	120,052	121,291	— 1,259	— 1.04%
Received	7,185	6,570	615	9.36%
Marriages	24,584	24,111	473	1.96%
Burials	58,985	57,574	1,411	2.45%
Total Receipts	\$184,204,143.93	\$173,013,803.63	\$11,190,340.30	6.47%



RNS

Atomic reactor at St. Paul's, Tokyo
Critical at 8:16 on December 8.

Hospitality Report

Interviewed by reporters while he was in St. Petersburg, Fla., for the consecration of the Rt. Rev. James L. Duncan, the Most Rev. Arthur Lichtenberger, Presiding Bishop of the American Church, recalled his private audience with Pope John XXIII last November [L.C., November 26, 1961].

"Pope John was very hospitable," Bishop Lichtenberger said. "I walked into his private study and he rose and came to me with his arms wide in greeting, saying 'Bravo.' We had a 40-minute talk, through interpreters. We didn't discuss specifics."

Speaking generally of Christian unity, Bishop Lichtenberger said the movement may make it possible some day for a member of one Church to be received as a communicant by a Church of another Communion.

"I do not see a unified Church, as such — a Church with immense power," he said. "There still will be many differences in Church government, doctrine, and ceremony — but essentially the Churches will be together."

JAPAN

Criticality

A cable to the Rev. William G. Pollard of Oak Ridge, Tenn., said:

REACTOR WENT CRITICAL AT 8:16 ON
DECEMBER 8 STOP WITH DEEPEST GRATITUDE

(signed) MATSUSHITA

The cable, from Dr. Masatoshi Matsushita, president of Rikkyo (St. Paul's) University, Tokyo, Japan, indicates that the first private atomic power research institute in Japan, at the university, is on its way to becoming operational. The

nuclear reactor referred to was made possible by gifts from the Episcopal Church. In 1958, General Convention authorized the expenditure of \$360,000 for the purpose. Some \$500,000 has been raised in Japan to provide two buildings for the reactor and its associated laboratories [L.C., October 1st].

The Rev. Dr. Pollard says that "there will be a series of criticality tests under observation of [the] Japanese Atomic Energy Commission . . . , concluding with continuous operation for 48 hours at full power, at which time final acceptance and payment will be made by the Church. This should be done by Christmas. Dedication date has not been set but will probably be late January or February."

The Most Rev. Arthur Lichtenberger, Presiding Bishop of the American Church, informed of the starting of the reactor, said the device was "the most dramatic and valuable contribution our Church could make to its missionary work in Japan and the Far East." He added:

"Through this gift, American Christians will share the potential and realized blessings of atomic energy with a people who, in the past, have known little of its blessings but much of its curse. . . . This is not simply a venture in scientific research. The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world. As His people, we are concerned with the whole of God's creation. Through this reactor, nuclear energy's great benefits to medicine, industry, and agriculture can be made available to many people."

NEWS FEATURE

Evaluation

Dr. Paul B. Anderson, associate editor of *THE LIVING CHURCH*, has announced his retirement (effective December 31, 1961) from the International Committee of the Young Men's Christian Association. The following report was supplied by Religious News Service, with which Dr. Anderson has worked closely for several years.

Dr. Paul B. Anderson, one of America's top authorities on the Eastern Orthodox Churches, returned to the U.S. from the latest of his many visits to Russia convinced that the greatest effect of the Russian Orthodox Church's admission to the World Council of Churches will be on the millions of Orthodox faithful in the Soviet Union.

Dr. Anderson, who has been a lifelong student of the Russian Church and is one of the few American Churchmen who speak Russian fluently, visited the USSR on the eve of his retirement from the International Committee of the YMCA of the United States and Canada. He has been connected with the YMCA since 1913.

Originally, he was to have retired in

1959 after having served for 12 years as associate executive secretary of the International Committee. However, he was persuaded to remain for another two years as its special agent for ecumenical affairs and policy study. He was to be tendered a testimonial dinner on December 28th, the day after his 67th birthday.

"There can be little doubt," Dr. Anderson told Religious News Service, "that by voting the Russian Church into its membership, the World Council has done much to hearten and encourage the Russian Orthodox faithful."

"Every time I have been in Russia," he said, "I have been impressed chiefly by the way in which the people in the local parishes, both in Moscow and elsewhere, have crowded around me and said how glad they were to see Christians from the outside."

Dr. Anderson, who is an Episcopalian, reported he had a talk with Archbishop Nikodim, head of the Russian Church's department of foreign Church affairs, who said he was "very pleased" with the reception given his Church at the WCC Third Assembly at New Delhi, and was anxious that it play its full part as a WCC member.

"However," Dr. Anderson commented, "it is not a matter of archbishops or patriarchs, but of the people themselves. The



Dr. Anderson: An unusual understanding.

more we can do to give them assurance of a feeling of common interest and faith, the more we will help them and the Church generally."

Dr. Anderson said he also paid visits to London and Paris, during which he had talked with Orthodox leaders, particularly in reference to the Second Vatican Council summoned by Pope John XXIII, at which Christian unity would be a major topic.

He said that while the Orthodox have not been invited to participate in the



Fr. Henry (under the helmet): "No jolt."

Council, "there is great desire among them that the Vatican should increase its understanding of the Orthodox Church as a fully independent canonical body and not as a 'separated' Church. It is only on that basis that Orthodox leaders will have conversations with the Roman Catholic Church."

Dr. Anderson said the degree to which Orthodox leaders are ready to "talk unity" with the Catholic Churches varies.

"Some," he said, "are very hesitant. Some say we must do so, not merely because unity is the mood of our times, but that it is a duty to seek for Christian unity. They recognize that Pope John has set a new tone in the whole matter of Church relations."

"It is my personal opinion," Dr. Anderson added, "that the Churches are ready to continue the discussions, but they must not confuse organizational unity with spiritual unity. Both are required, but one cannot have organization without unity. The question of doctrine and the liturgy is bound to come into play, especially among the Orthodox."

Although he is relinquishing his active role in YMCA work, Dr. Anderson will continue to serve the International Committee in an honorary capacity as its adviser on East-West relations and ecumenical affairs.

His greatest interest has always been Russia and the Russian people, but 30 years with the YMCA has given him an unusual understanding of Europeans in general and of the Orthodox bodies there in particular.

His interest in Russia dates back to 1917, when he first went there as a private secretary to the late Dr. John R. Mott, who was a member of a special U.S. diplomatic mission. At the conclusion of the mission, Dr. Anderson was assigned to stay on in Russia. He thus had the unusual experience for a Westerner of living through the Bolshevik Revolution. He has continued his study of Communism and Russia since.

After the Bolshevik Revolution, Dr. Anderson became YMCA World Service Secretary for Russian people outside Russia, with headquarters first in Berlin and later in Paris. As part of his job, he was instrumental in forming the Russian YMCA Press, publishers of most of the significant books in philosophy, theology, and pedagogy printed in Europe in the Russian language during the past 35 years. The Russian work of the Y remained throughout the years one of Dr. Anderson's major responsibilities.

In 1941, Dr. Anderson returned to the United States for Y work there, only to be reassigned to France three years later as deputy administrator of the YMCA War Prisoners' Aid for northwest Europe. For his services during the war, the French government awarded him the Legion of Honor and the Medal of Recognition of the French Republic. He also was elected an officer of the French Academy for his contribution to the culture of France. The British government made him an honorary officer of the Order of the British Empire. In addition, leaders of the Russian Orthodox Church honored him by awarding him the degree of doctor of theology from the Orthodox Theological Institute in Paris.

In the spring of 1956, Dr. Anderson revisited Russia as a member of the National Council of Churches' deputation. He went to Russia again later the same year, this time with a theological delegation of the Church of England led by the then Archbishop of York, the Most Rev. Arthur Michael Ramsey, now Archbishop of Canterbury.

Dr. Anderson was born in Madrid, Iowa. He is a graduate of the state University of Iowa. His first assignment was in China as private secretary to that country's YMCA general secretary. Married in 1925, he has a son, John Peter, who is director of student aid at Miami University. He also has a daughter, Mary, wife of William G. Glenn, who is a YMCA service man in Istanbul, Turkey.

Dr. Anderson is the author of *Russia's Religious Future* (1935), and *People, Church and State in Modern Russia* (1944), which was a Religious Book of the Month selection. He has contributed many articles to the religious press dealing with significant developments concerning the various national Orthodox Churches throughout the world.

NEW MEXICO

Weightless Over Clovis

The Rev. Charles L. Henry, rector of St. James' Church, Clovis, N. M., left his pulpit for the cockpit of a T-33 jet trainer at Cannon Air Force Base on December 1st.

Fr. Henry and Capt. Gordon D. Alldredge, the base assistant operations officer, climbed into the craft at approximately 9:30 a.m. With Capt. Alldredge at the controls, the plane left the runway and Fr. Henry began his orientation flight.

The flight was designed to give Fr. Henry a better understanding of "in-flight" problems Air Force members of his congregation face in the performance of their flying duties. He has an active interest in aviation and is presently pursuing civilian student pilot training.

The priest said, after his experience, that he was astonished in many ways by the phenomenon of jet flight. For example, he said that on take-off he was surprised at the lack of noise and the ease of acceleration. He said that the same ease in landing was quite apparent. "No jolt," he stated.

"At one point in the flight," he said, "Capt. Alldredge arched the plane in a climb and dive maneuver. It was at the peak of the arc that I experienced zero gravity, or weightlessness," he said. "Had it not been that I was held firmly in my seat by safety belts, I felt as though I would have left it."

Fr. Henry said that he was "very glad to receive the opportunity for the jet orientation flight, as I am at last on more equal terms with the fighter pilot segment of my congregation."

Fr. Henry is a correspondent for THE LIVING CHURCH. His material has also appeared in the *Episcopalian* and the *Witness*.

ASSOCIATED PARISHES

Officers for the Year

The Rev. Frederick W. Putnam, rector of St. James' Church, Wichita, Kan., was elected president of the Associated Parishes, Inc., during the November meeting at DeKoven Foundation, Racine, Wis.

Others elected were the Rev. Carl R. Sayers, rector of St. Luke's Church, Allen

Continued on page 16

Faith

For Dark Days

When our lives are
anchored in the eternal,
they are not threatened in time



One of the most serious casualties of our time is hope. We live on the dangerous edge of things and many people wonder if there is any point in planning for the future. As Christians we have to look the facts straight in the face.

The writer of the Book of Hebrews lived in a world very much like our own. Fear and anxiety gripped the hearts of men everywhere. The foundations of the world were shaking. But it was at this dark moment that he wrote of the things which cannot be shaken. He put it this way: "Therefore, let us be grateful for receiving a kingdom which cannot be shaken, and let us offer to God acceptable worship." Perhaps here is our answer also. But let us look first at the problem itself.

There can be no question that we live in difficult times and uncertain days. There is the threat of nuclear war which could turn the planet into an inferno of radio-active debris. The spiritual threats are even more dangerous. The old foundation of morality and religion seem uncertain. Life for many people has become meaningless and empty. It is no wonder a doctor recently told one of his patients that what she needed was a month's vacation on another planet.

Lest we despair completely, however, we should see that there are signs of hope. The very fear of war is itself a deterrent to war. The great possibilities of science challenge us to use these new powers for the good of men. God seems to have thrown the people of the world together so that they are forced to learn to help each other lest they destroy each other.

by the Very Rev. William S. Lea

Dean of St. John's Cathedral, Denver, Colo.

There is hope also in the fact that no one today glories in war, whereas they did at the turn of this century. Arthur Compton expresses it thus: "Science has created a world in which Christianity is a necessity."

There is some encouragement in remembering that we are not the first who have faced dark days. The fall of Jerusalem in the sixth century B.C., and the subsequent exile of the people to Babylon, seemed to many like the end of the world. But the vision of God and of His purpose enabled these people of Israel to return and rebuild the walls of their city and restore their temple.

About a thousand years later Rome was sacked, and her people fled like chaff before the wind. St. Jerome broke into tears when he heard the news in Bethlehem. But there was another son of the Church who was not threatened. He wrote a book which was like a great dike thrown up against the tide of despair. The book was called *The City of God*. Its author was St. Augustine. He pointed out that kingdoms rise and fall, but that God's kingdom could not be shaken. God Himself may shake the foundations in order that what cannot be shaken may remain. This principle is as broad as human life. We, like nations, may have to have our

physical securities taken away in order really to understand where eternal security exists, within the mind and purpose of God.

How shall we see the vision of the eternal in the midst of a world of change and decay? In Christian worship is our answer. This vision does not come at once, but it is made real to us as we continually offer the sacrifice of praise and thanksgiving. We are united with all of the saints who have gone before us, even with those who worshiped God in the catacombs of ancient Rome, who stood firm when that city fell and when others despaired. When our lives are anchored in the eternal, they are not threatened in time. In the corporate worship of the Church we can overcome our self-consciousness and our self-concern. We are supported by one another and made aware that we are part of a mighty army which follows a mighty leader who is "the same yesterday, today and forever." We can say confidently with James Russell Lowell,

"Truth forever on the scaffold, Wrong forever on the throne,
Yet that scaffold sways the future, and,
behind the dim unknown,
Standeth God within the shadow, keeping
watch above His own."

The Life To Which We Are Called

*This is hardly a time for Christians
and Americans to slumber on in fatuous indifference*

by the Rev. Frederick Ward Kates

Rector, St. John's Church, Elizabeth, N. J.

The five fingers of a hand remind me of the five parts of total prayer — adoration, the attitude which follows any true apprehension, however dim, of the beauty and majesty of God; thanksgiving, which flows from a realization of the goodness of God; intercession, or “loving on our knees,” as Bishop Brent understood it, which is rooted in our recognition of the sovereignty of God; penitence, which stems from a vivid awareness of the holiness of God and consequently of our unworthiness; and, finally, petition, which finds its source and spring in our assurance of the fatherhood of God.

The five fingers of a hand also remind me of the five components or elements of the life to which, I am convinced, you and I, as Christian believers, as faithful Churchmen, and as American citizens are called by God to live in this year A.D. 1962.

The first finger, the thumb, which gives strength and grip to the whole hand, speaks to me of *duty*. This is the primary ingredient or factor in the life God summons us to live now. This we are to do, first of all, these days — our simple, plain duty as Christians and Churchmen and citizens. “Duties are ours, events are the Lord’s,” Samuel Rutherford, a rugged Christian spirit of 17th-century Scotland,

reminds us, so let us focus on and attend to what is ours to do — our duty — and leave to God the rest, the issue of events.

What is our duty? It is certainly to stir ourselves awake; to shake out of the state of ignorance, unconcern, and apathy in which many of us deliberately keep ourselves, and to do this before engulfing catastrophe accomplishes this for us. It is to become informed about and alert to what is going on these days in the big world beyond the limited orbit of our everyday lives in our homes and neighborhoods, our parish churches and our jobs. Demonic forces are loose in the world, and movements and tendencies are diabolically active which unless checked threaten all we say we prize and cherish in home and Church and nation. This is hardly a time for Christians and Americans to slumber on in fatuous indifference!

What is our duty? It is to let God use us, in a measure and to a degree that I suspect we have never allowed Him to use us before, as agents and instruments of His righteousness and truth, of His purpose and plan, and of His power and peace. The secret of the Christian life is to be passive in an active sense, letting God work His way in us, and with us, and through us; and a Christian may be correctly defined as a person who has

turned his life over to God with exactly this intent. This, surely, is a big part of our duty now: to let God employ us, such as we are and such as He will make us through the operations of His grace, as channels, not reservoirs, of His mercy and goodness, His power and peace.

What is our duty? It is (and largely by doing what we have just mentioned) to do all we can to help the Church be once again truly the Church. It is, stated another way, for each one of us to pray the prayer of the pre-Communist-era Chinese Church, and to mean it when we pray: “Lord, revive Thy Church, beginning with me.” We shall be assisting in this process by being staunchly loyal to the Church’s Faith, resisting all attempts, however subtle, sophisticated, or disguised, to undermine and corrode it, and by witnessing quietly in the fashion of our daily life to the Church’s Faith and practice.

Our duty now is to do these things, at the least; and to undertake them, have no doubt, will be a full-time assignment.

If the first finger speaks of duty, the second speaks of *discipline*.

We should not shy away from discipline, as many who like neither the word nor the reality are prone to do, for discipline is a necessary ingredient in achieving any degree of a good or worthy or



"Praying Hands," painting by Albrecht Dürer
Duty, discipline, dedication, devotion, discipleship.

RNS

useful or holy life. Very bluntly, without observing discipline many of us would not live at all. The diabetic lives under a rigorous discipline, or he dies; and likewise the coronary victim. The athlete undergoes rigid discipline, self-imposed, or he doesn't qualify for the team. The student lives a disciplined life of study, or he doesn't excel. The Churchman lives by his calendar and a fixed rule, or he doesn't live as a Churchman at all. Like it or not, discipline is a key component in the life to which we are called by God to live these days.

Since in this our life we cannot escape discipline, the choice before us is clear: We put ourselves under discipline voluntarily or we are disciplined compulsorily. Let our wisdom now be to submit ourselves to the discipline of free men who

wish to continue living as free men under God. And, frankly, we shall do this or we shall be disciplined harshly by a tyranny which will make of us slaves.

God's call to us now, and the second finger of my hand reminds me of it, is to get ourselves in hand, specifically, to grow up mentally, to harden up physically, to straighten up morally, to stiffen up spiritually, and to stand up manfully and be counted on the side of freedom, and of God, and of truth.

The third finger of my hand speaks of *dedication*, and the life to which God calls us now is a life dedicated, not to the service of any of our day's tinsel idols which seek to command our allegiance but to the cause of God and the Lord Christ. And no lip service dedication is adequate now. A dedication of the heroic

temper of our early-day predecessors in the Christian Faith — this only will suffice and serve.

It is tragic that rather particularly in our own Church, which of all Christian bodies in the world today most faithfully represents and continues the life and doctrine and worship of the primitive Church, enthusiasm should be frowned upon in some quarters as being a cardinal sin. This is tragic, for without enthusiasm for our cause, the Kingdom of God and of His Christ, without enthusiasm which swells into zeal, which in turn grows into life-enfolding and life-transfiguring passion, we are done for, we are defeated and doomed, in our generation's struggle against the violence and virulence of the enemies of all we cherish and prize.

Living for and dedicating our lives and our time and talent and treasure to the ideals of our Christian civilization and culture, of our Faith and of our God — doing this will give our lives what they lack now and need now: meaning and value, and, gloriously, height and wings.

The fourth finger stands for *devotion*, a devotion that will make unmistakably clear to all who and what are the objects of our allegiance and our love — God and His Kingdom.

Not all the world outside the Church, you know, is solidly convinced that we of the Church are entirely serious. We talk mighty big in the Church about mighty big things — the brotherhood of all men, for example, and justice, and peace, and changing the world — yet, shamefacedly, we are compelled time and again to admit how sadly our performance belies our profession and how grievously our practice fails to conform with our precept. To many, both inside the Church as well as outside, the Church has failed both God and man in our time. Preoccupied with institutional cares and ecclesiastical trivia, it seems to be more concerned with saving itself than saving a sick and sorrowing world. Instead of being, for men whose hearts are failing them for fear, a pillar of fire by day and a cloud of flame by night, it seems to have become a spiritual storm-shelter for tame, timid, tepid, tender souls who creep into it for refuge from the tempests of the world outside.

Against this background of His Church in disrepute, it is easy to understand why God is calling us these days to a devotion that is completely sincere and real. "Real devotion," a peerless master of the spiritual life, Jean Nicholas Grou (1730-1803), tells us "consists in perfect readiness to do and suffer all things without exception or reserve for God's sake."

Are we prepared to offer such devotion to God, and to His Church, and to His Kingdom? All we know is that our answer had better be "yes," for only such devotion will convince a skeptical world that we who bear Christ's Name are

Continued on page 19

The Figures Show

Church statistics are, like other statistics, both interesting and misleading. Their significance must be recognized, but it is often hard to say what they signify.

The statistics in the 1962 *Episcopal Church Annual* are particularly interesting this year, in that they include the comparisons with the decennial census, showing that the Episcopal Church continues to gain in proportion to the general population of the country. From a low point of one communicant in 416 of the population in 1830, the ratio has risen to one communicant in 86. But since population figures include babies and children as well as adults, the proper comparison with population figures is the total number of Church members — all baptized persons. This figure has been kept for a much shorter period, but it also shows progress — from one Church member per 65 Americans in 1930 to one per 55 in 1960.

The breakdown by states shows that there are great fluctuations in these ratios from one diocese to another. The so-called "Bible belt" has traditionally been the weakest area of the nation for the Episcopal Church, and generally remains so. Nevertheless, significant gains are being made in West Virginia, in Kentucky, in the southeastern states, in Ohio and Indiana, in Iowa, Oklahoma, and Texas — in most of the places where you could not find one Episcopalian in 100 people, or even in 200, a decade ago. Illinois seems to be the chief exception to the trend, for all three dioceses in that state have declined in relation to population.

The *Annual* calls attention to a continuing small decline in the number of Baptisms. This year's figure

for infant Baptisms is 97,247, as compared to the record high of 101,289 in 1957. Confirmations, based on the bumper baby crops of past years, have continued at a high level until this year, when they dropped to 120,052 from last year's all-time high of 121,291. "This year," of course is the year 1960, reported by parishes to dioceses at the beginning of 1961 and published in the *Annual* for 1962. That is why this year is the appropriate one for comparison with federal census figures.

In spite of the 1960 drop in Confirmations, we expect both this figure and the figure for communicants to go on increasing for almost another decade. The strange decline in Baptisms, however, parallels another decline. The number of marriages, although it is a little higher than the previous year, is lower than for any other year since 1910 except for 1932 and 1933, the two worst years of the great depression. Marriages have been



declining almost every year for a whole decade, and, although Church families are unquestionably largely increased in number by the reception and Confirmation of married people, it seems that the Church has continued to suffer from the comparatively low birth and baptismal rate of the 1930s. If this is the cause of the smaller number of marriages, and if a consequent smaller number of first babies is the cause of the decline

DIOCESE Names in <i>italics</i> denote Missionary Districts	Civil Population 1960	Church Members (Baptized Persons)		
		Number 1960	Ratio 1960	Ratio 1950
1st PROVINCE				
Connecticut	2,535,234	131,269	1-19	1-19
Maine	969,265	21,324	1-45	1-59
Massachusetts	3,839,765	145,656	1-26	1-28
New Hampshire	606,921	20,828	1-29	1-35
Rhode Island	859,488	50,186	1-17	1-17
Vermont	389,881	12,809	1-30	1-31
Western Massachusetts	1,308,813	37,078	1-35	1-36
TOTAL	10,509,367	419,150	1-25	1-26
2d PROVINCE				
Albany	1,389,957	49,392	1-28	1-29
Central New York	1,544,881	60,786	1-25	1-26
Long Island	6,408,852	120,482	1-53	1-47
New Jersey	2,947,858	89,259	1-33	1-34
New York	4,846,321	140,068	1-35	1-35
Newark	3,118,924	98,350	1-32	1-32
Rochester	941,826	29,842	1-32	1-38
Western New York	1,655,467	41,576	1-40	1-38
TOTAL	22,849,086	629,755	1-36	1-36
3d PROVINCE				
Bethlehem	1,784,471	28,378	1-63	1-67
Delaware	446,292	21,716	1-21	1-23
Easton	243,570	10,438	1-23	1-27
Erie	949,649	14,335	1-66	1-65
Harrisburg	1,829,262	23,256	1-79	1-83
Maryland	2,087,309	66,037	1-32	1-30
Pennsylvania	3,591,523	120,448	1-30	1-31
Pittsburgh	3,164,461	37,527	1-84	1-103
Southern Virginia	1,498,228	34,034	1-44	1-48

DIOCESE	Civil Population 1960	Church Members (Baptized Persons)		
		Number 1960	Ratio 1960	Ratio 1950
Southwestern Virginia				
Southwestern Virginia	1,061,863	13,755	1-77	1-89
Virginia	1,406,858	72,199	1-19	1-23
Washington	1,533,766	67,493	1-23	1-25
West Virginia	1,860,421	18,306	1-102	1-124
TOTAL	21,457,673	527,922	1-41	1-46
4th PROVINCE				
Alabama	3,266,740	30,325	1-108	1-151
Atlanta	2,546,810	27,784	1-92	1-128
East Carolina	1,155,752	13,888	1-83	1-95
Florida	1,313,184	31,416	1-42	1-58
Georgia	1,396,306	15,468	1-90	1-120
Kentucky	1,606,954	14,750	1-109	1-133
Lexington	1,431,202	9,200	1-156	1-226
Louisiana	3,257,022	37,715	1-86	1-109
Mississippi	2,178,141	17,432	1-125	1-183
North Carolina	2,465,015	32,935	1-75	1-94
South Carolina	1,039,186	20,133	1-52	1-61
South Florida	3,638,376	91,278	1-40	1-48
Tennessee	3,567,089	31,564	1-113	1-133
Upper South Carolina	1,343,408	17,948	1-75	1-104
Western North Carolina	935,388	9,600	1-97	1-130
TOTAL	31,140,573	401,436	1-78	1-107
5th PROVINCE				
Chicago	7,092,940	74,991	1-95	1-92
Eau Claire	637,025	4,283	1-149	1-130
Fond du Lac	1,076,901	11,466	1-94	1-96
Indianapolis	2,731,041	16,951	1-161	1-231
Michigan	5,777,686	105,894	1-55	1-63
Milwaukee	2,237,851	28,049	1-80	1-85

Statistics

in infant Baptisms, there is a good chance that these figures will take an upturn a few years hence. However, the birth rate for the general population has not fallen off as much as the baptismal rate of the Church.

Candidates for Holy Orders were at an all-time high at the time the statistics were compiled for the *Annual*, and the number of postulants was in sound proportion although a fraction below the previous year's total. Some indications exist that this figure is currently declining, however.

There has been a small increase in the proportion of clergymen to communicants, or, to put it another way, a small decrease in the number of communicants per clergyman. This might be interpreted as a reduction in the "clergy shortage." In the current figures, there was one clergyman per 233 communicants, as compared with one per 234 a year ago. There was one clergyman per 251 communicants a decade ago. But all these figures are very different from the ratio of one clergyman per 207, reported in 1931. In 1921, each clergyman had fewer than 200 communicants to serve, and back in the mid-19th century each clergyman had about 60 communicants! The long-term trend indicates a profound change of some kind in the Church's life.

Pleasing is the fact that the percentage gain in contributions is larger than the percentage gain in communicants. Per capita giving has scored a definite increase.

Perusing the statistical information of the *Annual*, we feel that there is a wealth of material here for systematic study and planning of Church strategy. But we are also aware of the fact that the proper interpretation of this material depends on skills and knowledge which the Church has not cultivated very much up to the present. We hope that the new Strategic Advisory Committee, the new Parochial Report Form, and the development of statistical equipment and procedures at Church headquarters will all work together to lead to an improvement in this area of the Church's work.

He offered wine in plenty and to spare,
As much as there was water at the feast;
Forgiveness He counted for us all
At seventy-times-seven at the least.

He fed the thousands seated on the grass
With but five loaves and just a fish or two.
He gave His Gospel to the world of men
Through twelve weak men, and one of them untrue.

There were twelve with Him, seated 'round the board,
And many greeted Him with joyous cry,
But only three went with Him up the hill
And stood beside Him when He came to die.

The circling suns and stars are His to tell,
The oceans' sands are His alone to call,
The very atoms' count is known to Him,
Yet He is God who marks the sparrow's fall.

Men must make minds of metal to assist,
Machines to help them get their counting done.
But God became a Man for each alone;
But God counts men by one and one and one.

cfh

DIOCESE	Civil Population 1960	Church Members (Baptized Persons)			DIOCESE	Civil Population 1960	Church Members (Baptized Persons)		
		Number 1960	Ratio 1960	Ratio 1950			Number 1960	Ratio 1960	Ratio 1950
Northern Indiana	1,931,457	12,347	1-156	1-183	West Missouri	1,778,216	20,253	1-88	1-121
Northern Michigan	305,972	6,088	1-50	1-59	West Texas	2,015,937	30,167	1-67	1-95
Ohio	5,802,393	73,093	1-79	1-86	TOTAL	21,143,680	269,413	1-78	1-111
Quincy	758,515	5,734	1-132	1-123	8th PROVINCE				
Southern Ohio	3,904,004	45,112	1-87	1-104	Alaska	226,167	7,180	1-31	1-24
Springfield	2,229,703	9,341	1-239	1-218	Arizona	1,302,161	22,376	1-58	1-61
Western Michigan	1,739,556	24,329	1-72	1-86	California	3,670,087	79,789	1-46	1-59
TOTAL	36,225,044	417,678	1-87	1-96	Eastern Oregon	265,164	7,640	1-35	1-54
6th PROVINCE					Honolulu	682,772	17,690	1-36	1-51
Colorado	1,753,947	39,066	1-45	1-58	Idaho	514,578	9,237	1-56	1-69
Iowa	2,757,537	21,048	1-131	1-174	Los Angeles	9,025,694	139,451	1-65	1-70
Minnesota	3,413,864	45,369	1-75	1-78	Nevada	285,278	6,929	1-41	1-39
Montana	674,767	12,959	1-52	1-58	Olympia	2,039,857	43,363	1-47	1-69
Nebraska	1,411,330	19,343	1-73	1-96	Oregon	1,503,523	35,304	1-42	1-63
North Dakota	632,446	6,055	1-104	1-145	Northern California	1,562,389	21,819	1-72	1-121
South Dakota	680,514	17,780	1-38	1-38	San Joaquin	1,458,534	15,872	1-92	1-129
Wyoming	380,066	12,392	1-27	1-24	Spokane	966,470	17,378	1-54	1-63
TOTAL	11,654,471	174,012	1-67	1-78	Utah	890,627	4,931	1-181	1-162
7th PROVINCE					TOTAL	24,343,301	429,959	1-57	1-69
Arkansas	1,786,272	12,892	1-139	1-215	SUMMARIES				
Dallas	2,542,030	39,901	1-64	1-110	1st PROVINCE	10,509,367	419,150	1-25	1-26
Kansas	1,614,734	20,672	1-78	1-83	2d PROVINCE	22,849,086	629,755	1-36	1-36
Missouri	2,541,597	21,058	1-121	1-143	3d PROVINCE	21,457,673	527,922	1-41	1-46
New Mexico and Southwest Texas	1,316,907	19,485	1-68	1-82	4th PROVINCE	31,140,573	401,436	1-78	1-107
Northwest Texas	1,331,484	11,699	1-114	1-186	5th PROVINCE	36,225,044	417,678	1-87	1-96
Oklahoma	2,328,284	23,269	1-100	1-160	6th PROVINCE	11,654,471	174,012	1-67	1-78
Western Kansas	563,377	5,046	1-112	1-145	7th PROVINCE	21,143,680	269,413	1-78	1-111
Texas	3,324,342	64,971	1-51	1-67	8th PROVINCE	24,343,301	429,959	1-57	1-69
					GRAND TOTAL	179,323,195	3,269,325	1-55	1-62

NEWS

Continued from page 10

Park, Mich., vice president; the Rev. James Joseph, rector of St. Paul's Church, San Antonio, Texas, secretary, and Frank Bowman, of Grace Church, Madison, Wis., treasurer.

The group has planned a liturgical convention, on the theme, "Liturgy and Mission," for next November. It will be held at the Broadview Hotel, Wichita, and will be co-sponsored by St. James' Church, Wichita.

ROMAN CATHOLICS

Council to Come

Pope John XXIII, in a papal bull signed on Christmas Day, 1961, announced formally that the Second Vatican Council would be convoked in 1962. He did not specify the exact date on which the Council would open, but said this would be announced at an opportune time.

The Council was being summoned, he said, "to offer an opportunity for all men of good will to turn their thoughts and resolutions to peace; a peace that can and must come, above all, from spiritual and supernatural realities, from human intelligence and conscience enlightened and guided by God, Creator and Redeemer of mankind."

Saying that there are "not a few indications" which give rise to hope for the future of the Church and of humanity, he said, "Sanguinary wars and the spiritual ruins caused by many ideologies and the fruits of so many bitter experiences have not been without their useful teachings."

Pope John said other Christian Churches — he did not say which ones — "hope to send representatives of their Communion" to sit in on some sessions as observers.

"We know that many of these are anxious for a return of unity and peace according to the teaching and prayer of Christ to His Father," he said, adding that he hoped that the Council "would make more vivid in the separate brethren the desire for . . . return to unity and would open the way for it."

The Council will be the first of its kind convoked in 93 years. The First Vatican Council, at which the dogma of papal infallibility was proclaimed in 1869, was suspended after Italian armies seized Rome from the reigning Pope.

The coming Council will be concerned mainly with internal affairs of the Roman Catholic Church. It is expected that considerable time will be devoted to Church discipline, proposals for a wider use of the vernacular rather than Latin in the liturgy, the world-wide missionary enterprise, and the possibility of reforms in the liturgy. Christian unity also will be a major topic. [RNS]

DISASTERS

Roundup Churchman Dies

A crash on a slippery highway near Harlowton, Mont., on November 27th, killed a vestry committeeman of Calvary Church, Roundup, Mont. Another man was killed, as well, and 20 persons were injured.

The Churchman, Fred Nicholson, 46, was heading west on U.S. Highway 12 with Hubbard Allen, also of Roundup, to appear before the Montana State Highway Commission in Helena, Mont., when the station wagon skidded into the path of a bus. The bus was carrying elderly persons from the State Mental Hospital at Warm Springs to the State Home for the Senile Aged at Lewistown, Mont. The 17 bus passengers, the driver, a nurse, and an attendant were hospitalized temporarily.

According to reports, the station wagon was dragged under the bus for about 180 feet. Mr. Nicholson and Mr. Allen were killed instantly.

Mr. Nicholson is survived by his wife and five children.

DEACONESSES

New House

Bishop Burrill of Chicago dedicated the new Central House for Deaconesses, Evanston, Ill., on December 5th. The Central House was established in 1953 in Sycamore, Ill., and was moved to Evanston in 1958. Last year a larger house was purchased to meet its needs. The Central House is headquarters for the training of deaconess candidates.

COLLEGE WORK

Checks to Chaplains

Every fall for the last three years the vestry of Christ Church, Grosse Pointe, Mich., has sent to college chaplains all over the country checks amounting to \$10 for each student from the parish in the chaplains' care.

The project embraces 160 students this year, in 60 colleges and universities. A wide variety of results have occurred:

First, the placing of \$1,600 in the reg-

ACU CYCLE OF PRAYER

January

7. Church of the Epiphany, Kingsville, Texas
8. The Rev. Donald C. Stuart, Asheville, N. C.; Church of St. John the Evangelist, New London, Wis.; Harvard School, North Hollywood, Calif.
9. St. Augustine's, Croton-on-Hudson, N. Y.
10. The Rev. Ian L. Bockus, Caribou, Maine; St. Matthew's, Portland, Ore.; St. Barnabas', Omaha, Neb.
11. The Rev. Frederick C. Joaquin, Nashotah, Wis.
12. All Saints' Convent, Catonsville, Md.; St. Andrew's, El Paso, Ill.
13. ———

ular parish operating budget has developed a sense of stewardship and missionary responsibility in the vestry.

Second, the assembling of complete and accurate lists of where students are has brought the parish into close contact with teenagers and their parents.

Reaction from the chaplains has been expressed in a flood of favorable letters: "This is one of the most ingenious ways of checking up on your brethren I have ever heard of. . . ." "We wish that other parishes would follow your example. As you can well imagine, it is difficult to be self-supporting in a university situation. . . ." "Your letter with its enclosure of \$10 toward the support of the Episcopal program of our Junior College is one of the most unique and amazing and deeply appreciated gestures that we have ever received. . . ."

Besides the chaplains' gratitude in seeing that someone else is interested in their work, there have been other results. At least one chaplain wrote to commend to Christ Church a family now living in the community of Grosse Pointe whom he had known earlier in another part of the country.

Another chaplain found that the parish letter helped him uncover some Episcopalians on campus who were unknown to him. "Your giving us his name has been a help, because he did not choose to register himself as an Episcopalian and, hence, we had no prior knowledge of his presence here." Moreover, Christ Church, Grosse Pointe, has found that it is kept more aware of the campus ministry.

One final factor which the program has developed is parental reaction. A copy of the letter which goes to the chaplain is sent to the parents of the student involved. The mother of one of them wrote back to the Rev. Erville B. Maynard, rector of Christ Church: "Please convey our thanks to the vestry for the very fine custom of sending donations for college work to chaplains on campus. I shall be interested to hear from Mary, when she is home at Christmas, what kind of follow-up is done from the college end of the line."

Shocks

"Our Western culture is recoiling from the impact of three psychic shocks," said the Rev. Albert T. Mollegen at the banquet opening the diocese of Western New York's three-day faculty lay conference in Buffalo, N. Y., on December 1st. Dr. Mollegen is on the faculty of the Virginia Theological Seminary.

"The Copernican shock gave man an appalling sense of personal insignificance as he beheld the cosmos," said Dr. Mollegen. The Darwinian shock faced him with a humbling view of his relation to sub-human animal life. And the Freudian shock reminded "reasonable" man of the extent to which his activities were influ-

enced by mysterious drives welling up from the dark recesses of his subconscious life.

"One result of these shocks has been an opening of people — especially intellectuals — to a recognition that the meaning of all things is found in God who has definitively revealed Himself to man in the Incarnation."

In explaining why this conference was specifically planned for faculty members, the Rev. R. Sherman Beattie, executive director of the diocesan department of college work, pointed out that Christian teachers not only influence their students, but are in dialogue with their colleagues. The need is pressing, he said, that they be informed and articulate in regard to the relevance of the Christian understanding of God, of man and of the world as it speaks to them as persons as well as to the particular subject they are teach-

How Old Is Christianity?

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

One of the things Christians have to make up their minds about is whether Christianity is old or young. There isn't any objective test which will help much here. There is an oldness about Christianity which one feels in England or Italy or the Holy Land, for example, but this is a very deceptive feeling, really. It is compounded of ruins and old churches which often incorporate some of the ruins, of dead languages and pickled customs, of laws and social habits which have been long since grafted onto the culture of a nation, and supremely of the history of the Mediterranean world and of the "West," in which Christianity played so dominant and continuous a part. But it is deceptive, in the end, for it says nothing as to real age; it only says Christianity has been active for a relatively long time in our particular culture.

Different Perspectives

One loses this sense quite quickly in other parts of the world. In the Nile Valley, for example, or China, one gains quite a different perspective on Christianity. It seems no more than a fairly recent arrival, even though the actual time span may be the same (as in Africa) or nearly so. In the "newer" nations of Asia, the perspective is again different; their immense thrust and struggle obliterate all landmarks of time; one cannot say what is old and what is new.

There isn't any objective test of age, I think. Therefore a man must choose how he thinks about this. My own choice is to think of Christianity and of the Church as very young indeed. I am not impressed, I must confess, by arguments from the calendar. In the scale of Creation's placid and horizonless existence, the Christian era is hardly more than a fraction of a second. Even in the lesser scale of the history of civilized man, it seems only a latecomer. But I know this is deceptive.

The real age of Christianity is better told, I imagine, by inner signs rather than outer. Like a doctor testing a man's arteries, one must peer inside the Church to find how old it is. And this is sometimes disconcerting. How resilient are the Church's bloodvessels, one asks; and the answer is not always encouraging. For

one thing, there is too much of plain resentment in our response to our times — it is not a youthful characteristic to spend much time mourning for better days or an easier life. When I hear the Church (or myself) grumbling that our times or our world or our contemporaries simply don't treat us as they ought, I recognize the quavering lament of an old man. And this sanctified grumbling is often the only note we seem to strike in our preaching.

Or, again, it is a characteristic of age, or perhaps better of our senility, to give up the fight to cope with life as it comes, to retreat into a protected haven designed simply to prolong existence. And when the response of the Church to the intellectual challenge of our times is in fact nothing more than such a retreat, what other conclusion can one draw except that we are senile? When the best the Church can do is to be "against Communism" or "against nuclear warfare" or "against dialectic materialism" or this or that, I would not blame anybody for thinking that we have about come to the end of our usefulness. Better lodge the Church safely somewhere and come visiting once in a while, to get us started reminiscing about the old days. This is substantially the attitude our society takes toward us, in many cases, and they are justified in doing so.

Impressed with Antiquity

No, I would not blame anyone for reading such signs as this as signs of senility. And our Anglican tradition makes us especially liable to this. We are far too impressed with the antiquity of our Church and our traditions; what we once were, in the life of a culture or a nation, doesn't matter very much. Yet the burden of history, like a soggy blanket, weighs us down. Often when what is called for is a fresh hold on the realities of God and man and freedom and history, the best we can produce is a kind of gentle antiquarianism. We minister to nostalgia, to homesickness, a lot better than we do to the needs of the perplexed society in which we are set. Such a ministry keeps us in business running a kind of olde English tea shoppe, comfortable



Dr. Mollegen: "Our culture is recoiling. . . ."

ing. The teachers are senior members of the Body of Christ on the campus, "through whom He who is the Truth calls His children not only to explore His Creation, but to recognize and respond to Him," he said.

The Rev. Edward Kryder, rector of Calvary Church, Williamsville, and his special committee arranged for the weekend. Speaking of his parish's participation in the venture, the rector said: "Considering the total life of the Church, we are convinced that there must be an active encounter between members of the seminary, collegiate, and parochial communities because each needs both to inform and to learn from the others."

The program concluded Sunday afternoon with a half-hour television program featuring Dr. Mollegen. The video-tape of this panel discussion is available for television release upon request to the diocesan department of college work, 1114 Delaware Avenue, Buffalo 9, N. Y.

enough for a chilly autumn afternoon, and quaint beyond words, but hardly playing any very vital part in the writing of history.

Yet, for myself, I cannot accept this doleful picture of the Church. I choose to think of it as young and virile, like the Lord it serves. I think the whole history of Christianity so far is only a kind of opening gun. We are facing tests we have never faced before, and I choose to think of this as a sign of youth, as if God felt we were only now able to bear them. What tests? Not Marxism, for that is not anything very new, I think, and it is so unstable an element anyway that it is hard to find it in a pure state except in a laboratory. The half-life of Marxism is pretty short, like Iodine 131; it is virulent enough while it lasts, but it very soon disappears into state capitalism or a managerial society or some other of the repetitive social designs of mankind. But there is something quite new about the challenge to belief itself which our generation faces.

Our problem is not merely to argue which belief is the best or the truest; our problem is to establish the possibility of any belief at all. We have met relativism before, that frame of mind which refuses to accept any particular image of God or

reality as a final one or a true one. But we are far beyond this in our time; the people to whom Christians speak are people afraid that there is no reality at all, and no possibility of any image being true. They question any responsible judgment because there seems to be no possible basis for judgment; they wander from one new thing to another, sampling all that life provides but in a despairing way, feeling that there can be no pattern to any of it. They live as spectators of chaos. And if the Church is to speak to them, it must be in terms deeper, more fundamental, than any we have yet used. This is a test of our theology quite unparalleled, so far, in our history.

Or, again, we have had it easy for these first 2,000 years in many ways, but in this one respect at least, that we could take for granted that humanity had a certain given size and dignity and meaning. How we got that way and what it came to in the end were questions which Jew and Greek might rightly discuss; but that humanity was so big and so responsible was not questioned. But now? Is any one in our time sure of the size of a man? The marks of our growth on the doorframes of history have been rubbed out. It may be that the free, responsible individual we used to dream about did

not ever really exist; it may be that only the nameless grinding face of the State exists. Christians talk to people in this perplexity, and again it must be in terms deeper and more fundamental than any we have yet used, if we are to say anything to them at all.

I take these as tests, not verdicts. If they are so, then I must believe that God trusts the Church to meet them with imagination and courage and love. No, more — He Himself is already meeting them and calling us to follow where He is. But what enormous demands this following makes on our resiliency of mind, our quickness to hear and understand, our willingness to be involved in the tumult of life. Yet I remember what St. Paul said, in Galatians, about how we, when we were children, were in bondage, and how we received the adoption of sons, and how therefore we are no more servants but sons. And remembering this, or that even greater moment when Our Lord said to us, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends. . . ." I think that it may well be that only now is His Church growing out of its easy childhood, to be trusted with the glorious responsibility of the sons and the friends of God.

LETTERS

Continued from page 5

ciated your authoritative elucidation — and in a few words — of the doctrine of the Christ on earth. HENRY W. JONES
Twenty-Nine Palms, Calif.

Your editorial in the issue of November 26, 1961, "Too Much Security," was terrific. I am sure you are so right, and I cannot remember when I have heard it said so well. CHAPMAN YOUNG, JR.
Sedalia, Colo.

Why?

Why did you print that excellent picture of the Archbishop of York giving his benediction and cut part out to print what could have been printed below in all that white space [L.C., November 19, 1961]? Don't you realize that some people would like to keep such a picture?

D. MACDONALD-MILLAR
Crisfield, Md.

Amazed

I am so amazed by your editorial calling for establishment of a contemplative religious order for women that words are hard to come by.

Surely Fr. Tiedemann and THE LIVING CHURCH know of the existence of the Poor Clares of Reparation and Adoration, Mt. Sinai, L. I., New York. In fact, the Holy Cross Press has published a book, *Religious Communities in the Episcopal Church*, which describes fully the history and purpose of that community.

A great many women, "guests and retreatants," have spent spiritually profitable times

in St. Elizabeth's House. But even those who have never had the privilege of living for a while so close to the convent have experienced the powerful effects of the sisters' prayers in their lives. Back issues of *The Monstrance* should be collectors' items by now, so choice and delectable fruit are they of a life of contemplative prayer. So bright was the star of the late Rev. Mother Mary Veronica that friends of the Clares trembled for the future. They need not have been anxious. Not only are the new *Monstrances* revealing themselves to be first in a new series for collection, but several postulants have been received in the past year.

This would be a good time to inform your readers that because of the enlargement of their community, the Poor Clares must enlarge their chapel. As they are utterly dependent upon the benefactions of their friends for their daily bread, it goes without saying that they need large gifts for their building program.

I seriously wonder if you will find any religious in our Church more devoted to God, more faithful in adversity, more purged by reliance on weak and fickle friends, more urgent in intercession, more joyful in circumstances that to the rest of us would be pain and misery, or more purely living prayer than the Poor Clares of Reparation and Adoration of the Episcopal Church.

BARBARA KELLY
(Mrs. Frank K.)
Santa Barbara, Calif.

Real Pioneer

In the death of Bishop Dallas of New Hampshire [L.C., December 17, 1961] one of the real pioneers in the Church's college work has passed. In his years at Taft School,

he began the work that he so skillfully developed while rector of St. Thomas' Church at Hanover, the seat of Dartmouth College.

When the Church Society for College Work's executive offices were established in 1940, those then young leaders in college work like Brooke Stabler, Leslie Glenn, Alden Kelley, Jack Crocker, Arthur Kinsolving, Ted Wedel, Tom Wright, Grant Noble, Joe Ewing, and Fred Kellogg led me to regard Bishop Dallas as the dean of College Work, perhaps the bishop of the Church's newest mission field.

Bishop Dallas brought town and gown together at St. Thomas', most effectively blending the Church's mission to faculty, students, and townspeople at Hanover. His has been a pattern for the Church's college work.

CHARLES E. THOMAS
Greenville, S. C.

ANGLICAN CYCLE OF PRAYER

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

January

1. The Church of India, Pakistan, Burma, and Ceylon
2. The Church of England in Australia and Tasmania
3. The Church of the Province of New Zealand
4. The Church of the Province of South Africa
5. The Church of the Province of the West Indies
6. Chung Hua Sheng Kung Hui (Holy Catholic Church in China)
7. Nippon Seikokai (Japan Holy Catholic Church)

LIFE AND CALL

Continued from page 13

serious in our commitment. And when we manifest such a true devotion in our lives, however lowly they may be or however high, then the world will accord the Church the admiration and respect it now is inclined to withhold. Then the world will behold the Church in redeeming love and heavenly power functioning among men as the saving, strong arm of God. Then we shall be actually doing something tangible and telling for the Kingdom of God and of His Christ.

The fifth and last finger of the hand stands for *discipleship*.

Duty, discipline, dedication, devotion — these together compose a formula for *discipleship* of such an integrity that it will lead us with almost guaranteed certainty to a crucifixion, which, although figurative and not literal, will be one which will be actual enough and thoroughly real. But this prospect should neither daunt nor dismay us, if we have honestly wanted all along to be of some measure of use to God and of some value and service to the Lord Christ and the Divine Kingdom.

"The Path . . . Is Narrow"

God summons us, His people, to walk the disciple's way now, and to walk it gladly and cheerfully and courageously. It has never been an easy way. "The path of discipleship is narrow," testified a shining disciple of the Nazi era in Germany, Dietrich Bonhoeffer, who was

hanged in his concentration camp on special orders of the Gestapo four days before the liberating American troops arrived. "To be called to a life of extraordinary quality, to live up to it, and yet to be unconscious of it is indeed a narrow way," wrote this faithful disciple not long before his martyr's death. "To confess and testify to the truth as it is in Jesus, and at the same time to love the enemies of that truth, His enemies and ours, and to love them with the infinite love of Jesus Christ, is indeed a narrow way. To believe the promise of Jesus that His followers shall possess the earth, and at the same time to face our enemies unarmed and defenseless, preferring to incur injustice rather than to do wrong ourselves, is indeed a narrow way. To see the weakness and wrong in others, and at the same time refrain from judging them; to deliver the Gospel message without casting pearls before swine, is indeed a narrow way."

He continues: "The way is unutterably hard, and at every moment we are in danger of straying from it. If we regard this way as one we follow in obedience to an external command, if we are afraid of ourselves all the time, it is indeed an impossible way. But if we behold Jesus Christ going on before, step by step, if we only look to Him and follow Him, step by step, we shall not go astray. But if we worry about the dangers that beset us, if we gaze at the road instead of at Him who goes before, we are already straying from the path. For He is Himself the way, the narrow way and the strait gate. He, and He alone, is our journey's end. When we know that, we are able to proceed along the narrow way through the strait gate of the Cross, and on to eternal life. . . ."

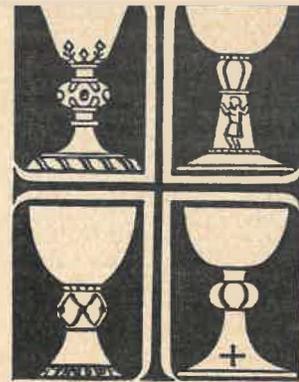
To walk what can be for us, God's people, the only right way, the narrow way of discipleship, in steadfast, daily-renewed, consecrated fidelity — this is what God requires of us, now.

Exciting Terrifying Years

Generations from now, people will look back to these exciting and terrifying years in which we lived to see what kind of people we were, how well we stood up to the challenges of the hour and the shocks and stresses of these fateful years.

May it be that when they look back to the year 1962 since the coming of God in Christ among men, they will see us as men and women who, daring to be Christian, lived by a fivefold code of duty, discipline, dedication, devotion, and discipleship; who made no cozy compacts with evil for the sake of an easy ride through life; who stood up for God and things divine in an age which loudly proclaimed that God was dead; and who, by so doing, helped wonderfully to make come true the reign of God's love and law and will in the hearts and lives and world of men.

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THE LIVING CHURCH

BOOKS

Continued from page 3

particular texts are diametrically opposed; thus modern New Testament scholars generally hold that the despairing cry, "My God, my God, why hast thou forsaken me?" is an expression of "the fullness of the human suffering of Jesus." Origen, however, was anxious to avoid such an interpretation, and sees in the loudness of the cry, as it is described in Matthew and Mark, a reference to the "divine voice" of the Incarnate Son.

The main difference between ancient commentators and modern critics is, Dr. Grant finds, that the former assumed the truth of the narratives with which they dealt and therefore did little in the way of investigating the sources which the narrators used. This led the early Fathers to adopt measures which would never occur to us for explaining divergences between the Gospels; "their emphasis on inspiration, valuable as it was, prevented them from asking how the evangelists knew what they wrote about."

EUGENE V. N. GOETCHIUS

In Brief

LIVING THANKFULLY. The Christian and the Sacraments. Edited by **Harold R. Landon.** Seabury Press. Pp. viii, 215. \$3.75. A book that grew out of papers originally given at the School of Worship of the diocese of New York. Covers all

seven Sacraments. Contributors: Samuel J. Wylie, Dora P. Chaplin, Edward N. West, Cyril C. Richardson, Leslie J. A. Lang, John Ellis Large, Thomas Van B. Barrett, John B. Coburn. Designed for lay people.

MEDITATIONS ON THE OLD TESTAMENT. By **Gaston Brillet, C.Or.** Translated by **Jane Wynne Saul, R.S.C.J.** New York: Desclee Co. Pp. 249. \$3.75. Meditations on the Wisdom literature of the Old Testament — Job, Proverbs, Ecclesiastes, etc. Fourth and last volume of a series by the same author, who is a French Roman Catholic priest.

THE SERVANT-MESSIAH. A Study of the Public Ministry of Jesus. By **T. W. Manson.** New York: Cambridge University Press. Pp. vi, 103. Paper, \$1.25. First paperback edition of an important work of New Testament scholarship first published in 1953 and reprinted 1956, 1961.

Books Received

KINGS IN SHIRTSLEEVES. Men Who Ruled Israel. By **William P. Barker.** Revell. Pp. 119. \$2.50.

THE PAGEANT OF JAPANESE HISTORY. By **Marion May Dilts.** Illustrated by photogravures from Japanese Art and Drawings by **Toyojiro Onishi.** Third Edition. **David McKay.** (Formerly a Longmans, N. Y. book.) Pp. xii, 368. \$6.50.

PROTESTANTISM. Edited by **J. Leslie Dunstan.** George Braziller. Pp. 255. \$4.

PILGRIMAGE TO HUMANITY. By **Albert Schweitzer.** Translated by **Walter E. Stuermann,** University of Tulsa. Philosophical Library. Pp. 107. \$3.75.

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Refer to key on page 24

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- CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE NEW YORK HOSPITAL SCHOOL OF NURSING, FINCH** (Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
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**
CANTERBURY HOUSE Washington, D. C.
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, chaplain
Rev. John F. Porter, rector
- 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
Autry House, 6265 So. Main
Rev. Lane Denson, chaplain
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
EPISCOPAL COLLEGE CENTER
1176 Emerson St. Palo Alto, Calif.
Rev. John W. Duddington, chap.
Sun 8, 9:30; Tues 12:10; HD 7; full-time chaplaincy
and Canterbury program

TULANE UNIVERSITY
NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT
110 Broadway New Orleans, La.
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, Canter-
bury 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

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

UNIVERSITY OF WISCONSIN, Milwaukee
EPISCOPAL CAMPUS RECTORY, 3216 N. Downer
Rev. James Dyar Moffett, chaplain
Open Daily 7-10

PEOPLE and places

Appointments Accepted

The Rev. Roland E. Clark, formerly vicar of St. Matthias' Church, Grafton, W. Va., is now rector of St. Paul's Church, Medina, Ohio. Address: 321 E. Liberty St.

The Rev. Edward M. Green, rector of St. James' Church, Woodstock, Vt., is now also in charge of St. Paul's Church, White River Junction, Vt.

The Rev. Roderick R. Ismay, formerly assistant at the Church of Our Saviour, Washington, D. C., is now serving St. Andrew's Church, Princess Anne, Md.

Fr. Ismay, a former Methodist minister, was born in Argentina, the son of Brig. Gen. Thomas R. Ismay, C.B.E., M.C., and the former Isabell Cameron of Dundee, Scotland. He was educated in the United States and spent some time as a mortgage broker before entering the Methodist ministry.

The Rev. Marc A. Nocerino, who formerly served St. Stephen's Church, East Liverpool, Ohio, is now serving All Hallows' Church, Snow Hill, Md.

The Rev. George E. Sinkinson, Jr., formerly rector of Grace Church, North Attleboro, Mass., is now rector of St. Luke's Church, San Francisco, Calif. Address: 2958 Scott St., San Francisco 22.

The Very Rev. Tracy F. Walsh, who serves St. Stephen's Church, Cecilton, Md., is now in charge of Christ Church, Worton (old I.U. parish). The latter church has been served by a lay reader, Mr. R. Wroth Stavely, and has made enough of a comeback in attendance to warrant having regular services conducted by a priest.

Ordinations

Priests

Indianapolis — In mid-December, the Rev. James K. Taylor, vicar, St. Matthias' Church, Rushville, Ind.

Missouri — On December 16, the Rev. William F. Kemper, III, vicar, St. Francis' Church, St. Louis County, Mo., and the Rev. Stanton R. Ramsey, vicar, St. Andrew's Church, St. Louis (Normandy).

Newark — On December 16, the Rev. Robert K. Dixon, curate, Calvary Church, Summit, N. J., and the Rev. Arthur K. Wing, III, curate, St. Luke's, Montclair, N. J.

Deacons

Newark — On December 13, Philip S. Watters, Jr., former Methodist minister; to serve as curate at St. Paul's Church, Morris Plains, N. J., where he has been lay assistant.

Church Army

Cadet Elton C. Stone of the Church Army, formerly a member of St. Paul's Church, Overland, Mo., is now serving Christ Church, Pioche, Nev., and St. Matthias' Church, Caliente.

Women

Mrs. James G. Clague, communicant of Christ Church Cathedral, Indianapolis, Ind., and wife of a Disciples minister and seminary professor, is now a consultant for the department of Christian education of the diocese of Indianapolis.

Miss Arline Neese, parish and financial secretary of Christ Church Cathedral, Indianapolis, Ind., has resigned after 30 years of service. For many years she was the only office worker on the staff.

Births

The Rev. R. Stewart Wood, Jr. and Mrs. Wood, of All Saints' Church, Seymour, Ind., and its field, announce the birth of a son, Raymond Stewart, III, on December 10.

National Council

The Rev. Herschel O. Halbert, Jr., formerly director of Christian education for the diocese of Central New York, with address at Syracuse, N. Y., is now associate secretary of the Division of Curriculum Development of the Department of Christian Education of the National Council. He is in charge of the curriculum project for small schools.

The Rev. Paul Hawkins, formerly assistant secretary of the General Division of Research and

Field Study, is now executive secretary of that Division.

The Rev. James P. Morton, who has been serving as associate priest in charge of Grace Church, Van Vorst, Jersey City, N. J., will on June 1 become associate secretary of the Division of Domestic Missions of the Home Department.

Captain William S. Paddock of the Church Army is now a part-time field secretary in the General Division of Research and Field Study.

Mr. Reed F. Stewart, formerly field and statistical secretary of the General Division of Research and Field Study, is now assistant secretary of that Division.

The Rev. Samuel Van Culin, Jr., formerly secretary of the Laymen's International, an affiliate of the Overseas Mission Society, and assistant secretary of the Overseas Mission Society, with address in Washington, D. C., is now assistant secretary of the Overseas Department.

Anniversaries

On the golden anniversary of his ordination to the priesthood, November 10, the Rev. Clarence Parker and his wife, Harriet Coates Parker, were honored by the congregations of both Episcopal churches in Chapel Hill, N. C. The Parkers, officially "retired" since 1951, have, according to the *Chapel Hill Weekly*, taken an active part in the religious and civic life of the community and have become widely known and loved. Fr. Parker's supply work in North Carolina has included service to both the Chapel of the Cross and the Church of the Holy Family in Chapel Hill.

As part of the anniversary celebration a committee worked to raise a fund in honor of Fr. Parker. This was given to the supplementary milk program for school children, since this has been a special interest of the Parkers. During his ministry Fr. Parker served churches in many different states; his last parish was St. Mark's, Chicago.

DEATHS

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

Arthur Wyman Procter, lawyer, writer, and vestryman of Christ Church, Pelham Manor, N. Y., died on November 29th, at New York City. He was 73.

Mr. Procter was born in Omaha, Neb. He was graduated from Creighton University, Omaha, in 1908, and from the Law School of Columbia University in 1911. In 1921 he was admitted to the New York bar. At the time of his death he was a senior member of a New York City law firm and a director of the Greater New York Council of the Boy Scouts of America. Previously, he had been president of Midtown Hospital (where he died), trustee of the Disabled American Veterans National Service Foundation; secretary-treasurer of the Oregon Trail Memorial Association; chairman of the New York State Americanism Commission of the American Legion; judge advocate of the New York Chapter of the Military Order of the World War; a director of Travelers' Aid Association; director of the Boy Scout Foundation of Greater New York (of which he was secretary for the first five years); and director of the American Pioneer Trails Association. Shortly before his death he received the national Silver Beaver award and the Silver Antelope award from region two, Boy Scouts of America.

At Christ Church he served as captain in the ushers committee, chairman of the special gifts committee, and delegate to the diocesan convention, and assisted with the parish canvass.

Mr. Procter was the author of *Principles of Public Personnel Administration, Murder in Manhattan*, and co-author of *Financing of Social Work*. He collaborated in writing the play, *Savages Under the Skin*, and edited the *Covered Wagon Centennial and O-Team Days*. One of his poems, "A Prayer," is dedicated to his parish priest, the Rev. Lawrence Bernard Larsen.

Surviving him are his wife, Kathryn Flanders Procter; two sons, Arthur W. Procter, Jr., and William F. Procter; and a daughter, Mrs. Mary P. Gage.

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 & Jefferson
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 Madson 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 COMRADE UNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, 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. Finlay, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r

Sun 11. All services & sermons in French.

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 Mon 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

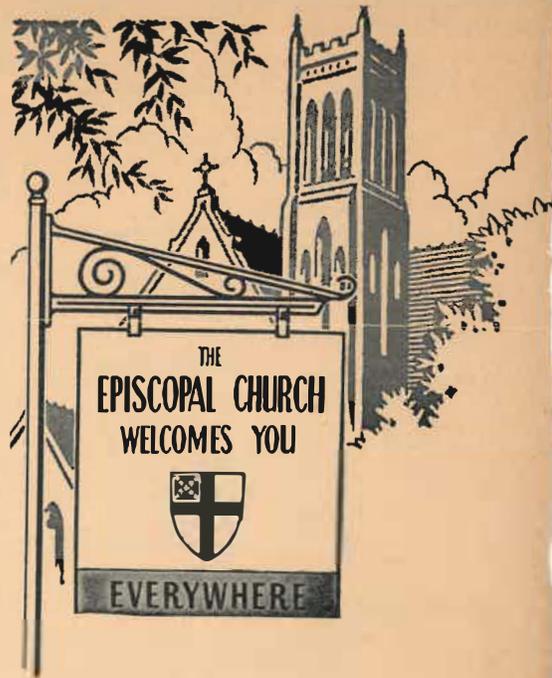
5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, 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, Vespers; v, vicar; YPF, Young People's
Fellowship.