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March 17, 1963

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The Secretary-General of the
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at the Church of the Ascension,
Chicago [see page 11].

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The Living CHURCH

Volume 146 Established 1878 Number 11

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

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DEPARTMENTS

Books	5	Letters	4
Deaths	31	Music and Records	30
Editorials	20	News	9
People and Places 31			

FEATURES

Flowers in the Modern Church	Katherine McClinton	12
Lightning Can Strike Churches	Lightning Protection Institute	14
A Men's Club?	Morton O. Nace	16
Reading the Bible Aloud	George Desmond	17
Doorbells Are Ringing	Henry E. Dawkins	18
Plates and People	Peter Robinson	19

THINGS TO COME

March

- 17. Third Sunday in Lent
- 24. Fourth Sunday in Lent
- 25. The Annunciation
- 31. Passion Sunday

April

- 7. Palm Sunday
- 8. Monday before Easter
- 9. Tuesday before Easter
- 10. Wednesday before Easter
- 11. Maundy Thursday
- 12. Good Friday
- 13. Easter Even
- 14. Easter Day
- 15. Easter Monday
- 16. Easter Tuesday
- 21. Easter I

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.

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March 17, 1963



"AND MARY PONDERED"



"OUR DAILY BREAD"

by
Eva De Nagy

"But Mary kept all these things, and pondered them in her heart." (St. Luke, 2:19)

This verse of scripture is interpreted by the artist in this deeply moving composition. No person, especially no woman, can fail to understand the depth of feeling that is coursing through the mind and heart of Mary. The expression of Mary's face reflects the turmoil of perplexing thoughts and the upsurging emotion ranging from fright to joy, which can be only experienced by a woman who is a mother herself.

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LETTERS

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

A Missionary's Score

Re missionaries' mail: Box score for one missionary [L.C., December 9, 1962].

Year	Letters Received	Answered to Date	Still Unanswered
1960	1050 (approx.)	1050	None
1961	1159	985	174
1962	1059	700	359
1963 (Jan. & Feb.)	134	28	106

You'll get your reply, madame. Sometime. We love to hear from you, and we love to write. Wish we could do more of it! Don't let this stop the letters. We need the encouragement they bring.

(Rev.) ARCHER TORREY

Rector, St. Michael's Theological College
Seoul, Korea

Non-Fact

This letter is to thank you for finding and correcting an error in a letter written by me and published in your issue of February 24th.

Your editor's note calls attention to the fact that the rubric at the end of the Office of Confirmation was in the First and Second Prayer Books of Edward VI, where I stated that it appeared as a rubric first in the edition of 1662, after the Restoration.

Of course, I was at fault and am glad to be corrected. It was just one of those things people carry around in their heads as being fact, when in reality something else is true. In studying liturgics in seminary, I got the idea and never questioned it since. It did not occur to me to check my reference, as I thought it an accepted fact. However, this does not disturb the validity of the statement that Confirmation is not and never has been a *sine qua non* for the reception of the Holy Communion.

Please accept my thanks for your courtesy in the matter.

(Rt. Rev.) J. M. STONEY

Retired Bishop of New Mexico
and Southwest Texas
Albuquerque, N. M.

Double Dogmatism

The correspondence between the Rt. Rev. James M. Stoney [L.C., February 24th] and the Rev. Ferdinand D. Saunders [L.C., January 27th] is most disturbing to me. It would seem that both of these letters assume a somewhat dogmatic position, neither of which I am sure is true to the Anglican spirit.

The Rev. Mr. Saunders seems to desire an absolutely closed Communion based on Confirmation, which even our own rubric does not require, and the bishop seems to desire an open Communion. To the former I must say that I have always been given to understand that the practice referred to as occasional conformity is acceptable, and to the latter I must say that while occasional conformity is most certainly acceptable, I have been given to understand that one normally

does not announce an open Communion, any more than one makes a point of saying that this is a closed Communion. I realize that there might be occasions when one does announce an open Communion, and it is further my understanding that such an action would involve the discretion of a bishop. Certainly as a priest I am in no position to question the right of Bishop Bayne in issuing the invitation, and for two reasons: He is a bishop, and I am not; and he was there and made the decision based on a knowledge of the situation, which I most certainly do not have.

But regardless of my own feelings relative to the merits of the two positions what really bothers me is the seeming dogmatism on both sides. If we ever lose sight of the fact that both freedom and discipline are cherished treasures of the Anglican Communion we have lost our greatest treasure. Let us all remember that this is truly the *via media*.

(Rev.) JESS E. TAYLOR

Rector, St. Barnabas' Church
Portage, Mich.

The recent letters in your column concerning "open Communion" and the confirmation rubric have dealt with important theological and disciplinary aspects of the problem, but a serious practical difficulty has not yet been considered.

Many strict Protestants would not desire to consume alcoholic liquor under any circumstances. It is an injustice (and spiritually offensive) to such people when visiting our churches, to discover that one of the elements they have been invited to receive is "real wine." An open invitation to all to receive the sacrament would involve an uninstructed Protestant in a situation that would violate his conscience.

When an Episcopal clergyman makes such an invitation he offends against the very spirit of ecumenicity, by showing a profound ignorance of Protestant practice, or a lack of respect for an attitude he does not share. Such a lack of consideration for the beliefs of other Christians is inexcusable in this ecumenical age.

Of equal importance is the problem that "open Communion" runs the risk of administering wine to a "dry" alcoholic who happens to be visiting an Episcopal church, and so revive his "thirst."

At one time I served in an institutional ministry where "open Communion" was the general practice. Two near tragedies convinced me of the objections I have raised above.

We Episcopalians cannot forget the reality of the "outward sign" of our sacramental elements, and also that members of other Christian bodies are frequently unfamiliar with our practices.

(Rev.) JOHN M. KETTLEWELL

Rector, St. Mark's Parish
Geneva, Ill.

Theophany, Not Christmas

By chance I happened to get the January 27th issue of THE LIVING CHURCH. The cover depicts a Greek Orthodox priest casting a golden cross into the harbor at Piraeus. On page six, in describing the cover, it is stated that this centuries-old tradition is done on January 7th, the Orthodox Christmas.

Continued on page 28

BOOKS

Mr. Jones Changes His Mind
The Church and Social Welfare. By Alan Keith-Lucas. Westminster, Christian Perspectives on Social Problems series. Pp. 84. Paper, \$1.25.

A study group has been staying overtime in the parish hall discussing Christian concepts about the nature of man, upon which welfare programs may be built. One of the group, Mr. Jones, a good Churchman and a member of the local public welfare board, started the evening by disagreeing strongly with the ideas being read. Now, at a later hour and after some painful thinking he isn't so sure about his earlier position. He is beginning to think differently about those whose needs are real but unpopular.

If *The Church and Social Welfare* by Alan Keith-Lucas can lead to such events the author will have rendered a valuable service. Dr. Keith-Lucas, alumni distinguished professor of social work at the University of North Carolina, calls for a theology of welfare — an understanding of men's mutual obligations in the light of their relationship to God.

What happened in the secularization of social welfare the author sees as a necessary corrective to the Church's lack of forgiveness, its patronizing piety and moralism, and its desire to get self-serving satisfaction through its personal giving. But the Church is not alone in having comfortable heresies which block effective service to persons who are difficult and unhappy. The author finds in his own humanist profession, social work, such self-serving behavior as pride, sentimentality, and paternalism.

The emphasis of this book is not carping criticism but informative guideline. Dr. Keith-Lucas proposes a seven-point specific witness for the Church. The Church must stand with those who labor to establish clear, honest, and fair legal criteria for relief. It must stand on the side of man's freedom of choice within the limits of the law. It must assert a belief in the possibility of redemption for even the most unlikely. It must insist on

ANGLICAN CYCLE OF PRAYER

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

March

17. Cashel and Emly, Waterford and Lismore, Ireland
18. Central America
19. Central Brazil
20. Central New York, U.S.A.
21. Cent. Tanganyika, East Africa
22. Chekiang, China.
23. Chelmsford, England

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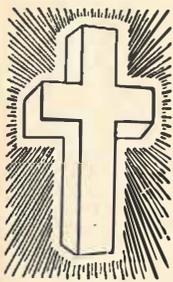
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the divorce of welfare from the policing of morality. It must witness to the need for stewardship rather than pity. And it must be an advocate of professional training and knowledge.

The author provides study and discussion questions such as this: "Do you see the Church as (a) unconcerned with, (b) as a rival to, or (c) as a stimulator and critic of modern welfare programs? How does your answer reflect your belief in what the Church really is? How does your own Church measure up to this concept?" This book will enable the reader to give a richer answer. One is needed.

CARL MARTIN

The reviewer is assistant professor of social work extension, University of Wisconsin. He is a former vestryman and has been director of a family service agency.

Foundation for "Seeing"

Christian Church Art Through the Ages.
By Katharine Morrison McClinton. Pp. 160. Macmillan. \$6.50.

It is very difficult indeed to write about the visual arts as their meaning can only be known through the impact of eye upon object. This seems an obvious fact, and yet there are those who feel that they can intellectually learn appreciation through reading about art.

Katharine Morrison McClinton lays a splendid and careful foundation for the "seeing" experience in her book *Christian Church Art Through the Ages*. We are furnished with a broad and full knowledge of the symbolism and spiritual history of Church art. In particular her comments about the conditions of Church art in our time show great understanding and express the urgent need for acceptance and appreciation to liven our spiritual well being. I feel that the text would have been reinforced if there had been more correlation with the illustrations. This would have helped to support points made about particular works mentioned which could be more fully understood if seen.

From my point of view I find the illustrations showing ancient Church art too often drawn from the least of spiritual works. There is much sculpture of rare spiritual beauty; why choose Verrocchio's "Incredulity of St. Thomas"? I find no spiritual value in Bellini's "Madonna" on the opposite page either. One must note however those examples chosen as "bad" examples so that they will not be confused. I find great beauty in the Madonna and Child (plate XVIII), [see cut], Grünewald's "Risen Christ," and Blake's "Ancient of days" (strangely like the Grünewald).

One may examine my choices as opposed to many others and find interest here. This difference of opinion even among the so called "experts" is what gives art its life. Here we find the graph of our individual faith. We choose, artic-



Courtesy, Museum of Fine Arts, Boston

Madonna and Child

From *Christian Church Art Through the Ages*.

ulate, receive, and reject. We stand revealed before God and man and this is part of God's purpose. It is difficult to understand how vast portions of the Christian Church can deny this truth.

Mrs. McClinton through her knowledge, perception, and spiritual gifts does a great deal toward awakening us to this need.

JANET DE COUX

The reviewer is a sculptor, who through her work has become interested in art as a means of revealing the Liturgy. Miss de Coux says she "feels a sense of mission through her work as a Christian artist." Her works are in various churches throughout the country. She lives in Gibsonsia, Pa.

In the Thicket, Missed Roots

The Dynamics of Church Growth. A Positive Approach for World Missions. By J. Waskom Pickett. Abingdon. Pp. 124. \$2.50.

"In and Out of the Thicket with Bishop Pickett" is a lengthier but more apropos title for *The Dynamics of Church Growth* by J. Waskom Pickett, retired Methodist bishop who served 46 years in India in such capacities as pastor, editor, secretary of regional and national Christian councils, as well as bishop.

The book traces the rapid growth of the early Church and points clearly to the reasons for its extraordinary success. The author then devotes considerable time and space to the tragedy of retarded growth and the enumerating of the contemporary factors of Christian reluctance, citing timidity, complacency, satisfaction

in a minor good, and energetic avoidance of the conversion experience as prime causes.

A chapter is devoted to showing how Protestantism obstructs and counteracts Communism, principally through local versions of the underground. The author emphasizes that teaching, not preaching, is the need — and some definite idea of what is believed so that teaching will not be vague and general. Further, there must be more example and less precept — and “yesterday’s best is not good enough today.”

I wish that the bishop had used stronger and more specific language in his critique and solutions, none of which seemed to strike strongly at the root of the tragedy of world missions. He does lament the tendency to make white Anglo-Saxon Protestants (WASPS — Will Herberg calls them) out of natives rather than Christians first, but he does not say it loudly enough. However, to his credit, he, too, asserts that the days of Christian colonialism have been over for some time. Only American Protestants haven’t reconciled themselves to it. I believe that he could have been more direct and forceful, being now retired. A strong voice is needed.

CHANDLER W. STERLING

The reviewer has been Bishop of Montana since 1957, and has been deeply involved in attempting to revitalize the life of the Church in small towns and rural areas. In January [L.C., February 3d], he conducted four of the Crusades of Faith in the diocese of South Florida. (He has been invited to be the guest of the Armed Forces Division at the Berchtesgaden Conference in Austria, in April.)

BOOKS ON EDUCATION

Building Tragedy Avoided

Design for Christian Education. By **Fredrik E. Bredahl-Petersen.** Foundation Books, the Religious Publishing Co. Pp. 72. \$1.50.

Frederik E. Bredahl-Petersen has seen the tragedies that encumber the Church as to its educational buildings and sets forth in *Design for Christian Education* the basic principle to avoid the proliferation of these tragedies.

The author is chaplain for Baptist students, University of Pennsylvania. His work is a handbook for building committees and architects. At times he verges upon confusing their roles, but this risk must be run. Building committees are woefully ignorant of the part the architect plays in building, and of the information he needs in order to build well. Architects, on the other hand, tend to treat the build-

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ing committee as a necessary evil. They often draw "stock" plans; because the building committee is not used as the embodiment of the character and purpose of its particular church building.

Design for Christian Education does not have all the answers, but it does point to most. In fact it has enough answers to specific problems to be useful as a reference work and as a text book, and as a survey of the problems and opportunities of building to fit today's requirement for "education" in the broadest sense of the word. The fine appendices are most valuable with their check lists and tabulated information, though the bibliography is too general for Episcopalians.

The book is inexpensive enough to be bought in quantity, short enough to be read by non-professionals, and good enough to be both a warning and a guide to those building for Christian education in the present for the future.

DARBY WOOD BETTS

Archdeacon Betts is an authority in the field of Church architecture.

The Little Ones

When We Teach 3's. By Katherine Reeves. Pp. 78. **When We Teach 4's & 5's.** By Thelma Adair and Rachel Swann Adams. Pp. 96, Geneva Press, \$1.25 each.

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When We Teach 3's by Katherine Reeves begins with an excellent chapter on the child and adult in the Covenantal Community, to orient the teacher to the task. Succeeding chapters help the teacher



From *When We Teach 3's*, Geneva Press.

to understand the three-year-old, give practical suggestions for the teaching session, and encourage the teacher to look with discernment at himself in his teaching relationships.

When We Teach 4's and 5's by Thelma Adair and Rachel Swann Adams opens with a section on the understanding of the child and how he learns. Part two outlines physical classroom needs and session planning. Part three deals with methods. A closing section takes up the subject of parents and teachers working together.

These are inexpensive, practical guides which even the smallest parish can find useful. The beginning teacher will find in either book the basic understandings for starting to work. It is an adjunct to curriculum and has no reference to any specific course of study.

IRIS U. CULLY

Mrs. Kendig Brubaker Cully, who has taught in seminaries and universities, is author of a number of books on Christian education, including Children in the Church. For a review of her latest, Imparting the Word, see below.

From Birds to Bible

Imparting the Word: The Bible in Christian Education. By Iris V. Cully. Westminster. Pp. 174. \$3.95.

Christian education has come a long way since the days when its subject matter seemed to consist chiefly of birds and flowers and hero stories, while its main objective was "character training" or "life adjustment." Authorities in the field today are profoundly conscious of the central importance of the Bible in any educational program deserving the name Christian, and are quite aware that the Bible's meaning cannot be communicated by merely retelling a few of its interesting or inspiring stories and discussing a few significant ethical passages.

What must be taught is the message of the whole Bible, on the deepest level of theological understanding. But, since modern scholarship has transformed our knowledge of the historical growth and literary structure of the Scriptures, at the same time opening new avenues of theological insight, it is also imperative that the Bible should not be treated in the old, indiscriminating fashion, but with the illumination provided by the new approaches.

This needs to be done in the Sunday school and adult discussion class as well as in the seminary. At least this is the conviction of Iris Cully, whose husband is professor of religious education at Seabury-Western Seminary, but who speaks as a scholar in her own right, and it is with the problem of how this can best be done that she wrestles in her excellent and suggestive little book, *Imparting the Word*.

The great issues which have been raised in modern scholarly discussion of the Bible are the subject of the first six chapters, which contain capsule accounts of the meaning of such key concepts as "recital theology," "form criticism," "Heilsgeschichte," and "myth." The author is not afraid to insist that knowledge of these matters is genuinely relevant to teaching the Bible even in Sunday school, and endeavors to suggest in each instance what the relevance is. Although the remaining four chapters are concerned with more practical affairs, such as how the Bible should be used with small children or in

Church school worship, they are no less interesting and helpful. It is gratifying to note that Mrs. Cully is not to be diverted from her main preoccupation by arguments over such shibboleths as "pupil-centered" versus "content-centered" instruction; she says repeatedly that both are important and it makes no real difference where one begins so long as neither emphasis is neglected.

This should be a good book for a parish priest to use with his teachers in a discussion group or teacher training program.

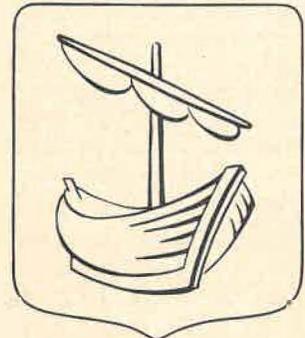
ROBERT C. DENTAN, Ph.D., STD

The Rev. Dr. Dentan is professor of Old Testament, General Theological Seminary, and author of an adult study book on the Bible: Redemption and Revelation (Seabury, revised edition, 1962).

The Church's Symbols

Saints, Signs, and Symbols. By W. Ellwood Post. Illustrated by the author. Morehouse-Barlow. Pp. 80. \$0.85. Pub Oct 22, 1962

Saints, Signs, and Symbols compresses a great amount of information on the symbols of the Church into a small book. The Rev. Edward N. West, D.D., canon



Symbol of St. Jude, from *Saints, Signs, and Symbols*. © 1962, Morehouse-Barlow Co.

sacrist of the Cathedral Church of St. John the Divine, states in his foreword, "Ellwood Post's book is a genuine addition to the ecclesiological library. It contains a monumental mass of material which is not ordinarily available in one book. . . ."

The text is brief but enlightening. It includes with the identification of each symbol a mention of legends and facts that are associated with it and suggestions for colors for reproducing it. For example with the shield for St. Jude [see cut] is the statement, "The sailing vessel here represents the Church, which St. Jude . . . carried to many ports as he journeyed as a missionary. A gold ship with silver sails, on a red field."

The excellent illustrations are the work of the author who is well known as the designer and manufacturer of plaster shields of the apostles and saints. Included

Continued on page 26

The Living Church

Third Sunday in Lent
March 17, 1963

For 84 Years:

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

LOUISIANA

Auto Crash Proves Fatal

Injuries received in an auto accident late last month were the cause of the death, on March 3d, of the Rev. Charles Boyd Romaine, priest-in-charge of St. Andrew's Church, Clinton, and St. Patrick's Church, Zachary, La. Fr. Romaine, 68, died in Clinton.

Fr. Romaine was born in Paducah, Ky., in 1895, and was educated in the DuBose Memorial Church Training School and the Graduate School of Divinity of the University of the South. He was ordained to the priesthood in 1928. He worked in the mission field at Sewanee, Tenn., in 1927 and 1928, then served from 1928 until 1939 as rector of St. Paul's Church, Franklin, and vicar of Grace Church, Spring Hill, Tenn. He was priest-in-charge of St. James' Church, Greenville, and All Saints' Church, Morristown, Tenn., from 1939 until 1945, and then served as priest-in-charge of Grace Church, Paris (1945-1953), and St. James' Church, Union City, Tenn. (1945-1954). He was priest-in-charge of the Church of the Epiphany, Raymondville, Texas, from 1954 until he went to the Louisiana churches in 1958.

Fr. Romaine is survived by his wife, Cordelia Harwood Pearson Romaine, who is recovering from surgery that was performed last spring; and by their three children.

His body was interred in Clarksville, Tenn.

NEWARK

Archdeacon Attacked

A fractured skull, one or more broken ribs, and a broken ear drum were suffered by the Ven. William Macbeth, assistant to the bishops in the diocese of Newark, during the weekend of March 2d-4th. He was taken to Orange (N.J.) Memorial Hospital, and was unconscious when visited on March 5th by the Ven. Sydney E. Grant, archdeacon of missions for the diocese.

All that could be learned at press time was that, sometime during the weekend, Fr. Macbeth picked up a hitch-hiker somewhere along the New Jersey shore. "The next thing he knew," according to a report, "he was lying in a pool of blood."

March 17, 1963



THAT SATISFIED SMILE on the face of Presiding Bishop Lichtenberger came as he settled into his swivel chair behind his desk at the new Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. The business of the Church has started flowing across that polished wood desk top.

TEXAS

Indignant Prophet

Dissatisfaction with action taken by the recent council of the diocese of Texas [L.C., March 3d] prompted a vicar there to send a strongly-worded letter to his congregation, and to the clergy of the diocese. This in turn prompted his bishop to remove him from his post.

Bishop Hines of Texas has removed the Rev. Louis E. Buck from his position as vicar of St. James' Church, Austin, Texas. Dr. Buck, 38, who was ordained to the priesthood in 1960, has been in charge of St. James' congregation since 1961. Before studying for the ministry at the Episcopal Theological Seminary of the Southwest, he was a veterinarian. The bishop, although removing Dr. Buck from St. James', arranged to continue his stipend for the present.

Cause of Dr. Buck's strong feelings was what he regarded as the lack of a sufficiently marked stand against racial segregation in actions taken by the 1963 council of the diocese. The council, a year before, asked St. Luke's Hospital,

Houston, to "make this witness [of ministry to all people without regard to race] a reality prior to the [1963] Council." This year, the council received from the hospital a plan for integrating the hospital by the beginning of 1966. A proposed amendment to change the effective date to the beginning of 1964 lost by a standing vote of 208 to 201. The hospital report embodying the plan was then adopted.

The council tabled a motion to accept invitations for future councils only to those cities where non-segregated facilities would be available for all delegates.

In his letter, Dr. Buck said (in part):

"The only time I have been ashamed of being a white man since I have been at St. James' was this year at the 114th council. Again the diocese of Texas evidenced more interest in bricks than people. Another way of putting it is to say, 'When the council of the diocese of Texas met, it resembled the annual reunion of the East Texas Chamber of Commerce, the Houston Chamber of Commerce.'

"Too, many of the priests of this diocese act as if they wear lace on their panties. For many of these priests sit with their prejudicial congregations and vote for 'any out' that will keep them in good stead with their people. They will sell out the Gospel of Jesus Christ for provincial view and gradualism. They evidently think that the forces that control east Texas and the Good Shepherds and the St. Davids and the St. Johns (the Divine) of this world are mightier than Jesus. [However] it was a real pleasure to see [some of the council delegates] who stood up amidst the lions and who were counted for the sake of Jesus Christ. . . .

"The Church becomes the whoring bride of Christ when its occupation is 'keeping niggers in their place.' The Church is also playing the part of the whore when she is preoccupied in laying thousands and millions of dollars' worth of bricks while she ignores Christ's suppressed and the poor all over the world. . . .

"In short, the diocese of Texas seems to think it can take lightly the command of the apostle Paul in any of the Church's life. . . . The Episcopal Church seems to be literally owned by the rich. They apparently buy the Church so that the Gospel cannot be preached. They endeavor to do this by crossing the palm of the local ecclesiastical prostitute. As a result, the Gospel is seldom heard in the Episcopal Church, because these ecclesiastical prostitutes are busy pacifying the segregationists, the John Birchers, and the politically and economically affluent."

The letter, sometimes couched in sca-

tological metaphors, continued in a similar vein, for several more paragraphs.

Dr. Buck received support from one source, the Rev. Edwin de F. Bennett, rector of St. Peter's Church, Pasadena, Texas, who told a Houston newspaper:

"He [Dr. Buck] stands in the prophetic tradition of the Judeo-Christian heritage. Ever since his entrance into the office of priest in the Church, he has fearlessly contended against evil and made no peace with oppression. His witness has been clear, strong, and loving. . . . His statement was couched in strong and most biblical language, undoubtedly a bit incompatible with the 'nice' words that custom has developed to ossify the earthiness of the Gospel. The spirit of Jeremiah, Hosea, and Jesus pervades the letter. . . . The main point of his commentary was that the Church was avoiding risk, denying its revolutionary work, and selling itself for a mess of bricks."

In the latest issue of the *Texas Churchman*, Bishop Hines editorialized:

"The 114th [council] did not make an indelible mark; however, it would be myopic to 'write it off' because its failures pathetically revealed cowardice we hoped we had lost forever. It was a council that was the offspring of its sires. It possessed a strong sense of unity within it. . . .

"If the 114th was not a great council, it was because our commitment to God is not as great as it must become, and not because the God to whom we are asked to commit ourselves is not a great enough God."

PUBLIC AFFAIRS

Plagued Town

Speaking at a Junior Chamber of Commerce dinner on February 28th in Jersey City, N. J., the Rev. Robert W. Castle, Jr., rector of St. John's Church, Jersey City, charged that that city is corrupt. He said that his home town, of which otherwise he is fond, is plagued by gambling, crime, a philosophy of police violence, dilapidated housing, greedy landlords, and segregation — both in schools and in federal projects.

Fr. Castle recently was named by the U.S. Junior Chamber of Commerce as one of the 10 noteworthy young men of 1962 [L.C., January 13th]. The dinner at which he spoke was given to honor his work in the Jersey City community.

"I hear people of every walk of life . . . who have confided . . . in me and who have spoken of the gambling, and [the] organized nature of it, that exists in the community.

"I have been criticized for working with young people who have gotten in trouble. The juvenile problem will not be solved by leaders who have said, 'The punks and felons should be beaten up and more nightsticks should be used on kids.'"

He said that delinquency should be handled sternly, yet with honesty and judgment and love. But Jersey City has a double standard, he said. "One condemns lawlessness in young people and another

allows it in high places, because it is cloaked with respect."

He said that he had seen families "living in fire traps, homes with rat holes, chipped paint, sewage ankle deep, with absentee landlords who too often are after the fast buck and who prey on the poor and helpless."

When informed of Fr. Castle's remarks, police commissioner William V. McLaughlin said that he stood behind the record of the Jersey City police department: "The record shows it makes more gambling arrests than any other [department] in the state. Fr. Castle has made similar charges on many occasions, but has never come up with any proof to substantiate them. My door is always open to Fr. Castle or to anyone else who has the proof that there is corruption in the city."

Fr. Castle later said that it is the job of the police commissioner, not the clergy, to arrest the bookies and numbers racketeers.

CHURCH FINANCE

Payments: Over and Under

A few surprises showed up in the final "statement of income from dioceses and missionary districts" for 1962, published by the National Council recently.

First was the fact that the Church in Cuba, although no quota had been assigned and the Church there had made no pledge, gave \$3,000 for the work of the Episcopal Church. This sum, together with \$250 more than had been pledged by the convocation of American churches in Europe, put the list of foreign churches right with the fifth and eighth provinces in giving more than their assigned quotas.

No missionary district, domestic, foreign, or extra-continental, failed to meet its quota last year, according to the report. Indeed, one district, Western Kansas, disturbed the uniformity of the reports from its province. All the dioceses in the seventh province, as well as the missionary district of Mexico, pledged the same amounts as their respective quotas, then paid their pledges. Western Kansas, however, with a quota of \$12,665.00, pledged \$14,500.00. It actually paid \$15,792.78.

The Alaska district, too, overpaid its quota, thereby (with the diocese of Arizona, which also overpaid) denying to the eighth province the same kind of uniformity denied to the fifth by Western Kansas. Alaska's quota, which it pledged, was \$7,500.00, but the district actually gave \$9,786.87. Other missionary districts paying more than their respective quotas were Puerto Rico and North Dakota.

A number of dioceses also paid more than their quotas — in varying amounts. The diocese of Kentucky shows exactly one cent more in the "received by National Council" column of the report than in the "mathematical [quota]" and "pledged" columns. The diocese of Iowa

did even better: It showed an overpayment of 40 cents.

Spectacular performance was the order of the day throughout the state of Ohio. The diocese of Ohio, with a quota of \$226,695, pledged and paid \$287,500; and the diocese of Southern Ohio, which had a quota of \$163,172, pledged and paid a total of \$231,890.

Occasionally a diocese will feel it necessary to pledge less than its quota, but then will go ahead and pay the quota anyway. This happened to the diocese of Springfield last year. With a quota of over \$29,000, the diocese pledged \$25,000, but then paid the quota. The diocese of New Jersey was able to do even better: The quota of \$217,699 was cut to a pledge of \$200,000 — but the final figures show the diocese actually paid \$218,863.51, over a thousand dollars more than the original quota.

The final report for the entire Church, however, has not such a cheerful tone. The quota for the Church for 1962 was \$9,478,900.00, but the total receipts were only \$9,222,580.56 — a quarter of a million dollars less than the quota, although some \$40,000 more than the total pledges.

NCC

Proposed Changes

In the midst of its four-day meeting in Denver, held February 26th to March 1st, the General Board of the National Council of Churches interrupted proceedings to welcome a delegation of 16 clergymen from Russia, who were making a three-week visit of the U.S. as guests of the NCC.

The delegation included representatives of the Russian Orthodox Church, the Orthodox Church of Georgia, the Armenian Church, the Evangelical Lutheran Churches of Estonia and Latvia, and the Union of Evangelical Christian-Baptists of the Soviet Union.

Having visited civic and Church officials in the Denver area, the delegation divided into four groups for visits to San Francisco; Indianapolis; Austin, Texas; Atlanta, Georgia; Des Moines, Iowa; Dayton, Ohio; Minneapolis; Chicago; Buffalo, N. Y.; Boston; and New York City.

During its sessions, the General Board warned that measures proposed by the U.S. administration limiting the amount of charitable contributions that can be deducted for tax purposes may have "both direct and indirect effects injurious to our free society."

The General Board asked whether the proposed measures would not have the effect of "discouraging what heretofore has been encouraged by the tax laws of the federal government: namely, support of the broad variety of voluntary associations of our citizens which assume personal and private responsibility for programs and organizations freely estab-

lished for social ends in which they believe."

The Board suggested that the proposed measures may be a "crucial step in that too-prevalent modern tendency to remove social responsibility from individuals in the form of a greater and greater reliance upon officially planned and federally supported social programs."

The Board received a report from a special committee that recommended major revisions in the governing structure of the NCC. The report included proposed constitutional changes which can only be acted on by the triennial General Assembly, whose next meeting is scheduled for December of this year.

The report recommended that greater emphasis be given to the place of the General Assembly as the Council's primary governing body. Members of this body would be more continuously and immediately concerned in the ongoing program of the Council, if the recommendations are adopted. Also, denominations would be urged to increase participation in the Assembly by local pastors and laymen not employed by the Churches. Denominations would be urged to set up procedures by which delegates would report back to their own Churches.

Under the proposed arrangements, members of the General Board, which is the interim governing body of the Council between Assembly sessions, would be drawn from the membership of the Assembly instead of, as in current practice, being named by the member denominations separately from the Assembly membership. Member Churches often name different representatives to the Board and the Assembly.

Size of the Board would be increased from 175 to 242 members, in order to provide a "cross section of the total con-

cerns of the member Communions," according to the report's proposals. Council committees and boards, however, would be reduced in number.

The Council also:

- ✓ Reviewed the role of the Churches in the struggle for racial justice, and committed the NCC to participate in continuing inter-religious activities in the field of race relations at least through June 1, 1964.
- ✓ Resolved that the principle of equal pay for equal work, without discrimination on the basis of sex, should be supported as a matter of basic economic justice.
- ✓ Commissioned two special representatives to visit armed forces personnel in Alaska this Easter: Methodist Bishop John Wesley Lord

COVER

The Rt. Rev. Horacio Santa Maria, Secretary-General of the Philippine Independent Church, celebrated the Mass from the throne of the Church of the Ascension, Chicago, on February 10th. He also preached, telling the congregation about the PIC.

The church's rector, the Rev. F. William Orrick, was deacon, and the curate, the Rev. William Taylor, was assistant priest at the throne.

and the Rev. Fred S. Bushmeyer, secretary of the United Church of Christ.

✓ Received, for study, texts of proposed pronouncements on the Church and public schools and on the status of women, these texts to be considered for possible action at the next General Board meeting, in New York City, June 6th and 7th.

✓ Heard that the Department of Religion and Public Education and the Department of Weekday Religious Education, of the NCC's Division of Christian Education, would be merged to form a Department of Public School Education.

DELAWARE

Pruning Shears

Delegates to the annual convention of the diocese of Delaware approved a 1963 deficit budget of \$262,107, some \$32,000 more than has been pledged to the diocese by its 39 parishes and missions. The convention met at Christ Church, Dover, Del., January 22d and 23d.

The executive council had planned a \$276,000 budget this year, but when total acceptance came to only \$230,000, down \$22,000 from the previous year, the pruning shears were put to work.

Bishop Mosley, in his report to the convention, said that the reduced total was brought about by the problems of the big Wilmington churches. He warned the convention that, like it or not, every church in the diocese is going to be faced with the problems of urbanization. He reminded the convention that the Church's new battleground is in metropolitan areas "where the Church is the weakest."

Reduced pledges by two large downtown Wilmington churches accounted for almost 90% of the overall decrease.

The convention refused to cut the budget below the \$262,107 figure because too many established programs of the diocese would have to be curtailed. It was agreed that a determined effort would be made throughout the year to increase giving among "dollar pledgers."

The diocesan pledge to the National Council was increased \$6,000 to \$100,000.

Principal speaker at the convention was the Rev. Canon A. Rees Hay, who is in charge of refugee work for the diocese of South Florida. He described his ministry among the Cubans.

The convention received St. Alban's Church, Brandywine Hundred, as a parish.

ELECTIONS. Standing committee: Rev. John Haynes; A. Felix du Pont. Executive council: Rev. Messrs. A. Hugh Dickinson, John Shackleton, Richard Bailey; William Davies, Donald Taylor, Houston Wilson. Deputies to General Convention: clerical, Lloyd Gressle, Victor Kusik, G. P. Mellick Beishaw, James Birney; lay, Daniel Thornton III, James McKinstry, Houston Wilson, H. Ingersoll Brown. Delegates to provincial synod: clerical, William Merrill, Samuel Wysong, Quay Rice, David Sheehan; lay, William Tams, Herbert Baylis, Kenneth Zabriskie, Jr., Mrs. J. Edward Schell.

MINISTRY

Springfield Guild

Bishop Chambers of Springfield has approved formation of a guild to offer intercessions for vocations to the priesthood in the diocese. The new organization is to be the "Guild of St. John Vianney," named after the man known as the Curé d'Ars, considered by many as the patron saint of parish priests.

The name of the new guild was suggested by Thomas P. Shafer, a member of the standing committee, according to the *Springfield Churchman*, diocesan publica-

Continued on page 22



Episcopalians at the NCC General Board meeting: From left, the Very Rev. John V. Butler, Jr.; Warren Turner, Jr.; Bishop Minnis of Colorado; and Mrs. Theodore O. Wedel.

Flowers in the Modern Church

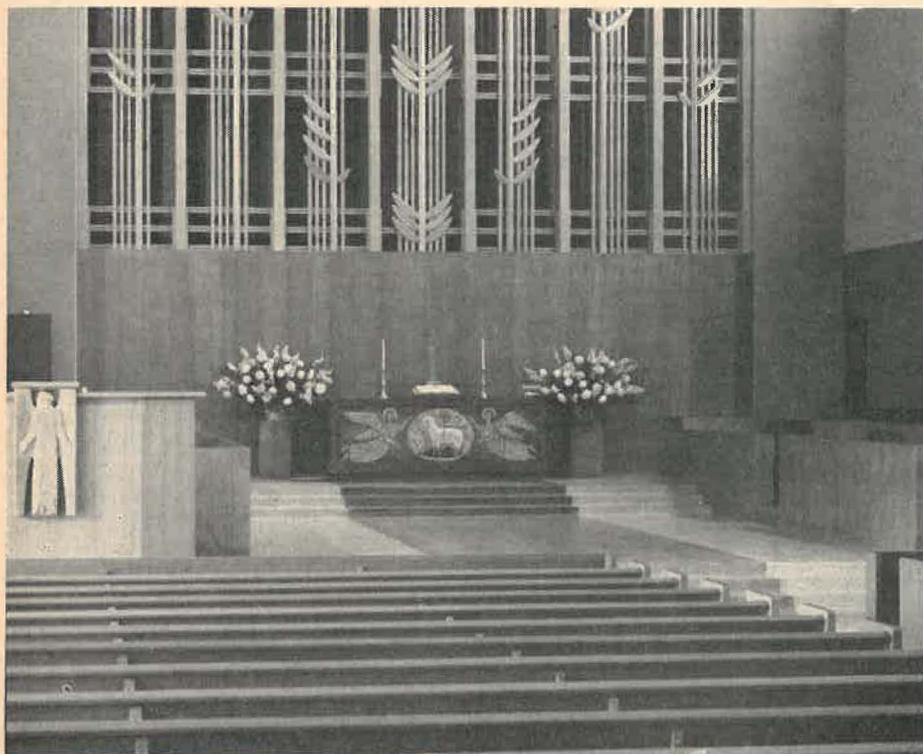
by Katharine Morrison McClinton

Architectural and liturgical changes

have altered the rules

for church flower arrangement

Claremont Community Church, Claremont, Calif. Pedestals of the same finish as the wall blend into the background.



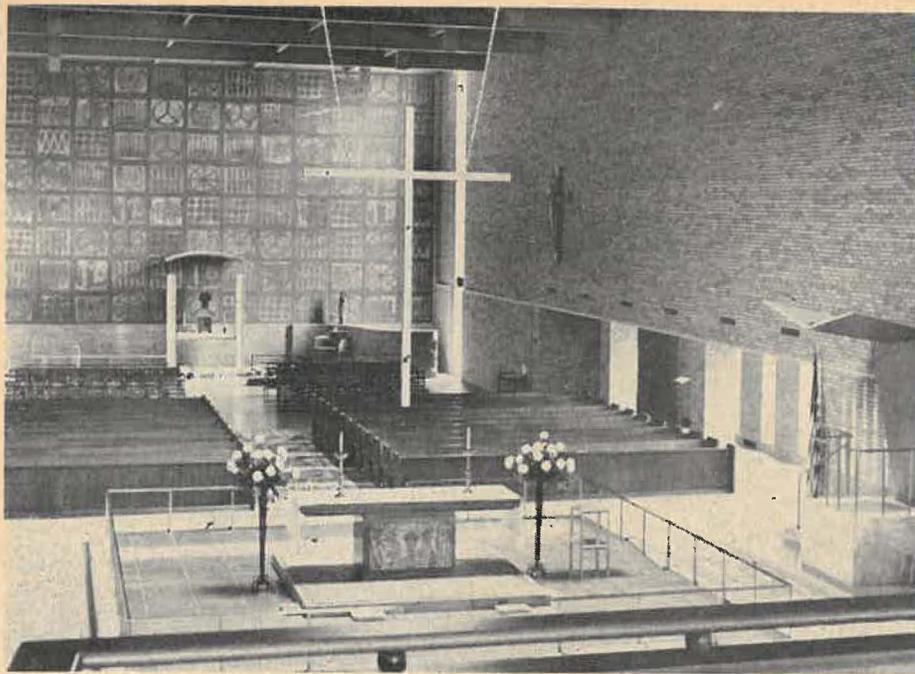
Contemporary architecture with its bold, plain surfaces and emphasis on the intrinsic qualities of materials such as wood, stone, brick, aluminum, copper, brass, and even plastics, has brought about a change not only in the appearance of the present day church, but in the texture, scale, and color of its decorative backgrounds.

The Liturgical Movement has also brought about changes in the interior plan of the church building, especially in the location of the altar. The trend to bring the altar and the service itself nearer to the people has outdated the position of the altar against the chancel wall. Instead, the free standing altar is placed near the people, far out from the chancel wall or in the center of the nave so that the clergy can conduct the service from both sides.

Either the altar rail surrounds three sides or completely encircles the altar. Since this arrangement dispenses with the chancel, the choir must be placed at the back of the altar behind a reredos, or, where there is a central altar and no reredos, in a loft at the back of the nave.

Both the architectural and liturgical changes have brought about an alteration in the rules of flower arrangement in the church. The tendency of architects to build planters or pockets for trailing vines is not the solution for flowers in the contemporary church. In fact these vines detract from the architectural structure and

Mrs. Harold L. McClinton is best known, under the byline above, as author of *Flower Arrangement in Church*, *The Changing Church*, and *Christian Church Art Through the Ages*.



ABOVE: Cathedral Church of St. Paul, Peoria, Ill. Tall vases on either side of the altar leave space for movement. RIGHT: Church of St. Clement, Alexandria, Va. Leaves are effective.

at the same time give no satisfaction to those who love flowers and associate them with the church service.

The problem of placing flowers in the contemporary church must be approached from the art standpoint and analyzed and solved by applying art principles. Texture, scale, and color, always of importance in arranging church flowers, are doubly important in the contemporary church. Bold masses, plain surfaces, and accent on the native qualities of materials call for careful consideration of the scale of flowers and foliage. Large size form-flowers with simple outline such as calla lilies, madonna lilies, amaryllis, and tulips are suitable. Other flowers take on a large scale when their blossoms are clustered, as the lilac or hydrangea. Gladiolas, stocks, and snapdragons are bold and sturdy spike-flowers, and larger chrysanthemums that can be seen from a distance are bold enough to harmonize with contemporary materials such as brick, natural wood, and fieldstone.

The color of flowers should also be strong and positive in hue, value, and intensity. The bright tones of yellow, orange, and red harmonize best with modern architectural surfaces. Pink and lavender are too delicate for use in the contemporary church and deep cream flowers are usually more harmonious than pure white.

Flowers in the contemporary church should be arranged with simplicity and restraint. The sophistication of the prize flower show arrangement is not for the church. Good balanced mass arrangements of definite shape and outline, re-

lated in size to the altar, the sanctuary, and the church in general, are the best type for the contemporary church.

The free standing altar with its cross hanging above or behind the altar does away with the requirement of the height of flowers in relation to the cross. In fact, there should be no flowers at all on this type of altar. Nor is a bowl of flowers on the steps leading to the altar the answer, for this disregards the architectural setting.

The best solution is to have pedestals and vases designed by the architect and placed on the steps at the altar but within the altar rail enclosure. The material for pedestals and vases will vary with the structural materials of the altar and steps — wood or marble.

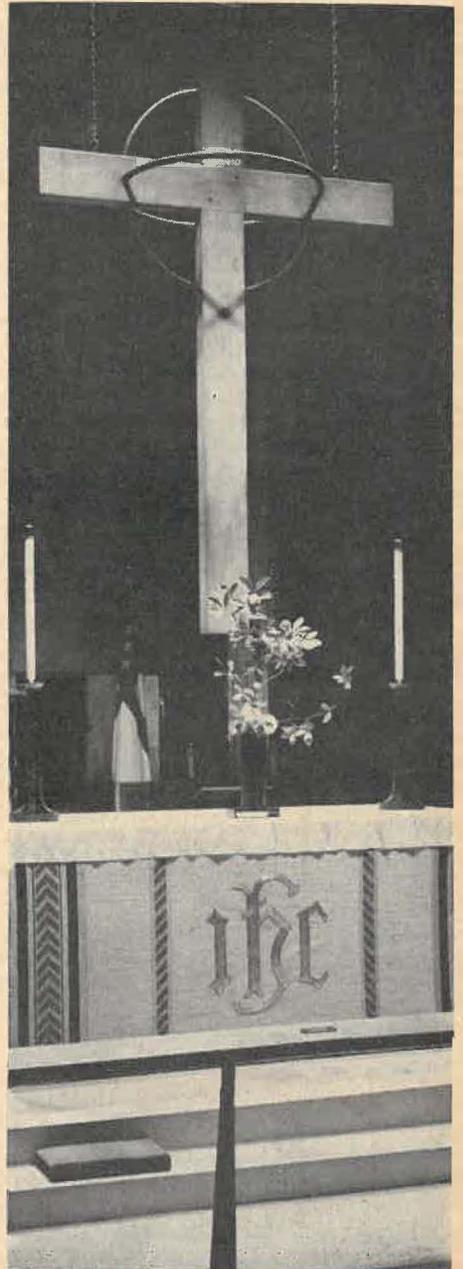
The height of the pedestals should be determined in relation to the altar, and the size and design of the vases will depend on the size and height of the pedestal, the size of the altar, and the space within the altar rail enclosure. Vases should have wide mouths for flowers and steady weighted bases.

Greens and trees, especially evergreens or clipped box, with definite form, are effective in contemporary churches because they have strength and dignity and simple outlines that harmonize with the architecture. Leaves, such as magnolia, rhododendrum, hostia, caladium, canna, and lemon, are also effective because of their large scale and definite shape. Palms, if massed and grouped, can also be used to good effect.

For weddings in a church with a free-standing altar, there are fewer restrictions

in the placing of flowers because the service does not require the priest to move about the altar. For such occasions, St. Mark's Church, New Canaan, Conn., has a removable narrow table the length of the altar which can be set behind the altar and thus provides a space for flower vases.

In decorating the contemporary church for major festivals such as Christmas or Easter, attention to the architectural structure of the building is of utmost importance. Architectural lines should be emphasized, such as the sides of the chancel, the entrance to the sanctuary, and the far corners of the sanctuary. The height of the architectural structure should also be emphasized, and at Christmas, tall cedars can be set at important architectural divisions and large scaled poinsettia plants can be grouped for color. The same effect can be carried out for Easter, with palms and lilies massed to emphasize architectural divisions.



Lightning Can Strike Churches



a report from the **Lightning Protection Institute**
Chicago, Ill.

In an assault on American churches that left 54 edifices known ruined or damaged, lightning last summer demonstrated with a \$4,066,700 loss in May and June its capacity for relentless and indiscriminating destruction.

On the average, one house of worship was either leveled by lightning-caused fire or damaged by a "cold" lightning bolt each day in May and June, normally a milder period than the "lightning months" of July and August. The figure covers documented instances; many lesser losses go unreported.

The heavy loss, which covered monetary value only and no intangible assets and records, underlines the vulnerability of churches to nature's most destructive force, according to the Lightning Protection Institute, 53 West Jackson Blvd., Chicago 4, Ill.

Because of size, height, construction, and exposure factors, the average church is a prime lightning target. However, the dramatic loss was a needless one, the Lightning Protection Institute points out. Using proper materials and installation, any church can be fully protected for its lifetime against lightning.

Cost of Protection

Cost of such protection depends on size and design of the building. But the fact that the expense is a minor item compared to the need is illustrated with these Institute estimates:

Lifetime lightning protection for the churches hit would have cost an average

of 1.7% of the loss sustained. Or, looking at it another way, the total loss to lightning in May alone was a sum large enough to protect about 3,000 average churches.

Coming at a time of unprecedented church construction, the loss provides cause for individual consideration by each building group. Location and other features make many new churches technically lightning targets, according to the Institute.

Why Churches Are Vulnerable

Five contributing factors, interpreted from research on lightning itself plus studies of hundreds of church losses, are listed by the Institute:

Height — Most churches are affected by height and size factors, even churches which do not have towering spires.

Location — Few churches are located in industrial or downtown areas, where they might be protected to an extent by high smokestacks or skyscrapers. Therefore, churches themselves are usually the taller buildings which lend some "cone of protection" benefits to residences, for instance.

Isolation — Country churches are obvious targets, though a large percentage are protected against lightning. But today's population shift to suburbia places many new churches in outlying areas where lightning causes 37% of all destructive fires.

Orientation — In a cluster of prospective targets, lightning is most likely to

strike the object at the nearest edge of the cluster. Many new churches are located at the edge of suburban villages or residential areas in anticipation of population growth outward from existing centers.

How Churches Can Be Protected

Churches can be made safe from lightning by installation of either a concealed, semi-concealed, or ornamental system.

In a concealed system, the conducting cable is hidden in the framing as the structure is built, and short, inconspicuous air terminal points or rods are placed at predetermined spacings on high points. Attachment to ground rods is made inside the foundation, and through the wall to underground connection.

In a semi-concealed system, horizontal and down conductors are hidden on ridges, behind downspouts or other attachments to the building.

In an ornamental system, terminal points may be custom-made to blend architecturally with the building, if desired. It is common for crosses, spires, or other symbolic ornamentation to be custom-built so as to double as integral air terminal points.

Because of the intrinsic, unestimable values of a church, in addition to pure dollar cost, it is very important that the lightning protection installation be correctly made, with proper materials.

The Lightning Protection Institute advises church groups to insist on Underwriters Laboratories labeled materials and



a U/L Master Label installation. The Church Fire Insurance Corporation says that in quite a few states the installation of lightning protection, in the manner approved by the Underwriters Laboratories, will produce fire insurance rate credit. The major portion of the payment should be withheld until the Master Label forms arrive.

No Area Wholly Safe

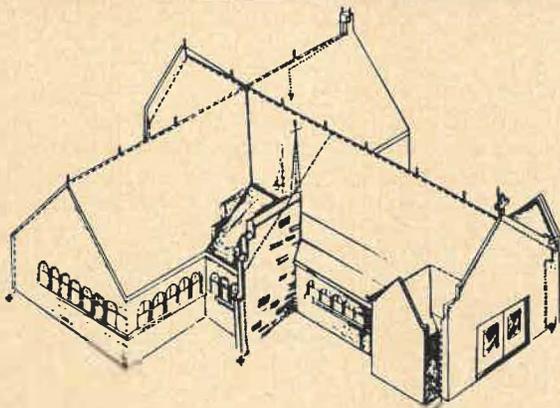
Geography makes some difference in the likelihood of lightning loss or damage, but damage can occur in any location.

Heaviest single lightning blow last year was suffered by St. Michael's Roman Catholic Church in Buffalo, N. Y. On May 24th, a lightning stroke caused a two-million-dollar loss to the stately structure, and on the same night another bolt started a million-dollar fire in a six-story Buffalo business building.

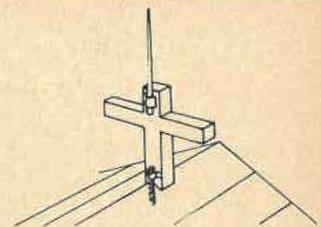
Losses during the two months were spread over 21 states, with Pennsylvania sustaining 10, four on June 25th; and Kansas and North Carolina four each. May 21st was the worst day; six churches were struck in four states.

Church groups are urged to make their decision on lightning protection as recommended by an architect using LPI-approved specifications.

Further information about lightning and its effects are contained in an 18-page booklet, "Lightning Facts and Figures." A copy is available free from the Lightning Protection Institute, 53 West Jackson Boulevard, Chicago 4, Ill.



Modern lightning protection system includes web of conducting cable, conveying any bolt harmlessly from air terminal to ground rod. Here are details and installation pointers.



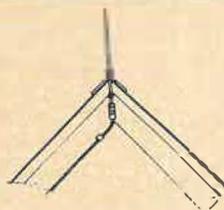
Terminal points may be custom designed to fit into the architecture. For example, a rod may be a part of the cross.

TO FULLY PROTECT YOUR CHURCH, MAKE SURE...

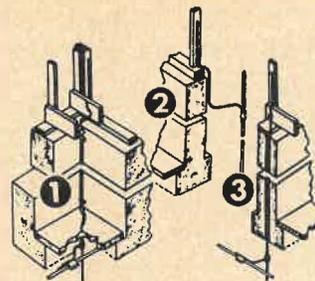
--that all of the church roof is "rodded", with terminal points along entire ridge and on all projections.

--that there are two downloads from spire or tower, one inter-connecting with main ridge conductor.

--that all permanent metal elements are bonded into system as specified by U/L lightning code.



Air terminals are pushed up through hole cut in roof. Connectors can be concealed in roof framing spaces.



To ground a system, the conductor might be (1) carried down along wall to a rod beneath floor slab, (2) brought on outside to grade-level trench and then out 2-ft. to ground rod or (3) coursed down inside the wall.

Does Your Parish Need

A Men's Club?

A man who has devoted his life to this question says,
"Yes—if it isn't a dishes and ashes group."

by Morton O. Nace

Probably one of the most frustrating and continuing facets of parish life is that of a men's club. Do we need one? Should we let the present one die? Should we not organize one? Why have one at all? These questions have been raised and, more than likely, will always be raised throughout the Church. The most common characterization of a men's club is "the dishes and ashes group."

To one who has struggled with this problem and made it his life's work, the years have brought deep convictions about it. First, it would seem we ought to face reality with the average situation found in a parish church. Generally there are three classifications for our men. First there are the "fringe men" — those whose names appear on our rolls as communicants, who make a token pledge, who attend church on special occasions. This group probably comprises 50% of our manpower. The second classification is of men who have a deep interest and unusual commitment, who want to exercise their ministry in a positive manner and are really desirous of probing in depth their faith and their involvement in the total life of the Church. They are perhaps 10% of our manpower. Finally, 40%: committed men — vestrymen, ushers, Church school teachers, choir members. These men attend church rather regularly and are the mainstay of our parishes.

Obviously, then, no one program is going to attract or appeal to men of all

these classifications. The Church must reach out and attempt to make demands, varying ones, in relation to the background and exposure of particular men in the life of the Church.

"Fringe men" can, and most times will, participate in activities where many men are involved, where no pressure is extended to force or embarrass them — such events as the Advent Corporate Communion, the February 22d observances, conferences, and special parish events like teaching missions. These men generally want to be involved, and they must be considered in any vital parish life or program. However, these men as a group will generally show little interest in a men's club. It is not the kind of involvement they support.

The Church also has within its membership those men — the smallest classification — on whom their clergy can rely for effective emphasis, especially in the devotional life of the parish, with evangelism paramount. For these unusually faith-action men, a men's club serves no need. One need not even insist that it should. However, a chapter of the Brotherhood of St. Andrew* can be a definite answer for these men, one that has been workable for over 80 years.

The next group (committed men — vestrymen, teachers, choir, etc.) is ordinarily the basis for a real men's club, provided such a group relates itself forthrightly to the purpose of the Church

through worship, education, and fellowship. Such clubs, with dedicated leadership, do make for a vital group within the parish family, to which men can be invited and in which they will participate as individuals. Clubs that have an organized and continuing history prove that they do become a vital force in helping men to understand their ministry more effectively. Groups such as these are found all over the Church. There is a booklet, available from the laymen's division in the diocese of Connecticut, entitled "*One Answer*." It presents in detail a sound and realistic program for men. The booklet contains forewords by Dr. Lee H. Bristol, Jr., the Rev. Howard V. Harper, D.D., and the Rt. Rev. John H. Esquirol, S.T.D., Suffragan Bishop of Connecticut.

Some say, "not a program for men, but rather men for a program." Factually, however, it ought to be stated that without a program you will not reach men!

So the answer is this: Yes, men's clubs are needed where the purpose is to enlist the skills and talents of committed men in a God-centered and an altar-centered program. On the other hand, if it becomes a "dishes and ashes" group — *No!*

Men want to be challenged to something in the Church that has deep meaning and is related to the Gospel. Participation by men in such a consequential purpose meets a definite need and can be a vital force in furthering and extending the ministry of the Church within the parish, community, diocese, nation, and world. Men do respond when the challenge has depth and meaning.

Recent years have witnessed a real growth in the effort to deepen the spiritual

Mr. Nace is general secretary of Connecticut's Department of Youth and Laymen's Work and is member of the National Council of the Brotherhood of St. Andrew.

*BSA is an organization for spread of Christ's Kingdom among men and boys. Members follow its rules of daily prayer and weekly service in order to understand better the duties they accepted at Baptism and Confirmation.

lives and concerns of men. No longer can we offer talks on "birds" or "flowers" or other such "powerful" subjects. No longer can men be attracted by attempting to entertain them in competition with secular social life: television, radio, or simple relaxation. Men do not want this kind of relationship with their Church. Over and over again it has been demonstrated that when, on the time and talents of men, the Church forthrightly presents and makes demands that are relevant to the Church and the Gospel, men do respond.

More and more men are enthusiastically responding when challenged. Witness the group work of Brotherhood of St. Andrew chapters who meet weekly at an early morning hour; the interest of men in quiet days, retreats, devotional days, school of religion, inquirer's classes, corporate Holy Communion, stewardship emphasis, prayer groups, visitations. These are the spiritual challenges to which men will respond. And it may be said that men who respond to individual involvement immeasurably strengthen their own families, the parish family, and, indeed, the whole Church.

There is no way we can make family participation more effective than to involve individuals on their own age and interest level. A good men's club can, often does, and indeed should, strengthen all facets of Church life and work. So often we hear that "it isn't what a man does, but rather what he is." But what a man does speaks rather clearly what he is.

In our communities, civic life and living is enriched by civic groups of business men who meet regularly; and these men in individual groups belong to the chamber of commerce, too! So, too, in Church life, if men belong to men's groups, they manifestly enlarge the interests of men in the large family, the Church. By all means, let's reach out and bring men into the full life of the Church by offering them a group to belong to and thereby a way in which to be more effectively involved — but have it a vital, meaningful men's club.

Our Lord banded together — in a definite group — 12 men. Let the Church today speak to men in the same manner. Men as well as young people need desperately to know they are needed and wanted. A men's club can, in part, provide the group. It can help to give men who are committed to their faith and their Church an opportunity to exercise their lay ministry. A real fellowship of believers will develop, and evangelism can become a must in their outreach. Because this is so, then indeed a men's club can be an area of the Church family that is essential, vital, and meaningful, by being pertinent to our reason for being — to proclaim the Gospel! The answer then is "Yes" on the question of a men's club, provided it helps men have a deeper understanding of, and participation in, their lay ministry.

Reading the Bible Aloud

by

the Rev. George Desmond

I like to hear you reading from the Bible; you always sound as if you really mean it." Such words as these are among the greatest tributes which even the clergyman can receive; folks commend his sermons because they feel that they must say something when shaking his hand, but when they do pick something other than the sermon for mentioning, he knows they have been paying attention. As for the rest of us; well, when we do read aloud during the public worship service, ours is only a minor part of that service, and it is a wonder indeed when we are noticed.

But this matter of reading the Bible aloud requires something more than just having learned to read. A school teacher recently remarked at how poorly some of us do read in church; we have all the stilted woodenness of a fourth grade schoolboy. Even the clergy are to be included in this indictment; I remember once as we left a community Thanksgiving service, when my wife spoke in a worried tone, "That preacher read the Bible as if he had never seen it before."

Reading the Bible aloud for others demands something in the way of a practiced imagination; the reader becomes the interpreter for someone who lived thousands of years ago, who spoke a different language, who knew a different culture. The writer's message has been transcribed hundreds of times, it may have even been altered a little, until it has finally come to us in our own language. But the message remains his; we merely strive to pass it on to our listeners.

The mere pronouncing of the words in their proper sequence is not enough. We must strive to interpret as we read, to relate the message to our own age, to our own people. If we are to do this successfully, that message must first have re-

The Rev. George C. Desmond is pastor of the Methodist Church, Hilldale, Ill.



Eva Luoma

We become the means of transmission to others.

lated itself to our own hearts; it is only then that we will successfully pass it on.

When we pray, we speak to God. When we sing or preach, we speak to people. But when we are reading the Bible aloud, God speaks to others through us. We become merely the means of transmission.

This means that the reader must attempt to recreate the message and the mood of the original author. By this, I am not meaning to issue a call for great actors, nor for great impersonators; instead, I mean that we must learn to be good interpreters. We merely pass on the message to those for whom it was intended. Still, we must give that message its proper dignity. We are seeking, simply, to share with our listeners that which has already found meaning in our own hearts.

The focus of oral Bible reading must always be upon the message, not upon our delivery. The reader must sense the significance of the passage which he reads. He is not unlike the musician, who seeks to interpret the music he finds upon the page before him. I once had a church pianist who was, I feel almost certain, completely tone-deaf. I do believe that she always managed to hit the right note at about the right time; yet she had no sense of rhythm, no perception of the beauty of a piece of music. Her playing was mechanically correct, and yet it should not properly be termed "music"; it struck no answering chord in our hearts as we listened. He who reads aloud must also be an artist.

I would suggest the necessity of practice. I do not mean that sort of practice which studies gesture and inflection, so much as I mean that sort which reaches through a passage to its heart and core, the practice which fills the reader with a message. It is then that, as we read to our own hearts, we can truly read to others. For it is then that we will be able to speak as would the author, were he standing in our stead.

Doorbells Are Ringing

By Dr. Henry E. Dawkins

In Royal Oak, Mich., laymen help solve a problem

Doorbells have been ringing in St. John's Parish of Royal Oak, Mich., as a band of over 100 dedicated parishioners called on fellow members of their congregation in the



second visitation by the Ministry of the Laity. The calls were in no way connected with a solicitation for funds but were intended solely to help bring the church and its members closer together.

A problem common to all large parishes — the physical impossibility of frequent personal calls by the clergy on all of the members — is being alleviated in part at St. John's by the activities of this lay ministry.

When the Rev. Canon John M. Shufelt arrived at St. John's three years ago, he was faced with the task of becoming acquainted with and shepherding upwards of 1200 families with the aid of only one associate, who was also a newcomer to the parish. The need for additional help was obvious.

The idea of the Ministry of the Laity didn't come from any one mind, but developed as a matter of practical necessity. Much of the inspiration can be attributed to vestrymen Aubrey Corner and James Riley in collaboration with the clergy.

Canon Shufelt, in theological language, views the Ministry of the Laity as "an example of 'the priesthood of all believers,' which means that it is the responsibility of every Christian, not just the minister, to carry out the Lord's work in His vineyard, which is the world." He adds, "This is not intended to supplant

the work of the clergy. There are certain functions which they properly must perform which the laity cannot, but the Ministry of the Laity does fulfill a God-given task placed upon every Christian, namely, to witness actively for what he believes. By this, the ministry of the clergy is supplemented and strengthened."

The first series of lay calls was made in the summer of 1961. The results were somewhat less than perfect, and it served mainly as a proving ground from which many valuable lessons were learned. It was apparent that improved organization was necessary.

Before starting the second series of calls a detailed operational plan was set



up, the actual workings of which were something like this: Every member of the parish family was plotted on an area map that was partitioned off into four main divisions, with smaller subdivisions called zones arranged so as to include approximately 40 families.

Four especially dedicated members were made responsible for the main divisions while from each geographical zone a leader was chosen who was known as a steward. This layman was available to assist the clergy in meeting the needs of any particular family within that zone as well as to supervise the three to five members who acted as the local callers.

It was felt that great spiritual benefit would result if the many callers were all working at the same time. Hence, several Monday evenings were designated as "Call Nights." Calls were scheduled between 7 and 9:30 p.m., after which the callers assembled at the church parlor to report and to share experiences.

"Call Nights" were announced in advance from the pulpit and in the weekly and monthly church bulletins. They were

so well publicized that one caller, on making a Tuesday night visit instead of the usual Monday one, was greeted by the remark, "We expected you last night; how come you are late?"

While visiting, the callers obtained accurate statistics regarding the families and also discussed the following questions: What are you now doing at St. John's? What would you like to do at St. John's? And what would you like St. John's to do for you?

Families visited were asked if they would be willing to assist in the Ministry of the Laity and were solicited for any other comments they wished to make. As a result, 132 requests for immediate assistance by the clergy were reported.

Through these calls we are hopeful that a large percentage of our congregation will be made aware that their fellow members are truly interested in them. We like to feel that in helping the clergy perform their monumental task, we are doing a small part of the work God has laid out for us.

Canon Shufelt has assured us that he and his associate, the Rev. Marshall Hunt, are highly pleased with the lay calling. "The program," he says, "has many possibilities and I believe the Lord will



open up many new avenues of usefulness as the work progresses. As a beginning it would seem that it should accomplish these three objectives as a minimum:

(1) Promote a spirit of friendship and warmth and Christian concern for our people.

(2) Stress church attendance and seek to find ways in which our members find a definite way and place in which to serve the Lord in His Church.

(3) Extend a truly missionary outreach in personally strengthening the arm of the Christian Church in our city.

Dr. Henry Dawkins (father of Peter Dawkins, the All-American football player from West Point and Rhodes scholar), who is a dentist and senior warden of St. John's Church, Royal Oak, Mich., devised a plan in which the parish was organized into four divisions, with division leaders, and sub-divided into regions, to which callers were assigned.



Lambert

The Joneses have purpose — in the world of names and mailing lists.

*An ordinary day,
an ordinary job,
but it holds before you
the panorama
of human life.*

Plates and People

by the Rev. Peter C. Robinson

Rector, St. Francis' Church, Greensboro, N. C.

It was just an ordinary day.

It was just an ordinary job.

But somehow it was one of those routine jobs that hold before you the panorama of human life. It's all there, and you are reluctantly standing afar, a bystander, an observer. You are softened by your love for those before you, and calloused by your complete removal from the picture. Your feelings have been sensitized by the closest relationship to the situation; your concern dulled by the glacier-like weight of the knowledge of the inevitable progress of life — knowledge that the world is going to turn around every 24 hours and the people on the world will inevitably turn with it.

The day is a day at the office. A day marked by routine and drudgery when compared with other more demanding and more stimulating aspects of work. The job is one of the many, many aspects of the work of the priest in an Episcopal church. The job, in a small, disorganized and understaffed office, is simply the long delayed task of bringing up to date the church mailing list. This includes the task of going through the trays of plates used

in the mailing machine and discarding the names and addresses of people who for various reasons are no longer associated with the congregation.

And so you pull out the metal plates. The portion carrying the name is removed and thrown away. The frame is saved and some day the name of another person will be placed there. The world turns on. Some leave, others come. There is a deadly patter which shouts futility at the efforts made in the past, which reminds you that that which was the burning concern of one moment is now but a thin metal plate being discarded.

And yet you know that the Joneses are more than a thin aluminum plate, to be used to notify them of a change in the services, of a special meeting, or to remind them of their need to consider seriously their financial contribution. The metal plate has served its purpose. The Joneses have purpose — in the world of stamped aluminum and names and mailing lists. But a scribe once wrote to Corinth, Thessalonica, and Philippi on another ordinary day in an ordinary job using another old mailing list just to say that the purpose

was so much greater.

The metal plate had meaning because of the Joneses. The Joneses have meaning because of the nature of life, because of that never-explained-often-debated mystery that there is a force that set the world turning on its axis and this force is God. So the Joneses are still important — and you wonder. Did the new job in a distant city prove to be what they hoped it would be? Does the baby still have trouble with asthma?

And now the Burns family. They were trying so hard to stay together. Do the new circumstances help? Or is it more difficult and have they given up, resigned to a life filled with disappointment and bitterness, looking for the worst in each other rather than the best, making the worst of life and in despair casting the hope of life away, as you cast the metal plate into the waste paper and pencil shavings of yesterday.

Now you think of Jane Sadler. You wonder, when did the baby arrive? Was it that boy they so much wanted, or was it the fourth girl?

Continued on page 29

Whose Word Will Win?

What terrible battles yclep'd *logomachies* have they occasioned and perpetuated with so much gall and inkshed," says Laurence Sterne in *Tristram Shandy*. The same may be said of the discussion that has been going on in our columns (both editorial and epistolary) over the application of the words "Catholic" and "Protestant" to the Episcopal Church. The vast energy expended within the Church in this warfare over words is a sight of mournful wonder.

On the real issues, both sides are saying pretty much the same thing — that the Catholicism of the Middle Ages had to be reformed according to scriptural and evangelical norms, and that Anglicanism did it in such a way as to preserve the Church's continuity, correct Roman errors, and enlarge the layman's area of personal freedom and responsibility.

The word "Protestant," officially used by the Episcopal Church of itself can easily be misunderstood as meaning "non-Catholic," but so can the equally official word "Catholic" as meaning "Roman Catholic." When the two are used together, at least there is the advantage of letting the innocent by-stander in on the secret that Episcopalians use both words in a special sense.

But, speaking of secrets, we wonder whether Episcopalians have been let in on this one: that *Protestant* Protestants and *Roman* Catholics are rapidly moving into a meaningful dialogue that is not concerned with labels but with the great issues of faith and life and the grace of God that has appeared for the salvation of all men. We hope that this dialogue will not find Episcopalians sitting in a corner explaining to one another that they are Catholic, but not like other Catholics, or Protestant, but not like other Protestants.

Practicalities and Principles

The proposal for the achievement of full communion between the Church of England and the Methodist Church in Great Britain, made public on February 26th, is of great interest and significance [L.C., March 10th]. Unlike the union plans in India and various other parts of the world, the proposal envisages a first stage in which the two Churches remain entirely independent in government but give full recognition to each other's ministries and sacraments.

The relationship would thus be comparable to that between the Episcopal Church and the Polish National Catholic Church in the USA and between the Philippine Episcopal Church and the Independent Church in the Philippines, with the difference that the arrangement would be with a Church of distinctively Protestant back-

ground and ethos. Also, as the report makes clear, this first stage is undertaken with an explicit intention of moving on to a second stage of complete unification.

Before discussing the questions of faith and order involved in the subject, we feel that certain practical difficulties must be mentioned. In the first place, although the Anglican participants were unanimous in their acceptance of the proposal, they do not represent all the Anglican Churches directly affected by it. The disestablished Anglican Churches of Wales and Scotland are within the territory served by the same Methodist conference, and these Churches have not been consulted as yet. Methodism is very strong in Wales; however, the majority of Welsh Methodists are not in this conference but in a body variously known as the Calvinistic Methodist Church of Wales or as the Presbyterian Church of Wales. This Church is not involved in the conversations.*

In the second place, the unanimity of the English Anglicans was not mirrored by the Methodist participants in the conversations. Eight of the twelve Methodists signed the report, but four signed a minority report asserting, among other things, that "to move from a Church committed to the evangelical faith into a heterogeneous body permitting and even encouraging unevangelical doctrines and practices would be a step backward which not even the desirability of closer relations could justify." We are not well informed about the parliamentary amenities of British Methodism, but a minority consisting of two former presidents of the conference and two other distinguished Church leaders and composing one-third of the committee seems to us to represent a formidable barrier to the adoption of the scheme.

At present, all that can be said is that a proposal exists in black and white, for consideration and evaluation by interested persons and Church governmental bodies. It is a long, long way from being put into effect.

Rather surprising to those acquainted with American Methodism is the statement that "the Methodist Church has no official formulae corresponding to the Articles and the extended exposition of the sacraments in the Prayer Book Catechism." The Methodist Church in the United States has 25 Articles of Religion, directly derived from the Thirty-Nine Articles of Anglicanism, and maintaining a number of emphases in sacramental doctrine that are of importance to Anglicans. The report includes a Methodist statement on Baptism and Holy Communion "which, without claiming to be official, may be taken as fairly representative of Methodist teaching." On the whole, the statement is an excellent one, asserting that the sacraments "are more than signs. . . . They are conveyances."

Baptism, according to the statement, conveys cleansing, regeneration, union with Christ, admission into the Church, the seal of the Spirit. In infant Baptism, the faith exercised is that of the Church, not of the child. The child baptized is regenerate.

In Holy Communion, Christ is host and food. The service is an act of remembrance — "This corporate

*"The remoter parts of Wales shelter some mammals and birds extinct or elsewhere rare in Britain" — *Encyclopaedia Britannica*, 1958, article "Wales."

recollection embraces not only the past but the future and what lies beyond history in the consummation of the kingdom of God." "The act of remembrance leads to communion. He who is remembered is the living Christ offering to us the bread that is the life of God himself, the life that came through death. By feeding upon him, we become his body. . . . Holy Communion is a sacrifice of the Real Presence." The statement goes on to emphasize that the Communion is a sacrament of union in Christ with each other and that it is a sacrifice, in that it "represents and re-presents" the one sacrifice of Christ on the Cross — "The sacrifice offered by Christ on the Cross is eternal."

In briefly summarizing this statement we have not done justice to its evangelical rationale, but rather have concentrated on those points on which there might be concern from the Anglican side.

Those who would evaluate the report should, of course, study the full text. Entitled *Conversations Between the Church of England and the Methodist Church — a Report*, it is published by the Church Information Office and the Epworth Press.

There is a chapter on the Gospel, Church Order, and Ministry, including a highly relevant subsection on Priesthood, considered separately from Episcopacy. Elsewhere, in a chapter on Safeguards and Reassurances, it is pointed out that liberty of interpretation of the nature of episcopacy and priesthood "is only possible within the strictest invariability of episcopal ordination."

The "Service of Reconciliation" proposed in the report departs from the Ceylon and North India-Pakistan plans in that Anglicans use one form for the "reconciliation" of Methodist ministers and Methodists use another for the Anglican bishops and priests. The reception of the Methodists by the Anglicans includes the confirmation prayer and an ordination prayer containing the words declared by an Apostolic Constitution of Pope Pius XII to be the essential form for ordination in the Roman Rite. There is only one laying on of hands, silently, by the bishop, and the phrase long regarded in Anglicanism as the essential form — "Receive the Holy Ghost" — is omitted. The conditional character of this ordination (or, to use the language of report, the sharing of "this precious gift, which we unworthily have received") is spelled out in the prayer in the words, "Renew thy blessings already given, and upon these thy servants do thou pour out thy Holy Spirit, to endure *each according to his need with grace for the office of priest in the Church of God*" (italics ours).

In the reception of the Anglicans by the Methodists, the prayer preceding the laying on of hands by the Presiding Minister includes the words, "renew thy blessings already given and pour out thy Holy Spirit upon them for the work of a minister in thy Church" without any conditional phrase corresponding to "each according to his need."

These prayers seem to us entirely adequate to get across to the Lord what we are asking Him to do — namely to unify the ministries of the two Churches in such wise that all concerned are fully ordained and accredited priests in the Church of God. But if one demands that any such service make clear that episcopal ordination is being conferred upon unordained persons, then the prayers are subject to the same criticisms as

those of the Ceylon and North India schemes of union.

And this again brings us back to the old question whether the Protestant ministries were raised up by God to meet the needs of His people — or, at least, whether there are reasonable grounds for thinking so. If they were so raised up, or if there is reason for thinking so, then Anglicans themselves should be as anxious as Methodists or Presbyterians not to commit the sacrilege of holding His work in contempt. If they clearly were not, then Anglicans should not be holding such conversations in the first place. In this connection, we feel that it would be well to include in the Methodist form a conditional phrase similar to that used in the Anglican form in order to avoid passing judgment on God's work in empowering Anglicans for the ministry.

Lacking from the report is any discussion of the Creeds, although this is partly made up for by the use of the Nicene Creed in the Service of Reconciliation, with the introduction, "Seeing that God has brought us out of our separation into fellowship with one another, let us confess our faith in him with thanksgiving and say. . . ." Perhaps it is felt that explicit agreement in such areas is a matter for the second stage of unification rather than the first.

The report envisages important constitutional changes in the Church of England in the future "which are likely to be the equivalent of the granting of complete self-government." This does not necessarily imply total disestablishment, but the power of the united Church "to settle its own forms of doctrine, worship, and discipline, to appoint its own officers, and to settle disputes in its own courts with the same degree of freedom from State control as is now possessed by the [Presbyterian] Church of Scotland."

These issues would not be raised by the first stage, of full communion, but would have to be faced in order to arrive at the second stage, of organic union.

It is also pointed out that the Church of England should not commit itself irrevocably even to the first stage without consultation with other Anglican Churches, and with Churches "such as the Orthodox and Presbyterians," with which it is in process of negotiation.

The proposal contemplates the election of bishops by the Methodist conference, and their consecration into the historic episcopate. Thereafter, all ordinations would be conducted by bishops, assisted by other ministers, and the relatively unusual practice of lay celebration of the Holy Communion would be discontinued. However, the report urges the continuance of Methodist relationships of inter-communion with other non-episcopal Churches.

Thus, there would be for a time two separate episcopates in England, in full communion, but not in organic union with each other, and two distinct sets of congregations and of clergy and laity. This was the crux of the proposal made by Archbishop Fisher of Canterbury in 1946 in his famous sermon at Cambridge, and it is generally conceded that it is justifiable only as a step toward complete unification.

At the moment all we can positively say is that we rejoice that British Methodists and Anglicans are hard at work on the question of fulfilling our Lord's prayer for the unity of His Church, and that we hope that good things will come of it.

NEWS

Continued from page 11

tion. Bishop Chambers, commenting on the guild's formation, said:

"I think it is a most admirable thing for a group of priests and lay people of the diocese to be banded together to pray daily, by rule, for vocations to the priesthood. I am indeed pleased to act as the patron. God bless you in this most important effort."

INDIANAPOLIS

Expansion

Meeting at Christ Church Cathedral, Indianapolis, for a special reconvened convention last December, delegates overwhelmingly approved a \$979,000 program for the diocese of Indianapolis.

They voted to meet the challenge resulting from a 16-month study by the diocesan strategy commission, which called for expansion of institutions, greater mission outreach, and administrative changes. Delegates favored the commission proposals by a vote of 151 to five, with five abstentions.

Bishop Craine of Indianapolis thanked delegates for support of the plans. The three-part program by the commission includes expenditures of \$505,000 for institutions, \$468,000 for mission outreach, and \$6,000 for diocesan office equipment.

Plans call for a new social welfare building in Indianapolis, costing \$250,000. This would be headquarters for Episcopal Community Services, the department of Christian social relations, the Urban Mission Council, and social work of All Saints' parish there.

Waycross, the diocesan conference center in Brown County, Ind., would be given \$105,000 for adult Christian education and young people's work.

The Urban Mission Council, which operates three neighborhood programs in Indianapolis, would be given \$65,000 on a five-year basis while \$25,000 would be set aside for a social worker to work with the aged, also on a five-year plan.

Under mission outreach, \$226,000 would be available for present missions to assist in their capital outlay. Another \$160,000 would be placed in a revolving fund for loans to parishes and missions, while \$70,000 would purchase land for five new missions.

Administrative changes include the addition of a full-time business manager as assistant to the bishop. Approval also was given to the appointment by the diocesan council of the Rev. Canon Frederic P. Williams as first archdeacon of the diocese.

In addition, delegates passed a constitutional provision requiring the election of a coadjutor not less than three years before the 68th birthday of the diocesan bishop.

BIBLE

Voice of the Machine

A computer in Glasgow, Scotland, "fed" with a quarter of a million words of Greek prose, has come up with a "finding" that St. Paul was the author of only four of the 14 Pauline epistles in the New Testament.

Results of the tests are to be published in April by Dr. G. H. C. MacGregor, professor of Bible criticism at Glasgow University, and the Rev. A. A. Morton, minister at Culross Abbey, Fife.

The men worked together in "programming" the computer and analyzed the results of a stylistic inquiry into use of the word "and" in the Epistles and in work of other Greek authors.

Mr. Morton claimed that "this paper will present for the first time scientific evidence in support of the theory that only four Epistles — Roman, I and II Corinthians, and Galatians — were written by Paul.

"We have reached no final conclusion on the very short Philemon Epistle."

[RNS]

The Clear Word

A translation of the Bible "in clear, simple English" is being undertaken by the British and Foreign Bible Society, to help in the translating of scriptures into various native tongues.

Called a "translation for translators," the edition is expected to aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straight-forward, unambiguous" English edition as a standard for their foreign-language translations.

A society spokesman said that the four Gospels and some of St. Paul's letters already have been translated, and have been welcomed by missionaries and others.

[RNS]

THE ARTS

Summer at Sewanee

Roland Johnson, conductor of the Madison, Wis., Civic Symphony, has been appointed conductor of the Sewanee Summer Music Center Symphony Orchestra, according to Martha McCrory, director of the Center. Mr. Johnson is also conductor of the Madison Civic Opera and Civic Chorus.

The five weeks' music training center at Sewanee offers orchestra, chamber music, and chorus, as well as private and group instrumental and vocal instruction. In addition to the training program for young musicians, public concerts are presented weekly by faculty and students.

Dates of the seventh season of the Sewanee Center are June 24th to July 28th. The center is located on the mountain-top campus of the University of the

South, and provides intensive training and outstanding musical opportunities for gifted young musicians.

Information regarding the Center may be obtained by writing to the Director, Sewanee Summer Music Center, Sewanee, Tenn.

RHODE ISLAND

He Met the Need

As told by the Rhode Island *Churchman*:

"The Rev. Leonard Redlawn, chaplain to the [Rhode Island] correctional institutions, spoke at All Saints' Memorial Church [Providence] on February 6th. One of his auditors, David Greaves, aged 11, heard the sermon and did something about it. He went out and bought 14 pencils and six pads which he sent to Fr. Redlawn for distribution.

"Seven of the people at the Adult Correctional Institution wrote and signed the following letter to David:

"It is with pleasure we write to thank you for your generous gift. Your spontaneous compassion is a rare thing indeed and we pray God grant you always feel the problems of your fellow man. More than have a great many of your elders, you not only saw the need but did something about it. God grant you a full and long life, young man, full of all the good things that service before God can bring you. Once again, we thank you."

WCC

Call to Pray

An appeal to Christians to pray for the forthcoming World Conference on Faith and Order has been issued by the World Council of Churches.

The conference will be held in Montreal, Canada, July 12th to 26th, on the campus of McGill University. It is the fourth in a series of world meetings designed to "promote the unity of Christ's Church and to study the deep issues which continue to divide it into confessions and denominations."

About 500 theologians, Church leaders, young people's delegates, and staff members will consider unity at the conference.

"They ask for your prayers, both before and during the conference, believing that this common enterprise is part of the obedience to Jesus Christ who is our peace, and that it needs support from Christian men and women of every church," said the WCC.

SOUTH FLORIDA

By Unanimous Invitation

Episcopalians in Palm Beach, Fla., are lending a helping hand to Jews of the community who are organizing a new temple.

Bethesda-by-the-Sea Church, Palm Beach, is making available its parish hall

for services of Temple Emanu-el, the first temple to be formed in Palm Beach, according to the Rev. J. L. B. Williams, rector of the Episcopal church. The temple recently received its charter from the state and is conducting a fund-raising drive to buy land and build a sanctuary.

The Bethesda vestry vote on the invitation was unanimous.

ARIZONA

Five in Five

Five missions in as many months have been organized in Arizona, representing an 11% increase in the number of congregations in the diocese since last October. Each new mission is in an area of exploding population.

St. Elizabeth's Church, at Adobe, is north of Phoenix and is near farming and electronic interests in an area where main streets are named, but there are no house numbers as yet.

Kearny, a copper mining community which has grown as the result of a recent mining development, is the site of Holy Trinity-of-the-Mountains Church.

The Church of the Epiphany is the name of the mission now meeting in a converted barn in the heart of an agricultural area near Tempe, home of Arizona State University.

The congregation in Paradise Valley is meeting in a medical center on the desert outskirts of Phoenix and Scottsdale. Half a century ago, this land was covered with yellow poppies each spring and the valley was named "Paradise" by the earliest settlers, camping tuberculars who sought the sun, to live or die. Now the valley is dotted with modern homes.

Apache Junction, at the foot of Superstition Mountain, is the site of the Transfiguration Mission. Apache Junction is a fast-growing community catering to tourists and harboring an infant motion picture industry. Only a generation ago land in this area, now being subdivided, was open to homesteaders.

The congregation has been given an acre of this valuable Apache Junction land by the Rev. David E. Pettengill, young rector of the Church of SS. Philip and James, Morenci, which itself reached parish status less than 18 months ago. Fr. Pettengill gave the land in memory of his father.

Mission growth in Arizona is due not only to efforts of members of bishop's committees, according to Mrs. Francis J. Ryley, LIVING CHURCH correspondent in the diocese of Arizona, but also to:

1. Lay readers—168 Arizona Churchmen were licensed at the Cathedral in Phoenix last January 6th by Bishop Harte of Arizona.
2. Retired clergy, many of whom come from other dioceses; and
3. Active clergy, some of whom travel as far as 300 miles on Sundays to officiate at services for the missions.

March 17, 1963

MICHIGAN

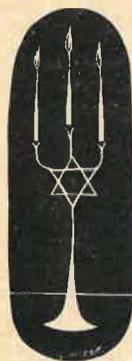
Consulting Authority

Boys and girls of a confirmation class at Christ Church, Grosse Pointe, Mich., have had a rabbi as one of their instructors.

"The children were studying the Old Testament," parish spokesmen said, "and we felt they could better understand their heritage if they understood something of the Jewish religion."

For Rabbi M. Robert Syme of Detroit's Temple Israel it was not a new experience. "I have done it frequently," he said, "more and more frequently in the past two or three years — and I have urged our own young people to become better acquainted with the Christian position."

"It is important that we talk to each other," he added. "It is rather like the man who commented to President Lincoln that,



if the railroads had run north and south, instead of east and west, the north would have been in a much better position to bring an earlier end to the Civil War.

"Lincoln's reported reply was: 'If the railroads had run north and south there would have been no Civil War. Our people would have known and understood each other and would not have wanted the war.'"

"That," said Rabbi Syme, "is what I hope these talks do for us today." [RNS]

FLORIDA

Sing Along with Whitey For Old Camp Weed

The Rev. Harold K. Haugan, assistant priest at St. Andrew's Church, Jacksonville, and priest-in-charge of St. James' Church, Macclenny, Fla., has gone on record in behalf of St. James'. The record is a 12" long-play disc with the title, "Whitey Sings Camp Weed."

St. James' Church burned down recently, and its inadequate insurance is being supplemented through the labors of parishioners and other interested people. The record is the vicar's contribution — on it he sings (accompanied by his guitar) songs in use at the summer sessions of Camp Weed, the diocese of Florida's camp and conference center. Camp songs, a few popular songs, and some folk songs

are included at the expected selling price of \$4.00, plus 25 cents for postage. [Mrs. George L. Taber, Jr., Glen Saint Mary, Fla., is taking orders.] Profits from sales of the recording will go directly to St. James' building fund.

Some of the parishioners are helping the fund along by giving suppers and selling home made cakes and marmalade, but, says Fr. Haugan, "I'm not particularly talented in any of these lines."

CANADA

It Sets the Pace

A retired Anglican archdeacon in Toronto, Canada, lives happily and industriously with a "power-driven" heart.

The Ven. A. C. McCollum, 75, is one of 12 Ontario residents who have been fitted out with "pacemakers" by Canadian heart surgeons.

The pacemaker is a silver dollar-sized disc, powered by transistor batteries, placed upon the clergyman's back. Two wires connect it to the heart muscle and keep his heart pumping at a steady 73 beats per minute.

The new gadget, he explained to the press, permits him to enjoy life to the full. There are some minor drawbacks, he says.

"I mustn't use electric razors and I can't allow the barber to use electric clippers on my hair; can't use an electric blanket . . . or change a light bulb . . . or install a fuse. But, this amazing gadget is a godsend." [RNS]

UGANDA AND RUANDA URUNDI

Cathedral at Soroti

The new Cathedral of St. Peter at Soroti, Uganda, was dedicated on January 25th by the Bishop of Soroti, the Rt. Rev. Sutefano S. Tomusange. The Bishop of Mbale, the Rt. Rev. Lucian C. Usher-Wilson, was the preacher.

Christ died for all, said Bishop Usher-Wilson, whatever their clan or tribe, their race or color. "Whether they are men or women, rich or poor, wise or foolish; whether they are our brothers in the faith of Christ like the Roman Catholics, or whether they only know of God in the way of Muslims or Hindus, they are all in need, for all have sinned and fallen short of the glory of God."

The cathedral, which is not completed, has so far cost about £7,200 (about \$20,000). The offering at the dedication service, which was set aside for the building fund, was more than \$257.

ORTHODOX

Recipe for Danger

Formation of a Christian front "to confront the existing slackening and division of Christianity" and the dangers threatening the faith itself has been urged by one

of Greece's leading lay theologians.

"From this front," claimed Dr. Hamilcar Alivisatos, professor of theology at the University of Athens, "it would be criminal if only the Orthodox Church in Greece were to abstain, especially when this Church has leadership possibilities."

Speaking at the Academy of Athens on his election as a member of the academy, Dr. Alivisatos stressed that Christianity was "being battled against not only by streams opposed to the Christian ideology, but by the non-Christian religions, such as Mohammedanism and Buddhism, which are now undertaking great and effective propaganda."

Dr. Alivisatos is a member of the World Council of Churches' Central Committee and head of the Greek Orthodox Church's Mutual Aid and Relations with Foreign Churches committees. He is also vice-chairman of a joint Church-State committee engaged in drawing up a new constitutional charter for the Greek Church.

In his talk he dwelt on the potential contribution which the Church in Greece, through conscientious coöperation, could make in helping other Churches "in solving today's great problems of humanity."

However, he said, "This effort, represented by the ecumenical movement, is not taken into consideration by the Orthodox Churches as much as it should be. The Orthodox Churches must understand that today the real meaning of ecumenism is not an endeavor for the prevalence of one Church over the other, an endeavor which becomes comic in view of the real dangers to Christianity itself."

In his opening remarks, Dr. Alivisatos noted efforts being made for a spiritual restoration in the Greek Church to strengthen its influence in the ecumenical movement. Defending the "liberal" character of the Church, he denounced as "slandorous" allegations by foreigners that it was uncompromisingly conservative.

"The charge of conservatism was made against this Church," he said, "because of a decline, which was due to exterior circumstances and chiefly to her long slavery under the Turks. This imposed illiteracy

and ignorance on the Greeks, neither of which has disappeared as yet."

At the same time, Dr. Alivisatos charged that the Greek state, "because of the irresponsibility of the Church leadership, did not do what it should have done, although there were abundant means for the spiritual restoration of the Church and its use as the main social factor in the country."

"Now," he said, "we need a coöperation of all forces for a real and quick purification of the Church from all elements foreign to its nature."

Dr. Alivisatos said the liberal character of the Greek Church was reflected in its democratic administration and the important place given to the laity. He said that it was only because it is ignorant of its rights that the Greek Orthodox laity does not "participate in the election of the clergy as is done in other Orthodox Churches." [RNS]

CHICAGO

Looking Ahead

Bishop Street, Suffragan of Chicago, will upon his retirement May 1st become the first executive director of Episcopal Charities, according to Bishop Burrill of Chicago.

Episcopal Charities, which was incorporated in 1960 to further and support the social welfare work of the diocese, disbursed more than \$87,000 in 1962 to the nine diocesan social agencies.

Bishop Street has been active in the social service work of the diocese, serving for many years as chairman of the department of Christian social relations.

SOUTH AFRICA

Books for All Needs

The new Johannesburg, South Africa, bookshop of the Society for Promoting Christian Knowledge was blessed by the Bishop of Johannesburg (the Rt. Rev. Leslie E. Stradling) on February 7th in the presence of the Archbishop of Cape-town (the Most Rev. Joost de Blank), who was visiting Johannesburg for the first time since his illness. The new shop occupies a corner site, and is passed daily by thousands of African workers on their way to and from the city's main railway station.

In addition to the usual religious books this shop carries literature of all kinds. Referring to this at the opening of the service, the Rev. D. E. Leavey, who is provincial publications officer and the S.P.C.K. representative in South Africa, said, "This bookshop is a reply to those who wish to make religion no more than a compartment in man's life. Here a man can buy books to meet all his needs — books for pleasure, books to help his work, books about his hobbies, as well as those that are ordinarily thought of as religious books." He pointed out that the

bookshop would also provide a place where Africans might come in and browse around the books, a facility not frequently available for them.

No Swimming

A swimming pool available to whites and non-whites, operated by the Anglican Mission to Seamen in Durban, South Africa, has been closed because of South Africa's *apartheid* (segregation) laws.

The mission is maintained by the Church of England. Its pool was built with aid from the Durban City Council, the British Merchant Navy Welfare Board, and shipping companies. [RNS]

CONNECTICUT

Brotherhood Winner

An Episcopal priest was selected by the Milford, Conn., Brotherhood Committee to receive its 1963 brotherhood plaque.

The recipient, the Rev. Edward R. Taft, is rector of St. Peter's Church, Milford. In giving the award, the committee indicated that, in its opinion, he has "given of himself to the populace in general, without regard to religious belief, national background, or station in life," according to the *New Haven Register*. The paper said Fr. Taft received several nominations, and pointed out:

"As chaplain for the fire department, he consoles fire victims and helps [fire fighters] with whatever physical comfort he can provide. As police department chaplain he has been on hand in time of stress and sorrow. He has never been known to refuse a call to assist those in need of spiritual or physical aid."

Fr. Taft and his wife have three children. Their son John recently was named an "outstanding military student" by the Virginia Military Institute, where he is a senior, according to the *Register*.

YOUNG PEOPLE

Basketball and Missionaries

In the inclement weather of Quinquagesima Sunday afternoon some 1,500 teenagers, with their advisors and pastors, came from all parts of the diocese of Newark through the snow to attend the annual Bishops' Rally in Viking Memorial Hall of Upsala College, East Orange, N. J.

An altar, the same size as that at Grace Church, Newark, the largest in the diocese, was set against the south wall of Upsala's large, modern gymnasium. The altar was vested with a violet frontal, a dossal on which was a large cross, candlesticks, and flowers.

Processional crosses, crucifixes, and banners from most of the parishes and missions of the diocese headed the procession of combined choirs, acolytes, and clergy into Viking Hall. Bishop MacAdie,

ACU CYCLE OF PRAYER

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

March

17. St. Timothy's, Chicago, Ill.; House of the Redeemer, New York, N. Y.; Gethsemane, Marion, Ind.; the Brothers of St. Paul, Roxbury, Mass.
18. Church of St. Philip and St. James, New Hyde Park, N. Y.; Emmanuel, Washington, D. C.; All Saints, Nevada, Mo.
19. St. Paul's, Harrisburg, Pa.
20. Church of the Good Shepherd, Jupiter, Fla.; St. Andrew's, Lambertville, N. J.
21. St. George's, Milwaukee, Wis.; St. Anne's, Depere, Wis.
22. St. Thomas', Farmingdale, N. Y.
23. St. Elizabeth's, Philadelphia, Pa.

Suffragan of Newark, read Evening Prayer. The chairman of the diocese's youth committee, the Rev. Ivan H. Partridge, read the lessons.

At the close of the order of Evening Prayer, the trophies won in the diocesan basketball tournament were awarded to the winning teams.

The address was delivered by Bishop Stark, of Newark, who exhorted each of his young listeners: (1) to learn; (2) to share; (3) to think and pray about his own vocation; and (4) to be "a missionary in your own neighborhood."

The offering at the service was designated for use in young people's work by the Bishop of Liberia. During the collection, the choirs sang "Christ whose glory fills the sky." This was followed by the congregational singing of "Fling out the banner!"

George Guilbault was organist at the service, and the organ's music was augmented by a band from the towns of Oakland, Franklin Lakes, and Wyckoff, N. J., under the direction of William H. Collins, Jr.

Arrangements for the rally were under the direction of Mr. Partridge; the Rev. Donald W. Beers, marshal of the rally; the Rev. Robert H. Maitland, Jr., master of ceremonies; the Rev. Field H. Hobbs, basketball director; plus the other members of the youth committee: the Rev. Messrs. George H. Bowen, Frederick R. Gutekunst, Donald Kimmick, Robert G. Wagner, Frankly Y. Weiler, Henry T. Folsom, Arthur K. Wing, and Philip S. Watters, Jr.

WASHINGTON

Students Hear Alternative

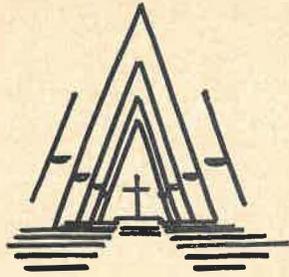
Washington Cathedral was the scene of a "Universal Day of Prayer for Students" observed by the World Student Christian Federation of the Washington, D. C., area on February 17th.

Sermon subject at the 11:00 a.m. service was "Brotherhood — Alternative to Mass Destruction." The preacher was the director of Operation Crossroads Africa, the Rev. James Robinson, Presbyterian.

Participants included a number of foreign and American students, including: Mr. Walter Hope, from British Guiana; Miss Adelaide Kamni Paul, from India; Mr. Robert Zwinoira, from Southern Rhodesia; Mr. Sung Bin Hong, from Korea; and Mr. Charles Wilhelm from the United States.

The World Student Christian Federation is the student movement related to the World Council of Churches. Since 1895, the third Sunday in February has been set aside for prayers for the spiritual, physical, and intellectual welfare of students, teachers, and institutions of higher learning.

The body of the first general secretary of the federation, Dr. John R. Mott, is interred at the Washington Cathedral.



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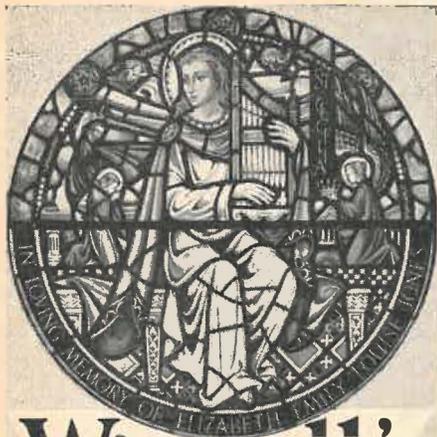
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BOOKS

Continued from page 8

in the 341 illustrations are shields of the evangelists, apostles, saints, the symbols of the Holy Trinity and Persons of the Trinity, the sacred monograms, crosses, stars, flowers, fruits, trees, and symbols of the Old Testament.

With its pithy commentary and crisp black and white drawings *Saints, Signs, and Symbols* will be an important and useful book to anyone dealing with the Church's symbols. I would recommend it to Sunday School teachers and pupils, to those working with parish newspapers and bulletin boards, as well as to the general reader.

MARJORIE F. WARNER

Miss Warner is children's librarian,
Manitowoc (Wis.) Public Library.

Effective Learning

Adult Education Procedures. A Handbook of Tested Patterns for Effective Participation. By Paul Bergevin, Dwight Morris, and Robert M. Smith. Seabury. Pp. 245. \$6.

Adult Education Procedures is another contribution in the field of adult education by Paul Bergevin and two of his associates at Indiana University. As the subtitle, "A Handbook of Tested Patterns for Effective Participation," states, this is indeed a handbook and is recommended as such as a valuable resource for persons concerned with "purposeful, guided learning."

This volume presents a six-step procedure for planning adult education activities elaborated by an example institute. The use of an institute is given in detail and then is analyzed.

A good portion of the book is devoted to the presentation and the use of 14 educational techniques or structures for the learning situation. The techniques are not inflexible and can be modified to meet the specific situation.

Ways to modify or adapt the techniques are given in the chapter on subtechniques. Some educational aids or resources are discussed and explained in another chapter.

The final chapter is concerned with a presentation of "designing and conducting clinics, institutes, and workshops." The appendix provides a valuable extra with an annotated reading list on procedures in adult education and a glossary of terms relating to adult education procedures.

Most of us are involved in learning activities of some nature whether it be in the churches, clubs, business, or other institutions. Few of us have the working knowledge of procedures for an effective program of learning for adults. This handbook helps to supply that knowledge.

Throughout the book is emphasis on thoughtful planning, careful preparation

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and execution of the plans, and evaluation. The value of repetition in such a book is evident. For instance, in each technique presentation is a section on physical arrangements which includes details about the learner not facing a glaring light, avoidance of extremes in temperatures, and selection of a room appropriate to the size of the group and the nature of the learning technique.

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If we are concerned with providing adults opportunities to learn in a creative and democratic fashion then it is well to heed these authors who have tested these patterns for effective learning.

There is no claim that this is a handbook of magic formulas that will bring guaranteed results of success. The writers caution the users to remember that each person is unique and each group is unique. "To use adult educational procedures effectively we must be sensitive to the fact that we are working with people — complex persons of flesh and blood — not statistical units or even mere members of a group."

ANNE HOBSON

The reviewer is consultant in Christian education, Christ Church Cathedral, Hartford, Conn.

Books Received

IT'S TIME FOR BROTHERHOOD. Stories about people and organizations who "have devoted their talents toward . . . universal brotherhood." By Elizabeth Hough Sechrist and Janette Woolsey. Macrae Smith, fall, 1962. Pp. 222. \$3.95.

EVOLUTION AS REVELATION. By Dr. Jacob Kohn, dean, graduate school, University of Judaism, Los Angeles. Philosophical Library, winter, 1963. Pp. 171. \$3.75.

AN INTRODUCTION TO BARTH'S "DOGMATICS" FOR PREACHERS. By the Rev. Arnold B. Come, professor of systematic theology, San Francisco Theological Seminary, Westminster, February 11th. Pp. 251. \$4.75.

THE ENIGMA OF THE STIGMATA. Vol. 57, *Twentieth Century Encyclopedia of Catholicism.* By René Biot, M.D. Translated from the French by P. J. Hepburne-Scott. Pp. 156. Hawthorn, December 10, 1962. \$3.50.

THE CHILDREN'S HYMNBOOK. Compiled and edited by Wilma Vander Baan, Teacher of Music, Whitinsville Christian School, Whitinsville, Mass., and Albertha Bratt, Teacher of Music, Holland Christian Schools, Holland, Mich. Superb illustrations (many in tasteful color) by Armand Merizon. Published by Eerdmans, and the National Union of Christian Schools, December 13, 1962. Selections from "distinguished devotional songs" based on "acceptable words and beautiful music" and suitability for children 3 to 8. Most Church schools and young children and their parents will find it useful and winsome. Pp. 196. \$2.95.

THE 1963 ANNUAL

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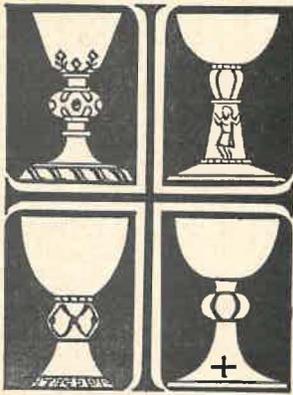
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LETTERS

Continued from page 4

To the best of my recollection — the Greek Church of Orthodoxy no longer observes Christmas on January 7th. Only the Slav branches such as the Bulgarians and Russians do.

However that may be, I am sure the tradition of casting the cross into the water, a tradition common to both the Greeks and Russians, takes place on Epiphany, or, as it is known in Greek — Theophany — and not on Christmas Day.

(Rev.) JOHN KLEMBARA
Rector, St. Mary's Assumption
Orthodox Church

Binghamton, N. Y.

Two Forces

Re your editorial *Catholic Protestantism* [L.C., January 20th]: You must be quite breathless after your run with both the hare and the hounds.

About 441 years ago Bishop Hooper argued the same way, except he called it *Protestant Catholicism* — and the Church has been trying to extricate itself from continental Protestantism ever since.

As to your phrase "the Protestant element in Church life," I question whether Protestantism has produced anything unique except division. I question whether Protestantism has produced anything good that was not inherent in the "one, holy, Catholic, apostolic Church" in the first place.

There seem to be in the spiritual world two forces very like the centripetal-centrifugal forces in the physical world. The one throws everything toward the center, into a oneness; the other throws everything outwards, into fragments. I point out to you that even as the Protestant Separatists yearn toward unity, they continue to fragment.

How could it be otherwise? Their "denominations" are no units. They are clusters of individualists, each determined to go his own way.

"The Protestant element in Church life"? If there is such an element, it is a divisive element, essentially foreign to the Church.

(Rev.) J. FRANK MACHEN
Rector, Christ Church

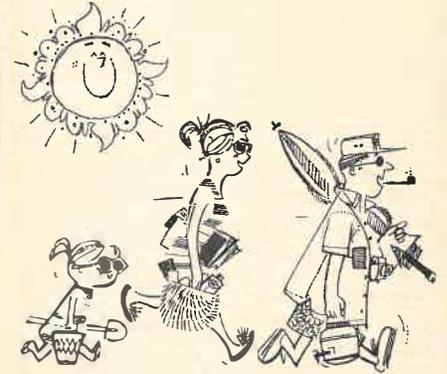
South Pittsburg, Tenn.

A loud and heartfelt "Amen" to the letters of Mr. Edward N. Perkins and a friendly but puzzled shrug of the shoulders to THE LIVING CHURCH whose editorial [January 20th] merely proved what Mr. Perkins — and many others — have been saying, namely, that there is no Protestant element in our Church life which is a vital part of our Catholicity. That we may have many things in common with Protestants is undeniable — and that certain values and approaches to questions may find us in closer harmony with Protestants than our Roman brethren is also undeniable — but that you can deduce from this that our Catholicity therefore has Protestant elements *within* it is absurd. Thank goodness!

(Rev.) ALFRED T. K. ZADIG
Vicar, St. Andrew's Church
Mastic Beach, L. I., N. Y.

| Editor's note. See page 20.

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PLATES

Continued from page 19

Bill Johnson left to establish his own small business. If only he can get through the first year. And George Wilmer must find the meaning of life in another world. Is it really true? Does death really mean new life? You think of him so faithfully sitting in the back row in the choir, always there. You think of him those last weeks in the hospital, as all the goals and standards he had worked for and accepted for 60 years were challenged and shattered by the finality of death. Yet you can never forget his unvoiced conviction that the future does make sense and does offer hope. You smile as you think of one little comment, perhaps slightly facetious, that perhaps the new choir director would be Palestrina and Bach himself would be at the organ. And in the idle speculation, George wondered if even under these circumstances the new congregation would not complain about the hymns and say the organ is too loud.

And so with the Lamberts, the Jeffersons, and Mary Osborne. You had for a fleeting moment felt that you were a part of their fears, their hopes, and their disappointments. You remember wedding days, Baptisms of children, and lonely



nights of worry and sorrow. And for you they are gone — some to other towns; some into their own shells as they shut themselves off from the mainstream of life; and some to the unknown which promises everything and assures nothing.

There is an empty feeling, a hollowness as you dispose of the last plate. But the process begins anew. More names to be added — new people. Who are they? You won't truly know until something goes wrong and the unexpected sorrow comes to them, or until you have weathered with them a year of work and concern to improve a Sunday School class. Some will surprise you with their help and their qualities. Others will disappoint you. And some you will know only by name.

Then on another ordinary day repeating the same ordinary job, their names will be on other plates which are dismantled and thrown away. But the frames will be carefully saved and other names again placed upon them.

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by the Rev. Lewis M. Kirby, Jr.

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DAILY PRAYER — compiled and read by Roland Frith. (Import) 7-45 rpm Argo, EAF 21-27, \$2.50 each. (Available on order from Seminary Book Service, Alexandria, Va., or Morehouse-Barlow, New York.)

Daily Prayer is a perfect example of the kind of recordings we could never expect to come from any American disc company. It is a much too specialized production. Fortunately, the always enterprising English Argo label had no reservations about issuing the unusual.

Each of the seven discs contains one side devoted to morning prayers and the other to evening prayers. With seven records there is, therefore, one for each day of the week. Mr. Frith, who is a layman, has utilized prayers from many sources in addition to the Prayer Book. There are also short passages from J.B. Phillip's *New Testament in Modern English* and brief meditations. The general theme of the series is the Lord's Prayer, the idea

being that it is this prayer which constitutes the very foundation of the devotional life.

The avowed purpose of these records, as set forth on the jackets, is twofold. First, they are designed to help persons who are not proficient in private prayer to learn, from example, how to become more proficient. Second, they are to be of help to those persons unable to attend the services of the Church because of sickness or other infirmity. I should think that these discs would be of great value for use with the shut-ins in a parish.

One might expect that the "accent" of Mr. Frith would be a real barrier for



American listeners, but this should not be the case. A retired naval captain, Mr. Frith does not speak with either a broad "Oxford accent" or a "cockney" dialect. His English is about as close to American English as is possible for an Englishman.

I might add, on the practical side, that

these discs can be played with either the large 45 rpm spindle or the standard small spindle. Once the small spindle center insert is removed, however, it cannot be replaced and a plastic or metal insert (available in most record stores) must be used for the small spindles.

The reproduction is faultless!

HANDEL: Messiah (Choruses only). London Symphony Orchestra and Chorus; Sir Adrian Boult, conductor. London, 5711, \$4.98; stereo, London, OS 25711, \$5.98.

Critics never seem to be able to agree, especially when it comes to the *Messiah*. Some critics raved about Boult's performance when the complete version was released some months ago. Others were extremely disappointed with the performance as a whole and especially with Joan Sutherland's florid ornamentation of the soprano aria. This latter problem need not concern us here since none of the solo parts is included on this disc. The choral singing, there can be no denying, is top-rate. Those persons who did not acquire the complete version because of reservations about the solo performances need not hesitate to consider this record. London has given its best sound. The stereo is superb.

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BOOK OFFER: "150 Great Hymns in the English Language" (Dietz Press, 194p, 1949). Price \$1.50. Midnight Books, Box 101, Wyckoff Heights Station, Brooklyn 37, N. Y.

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PEOPLE and places

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The Rev. Robert M. Anderson, formerly curate at St. John's Church, Stamford, Conn., is now in charge of Christ Church, Middle Haddam, Conn., and is vicar of St. John's, East Hampton. Address: Christ Church, Middle Haddam.

The Rev. Thomas C. Aycock, Jr., formerly priest in charge of St. Augustine's Church, Metairie, La., is now rector.

The Rev. Thomas W. Bauer, formerly curate at the Church of St. Michael and All Angels, Baltimore, Md., is now curate at St. John's Church, Waterbury, Conn. Address: 27 State St., Waterbury 2.

The Rev. Robert H. Bonner, formerly vicar of All Saints' Church, Pleasanton, Texas, is now vicar of St. Francis' Church, Victoria, Texas. Address: 3002 Miori Lane.

The Rev. Benjamin Harrison, formerly assistant rector of St. Lake's Church, Dallas, Texas, is now rector of St. Mark's Church, Irving, Texas. Address: Sixth and Iowa Sts.

The Rev. Frederick W. Hoyt, formerly rector of Trinity Church, Mount Airy, N. C., is now rector of St. Bartholomew's Church, Pittsboro, N. C. He will also serve St. James', Pittsboro, and St. Mark's, Siler City. Address: Box 653, Pittsboro.

The Rev. Conrad A. Nordquist, Jr., formerly curate at the Church of the Messiah, Santa Ana, Calif., is now curate at Christ Church, Las Vegas, Nev. Address: 2000 Maryland Pkwy.

The Rev. Fred L. Norman, formerly vicar of St. John's Church, Albion, Ill., the Church of St. John the Baptist, Mount Carmel, and St. Mary's, Robinson, is now assistant priest at St. Andrew's Church, Carbondale, Ill., in charge of student work at Southern Illinois University. He is also chaplain to the state prison at Menard and the state hospital at Anna, Ill., and vicar of St. Anne's Mission, Anna. He has his residence at 1903 Myrtle Lane, Carbondale, Ill., but mail should be addressed to 404 W. Mill St., Carbondale.

The Rev. Gary G. Plankey, formerly canon at Grace Cathedral, Topeka, Kan., is now curate at the Church of Our Saviour, Elmhurst, Ill. Address: 254 Kenilworth.

The Rev. John Prior, formerly rector of St. Thomas' Church, Windsor, N. C., in charge of Holy Innocents' Church, Avoca, is now serving St. Bartholomew's Church, Hartsville, S. C.

The Rev. Charles A. Taylor, Jr., formerly vicar of St. Matthias' Church, Toocoo, Ga., and St. James', Clayton, is now curate at Holy Innocents' Church, Sandy Springs, Atlanta. Address: 451 Hilderbrand Dr., Sandy Springs, Ga.

The Rev. Charles E. Taylor, formerly rector of St. Philip's Church, Omaha, Neb., is now director of youth work at St. Augustine's Church, Brooklyn. Address: 737 Greene Ave., Brooklyn 21.

The Rev. George N. Taylor, formerly associate rector of St. Paul's Church, San Antonio, Texas, is now rector of St. Helena's Church, Boerne, Texas. Address: Box 698, Boerne.

The Rev. Harry V. Wappler, formerly curate at St. Augustine's Church, Wilmette, Ill., is now curate at St. Mark's Church, 4130 Ortega Blvd., Jacksonville 10, Fla.

Marriages

Mrs. Curtis Edwards, Jr., daughter of Mr. and Mrs. Thomas William Munroe, of San Antonio, Texas, was married on February 22 to the Rev. Bobby Gordon Jones, vicar of St. George's in the Arctic, Kotzebue, Alaska. They were married in Trinity Cathedral, Little Rock, Ark. She had been working in the Arkansas diocesan office and at Camp Mitchell as secretary and Christian education adviser.

Births

The Rev. Sanford Garner, Jr. and Mrs. Garner, of St. Matthew's Church, Kenosha, Wis., announce the birth of their second child and second son, James Allen, born February 9.

The Rev. Paul M. Snider and Mrs. Snider, of St. Andrew's Church, La Junta, Colo., announce the birth of their second son, Gordon Walter, on February 23.

Seminaries

The Rev. Owen Thomas, Ph.D., associate professor of theology at the Episcopal Theological School, is now on sabbatical in Switzerland.

Religious Orders

The Rev. David E. Allen, SSJE, formerly resident at 980 Memorial Dr., Cambridge, Mass., the mother house of the American congregation of the Society of St. John the Evangelist, has for some time been at St. John's House, Tokyo. Another change of address not previously reported: The Rev. David W. H. Clayton, SSJE, left St. Michael's Monastery, Oyama, Tochigi-ken, Japan, and has for some time been superior of St. John's House, Tokyo. The address of St. John's House is 381 Koyama, Kurume Machi, Kitatama Gun, Tokyo, and both may be addressed there.

DEATHS

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

William Julius Hammerslough, 65, who served on the vestry of the Church of the Resurrection, New York City, for 10 years, died February 9th, at St. Luke's Hospital, New York City.

Mr. Hammerslough was educated in New York City, and at Phillips Academy, Andover, Mass., and Yale University. He was a partner in the investment banking firm of Lehman Brothers.

He is survived by a daughter, Mrs. Frank Swadley, of Honolulu, and a stepson, David Wilde, of New York City.

The Rev. Thomas Parker, rector of St. Paul's Memorial Church, Philadelphia, Pa., died February 10th, at Methodist Hospital, in Philadelphia.

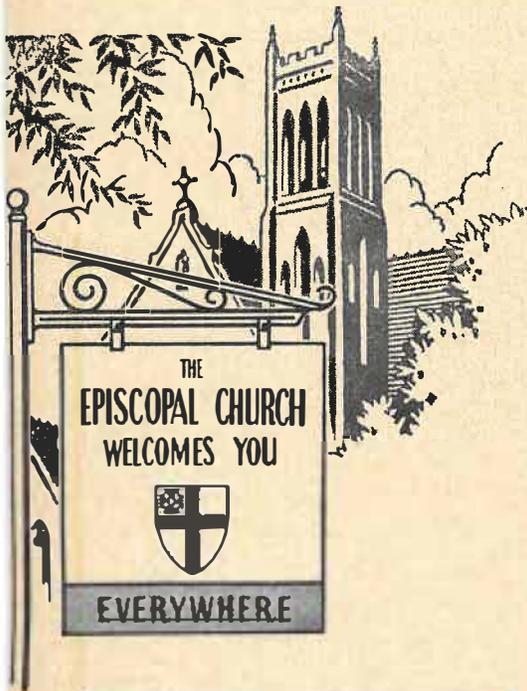
Dr. Parker was born in Philadelphia in 1894. He received the B.A. degree from the University of Dubuque in 1921, and from the Philadelphia Divinity School, he received the S.T.B. degree in 1924, the S.T.M. degree in 1926, and the D.D. degree in 1954. Dr. Parker was ordained to the priesthood in 1925, and served as an assistant at Holy Apostles' Church, Philadelphia, from 1924 until 1938, when he became rector of St. Paul's Church.

In the diocese of Pennsylvania, he was a member of the executive council, the department of missions, and was dean of the convocation of South Philadelphia from 1947 to 1959.

Surviving Dr. Parker are his wife, the former Emilia Louise Steiner, and a twin brother.

GO TO CHURCH DURING LENT

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



LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r, MP 10:40, EP & B 5:30;
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 (Sung), 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, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.
WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4
Frequent daily tours

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

ROCK CREEK PARISH opp. U.S. Soldier's Home
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

ST. THOMAS' 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

CORAL GABLES, FLA.
ST. PHILIP'S Cord Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

DAYTONA BEACH, FLA.
ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robert N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

Continued on next page

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

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.

GO TO CHURCH DURING LENT

Continued from previous page

JACKSONVILLE, FLA.

ST. MARK'S Ortega Boulevard
Rev. Robert Clingan; Rev. Harry Wappler
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30;
Wed 10:30; Thurs 7; Daily noon

MIAMI, FLA.

HOLY CROSS 36 St. at N. E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Tues 7; Thurs 6; Fri 10

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, MA., 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

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

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

HINSDALE, ILL.

GRACE 120 East First St.
Rev. Dudley J. Stroup, LL.D., r
Sun 7:30, 9, 11:15; Tues, Thurs, Fri 7; Wed 9:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

POPLAR BLUFF, MO.

HOLY CROSS 420 N. Main St.
Near Junction US 67 & US 60
Sun HC 8, MP 10 (1S HC); Daily MP 12:10

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

CLIFFSIDE PARK, N. J.

TRINITY 555 Palisade Avenue
Rev. George H. Bowen, r
Sun Masses 8, 10 (Sung), 12; Daily 7, ex Thurs &
Sat 10; Sta & B Wed 8; C Sat 4:30-5:30

NEWARK, N. J.

GRACE Broad and Walnut Streets
Rev. Herbert S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP 9, EP 5;
Daily Masses 7:30, Wed also 12:10, Fri & HD also
9:30, EP 5:30, Tues Sta 8; C Sat 11-12, 4:30-5,
7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

EAST MEADOW, L. I., N. Y.

CHRIST THE KING Fifth St. at DeWolfe Pl.
Rev. Marlin L. Bowman, v
Sun 8 HC, 10 HC, 12 noon MP & HC

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 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, Th.D., Ph.D.
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 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 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. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

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

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (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 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (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. Open Recital Wed 12:30

CHAPEL OF THE INTERCESSION

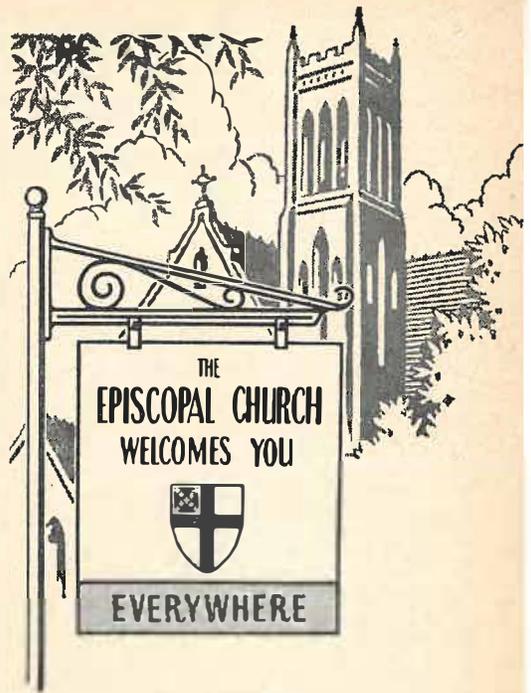
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass
(MP 15 minutes before each Mass); EP daily 5



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

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

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.

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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30, 10; Daily EP 5:45

CHARLEROI, PA.

ST. MARY'S Sixth & Lookout
Shrine of Our Lady of Walsingham
Canon Joseph Wittkofski, r
Sun HC 8, 9, 11

PHILADELPHIA, PA.

HOLY TRINITY Rittenhouse Sq. at 19th St.
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
Sun 8 HC, 11 (1S) MP, EP 8; Tues, Thurs HC 12:15,
EP 5:30; Wed HC 7, 5:30

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

CHARLESTON, S. C.

ST. PHILIP'S 142 Church St. at Queen
Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6

COLUMBIA, S. C.

CHAPEL OF THE CROSS Patterson Road
Veterans' Hospital Area
Sun 10; Wed 8 Lenten Study Class

FORT WORTH, TEXAS

TRINITY Stadium at Bellaire Dr. S.
Rev. W. P. Barnds, D.D., r; Rev. W. L. Burkhardt, c
Sun 7:30, 9:30, 11:15; Daily 7; C Sat 11, 5

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