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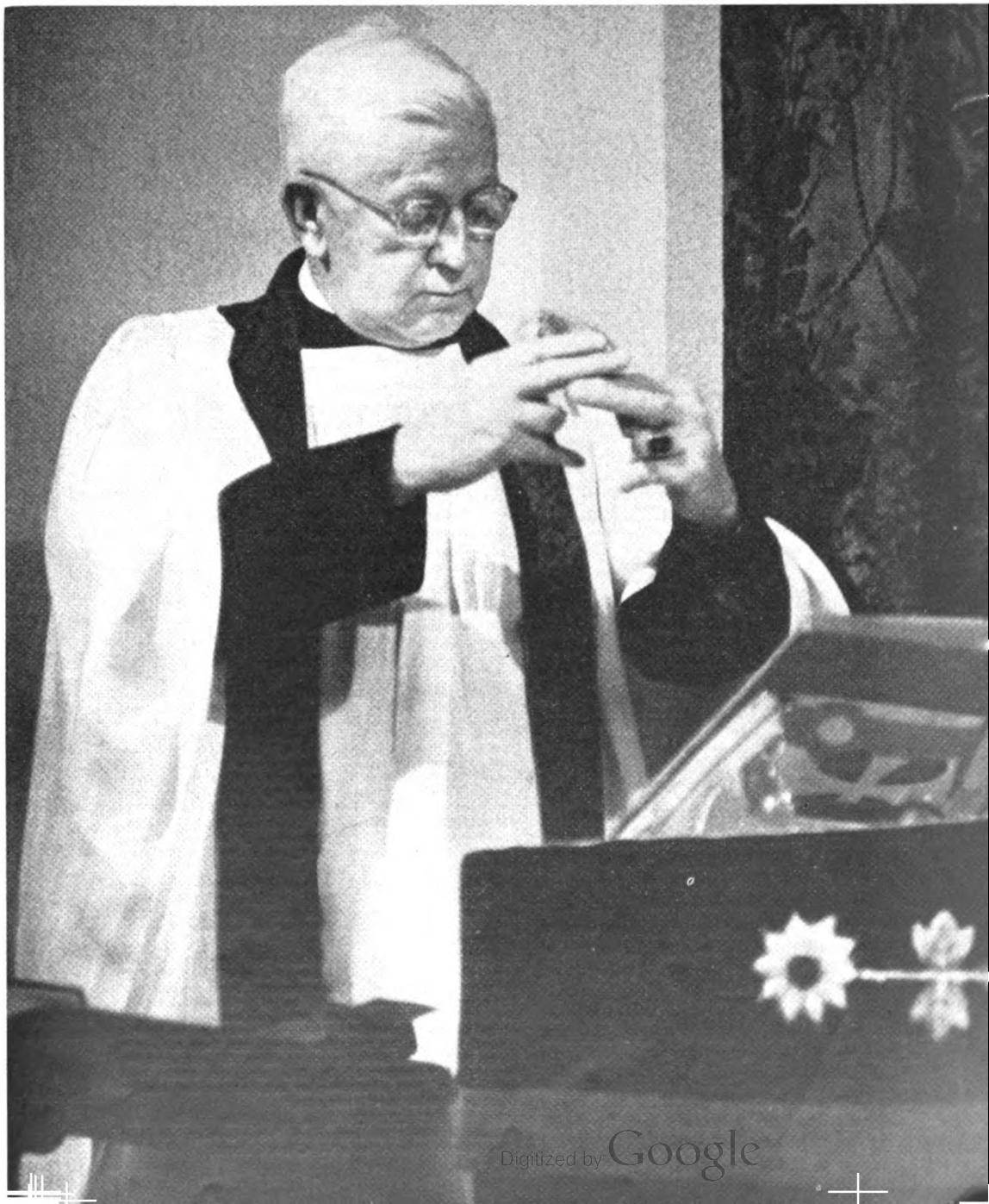
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See page 10



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The Living CHURCH

Volume 135 Established 1878 Number 8

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

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Be Opened"

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Things To Come

August

- 25. Tenth Sunday after Trinity
- 28. Study Conference, National Canterbury Association, Sewanee, Tenn., to Sept. 4th.

September

- 1. Eleventh Sunday after Trinity
- 3. Conference on the "Nature of the Unity We Seek," World Council, Oberlin, Ohio, to 10th.
- 8. Twelfth Sunday after Trinity
- 15. Thirteenth Sunday after Trinity
Idaho Convocation.
- 18. Ember Day
- 20. Ember Day
- 21. St. Matthew — Ember Day
- 22. Fourteenth Sunday after Trinity
- 29. St. Michael and All Angels

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Relax This Summer!

Peter Day is normally sane and sensible, but must have been hit with the summer heat when he penned his lines about creativity ("Sorts and Conditions," L. C., August 11th). Here a man sat down to do a bit of creative writing and said in the process:

"The advice of the Bible to the man who aspires to be creative, however, is 'stifle that impulse!'"

Peter, what you do speaks so loud that we cannot hear what you say!

Man's creative impulse comes, not from "the eating of the apple" of the Garden of Eden, but from God Himself, Who "created man in his own image." The sin is in its misuse.

Shall we turn back to Puritan repression and "stifle that impulse," or shall we baptize creativity by lovingly offering it to the Creator in His service? Are we to leave all creative activity, all change, and all advance in the hands of non-Christians? If creativity is simply called "competition with God," it sounds dreadfully as though the most Christian life is that which is the most mediocre, the most unimaginative, the most unchallenging — the life with the least to offer in transforming this sin-sick world. It surely sounds like every writer, artist, musician, scientist, engineer, architect — indeed, every carpenter — is in a sinful occupation. It sounds as if a new house is no better than "a graven image." How can we, who worship the Carpenter of Nazareth, say that?

Oh, Peter, do relax this summer — and reconsider.

(Rev.) DON H. GROSS

Pittsburgh, Pa.

Intelligent Devotion

A truly Christian love for Christ means devotion to His Church. To be a good Christian is to be a devoted Churchman. But of what use is devotion if it is unintelligent and uninformed?

The business of a Church magazine is to provide us with what every devoted Churchman needs: a knowledge of what the Church is and does. THE LIVING CHURCH strives faithfully and effectively to give this to American Episcopalians.

Of course, THE LIVING CHURCH needs us, but still more, we need it.

(Rev.) CARROLL E. SIMON
Assistant, St. Thomas Church
New York, N. Y.

THE LIVING CHURCH RELIEF FUND

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

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sorts and conditions

IN WRITING, you throw out a baited hook sometimes in the hope of catching an argument. I tried this a couple of years ago in a column saying that the Bible is against the idea that "creative" work is a good thing. Nobody rose to the bait on that particular point at that time. But the column was reprinted a couple of weeks ago, and this time someone took the bait (see Letters, page 2).

WHAT IS the real truth about creativity in mankind? Is it, as Mr. Gross says in his letter, the "image of God" in man that makes man a creator? Or is there a warning for us today in the fact that Adam and Eve were tempted to their fall by the satanic promise, "Ye shall be as gods"?

IN THE FIRST PLACE, we all agree that human beings are not creators in the same way that God is the Creator. We do not create reality out of nothing; we only rearrange what God has made in such a way that it carries the impress of our minds and souls as well as His truth.

THERE IS, however, a fundamental psychological shift between the biblical outlook and the modern outlook as it is ordinarily expressed in Church circles. The set of ideas and attitudes known as "humanism" stands between us and the Bible, so that we tend to see the Word of God, through flesh-colored spectacles.

RATIONALLY, I agree with Mr. Gross that the creative impulse in man produces much of what is sublime, glorious, beautiful, and valuable in our civilization. But if theology rests one foot on reason, it must rest the other foot on revelation. And in revelation, the urge to create, or to magnify human powers and achievements, is regarded as prideful and self-defeating.

FOR EXAMPLE, a modern writer would say that Moses was a legislative genius. But the Old Testament presents him as a genius at obedience to God, who faithfully transmitted laws as God gave them to him.

TODAY, the manufacturer of a new and better widget, if he thought in biblical terms, would say, "I did not create this widget; God created it and inspired me to produce it." There is, perhaps, an element of discomfort in the thought that every good thing we do is the work of a divine hand guiding us. Not only does it snatch away the credit we would like to have for

ourselves. It implies that our minds and hands, our lives in shop and office, are the battleground of contending supernatural forces. What about our bad deeds, our warping of the good away from the best that we know God wants? Who is responsible for this kind of creativity?

ANYTHING we "create" can be a good and useful bit of creation only if it is our response to God's promptings in our souls. If the poet, the artist, the scientist, the inventor, the industrialist have the spiritual depth and insight to give God the credit for their achievements they will be something better than creators — they will be creatures who have found their fulfilment in the joy of praising God.

THE CRUX of the matter is not merely that we must praise God with our lips, but that we must accept Him as the Lord of our work. There is an idolatry of work abroad in our civilization. Regarding ourselves as creators, we think that the expression of ourselves in a picture or a business, a house or a sonata, is our self-fulfilment, the thing that gives meaning and direction to our lives.

BUT EVERY IDOL, including the idol of work, is a cruel taskmaster who maims and deforms the souls — and the bodies — of his devotees. The coronary attacks, the ulcers, the mental illnesses, the broken homes exacted by the idol of creativity are the direct result of our trying to remove our creative impulses from the Lordship of Christ.

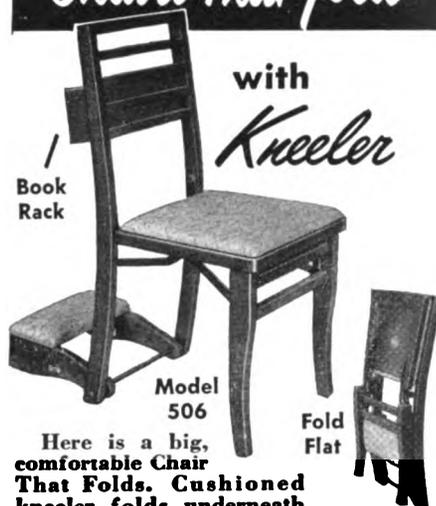
YOU KNOW the story of the man whose beautiful garden was admired by his pastor. "You and God have done a beautiful piece of work," said the pastor. "Yes," the man said, "but you should have seen the mess when God was going it alone." Each of us can lay just claim to his area of collaboration with God and we may even assert that our role in the partnership is essential, as far as that particular area of creation is concerned. Yet, the whole is God's creation — not only the garden but the gardener; not only the gardener's hands and feet, but his mind, his soul, his eye for beauty, and his job of gardening. "The Lord God took the man and put him in the garden of Eden to till it and keep it."

WHAT we call creativity in ourselves is only a channel of God's creativity. If we recognize this, I suppose we may call some kinds of work creative, as long as we say it with a smile.

PETER DAY.

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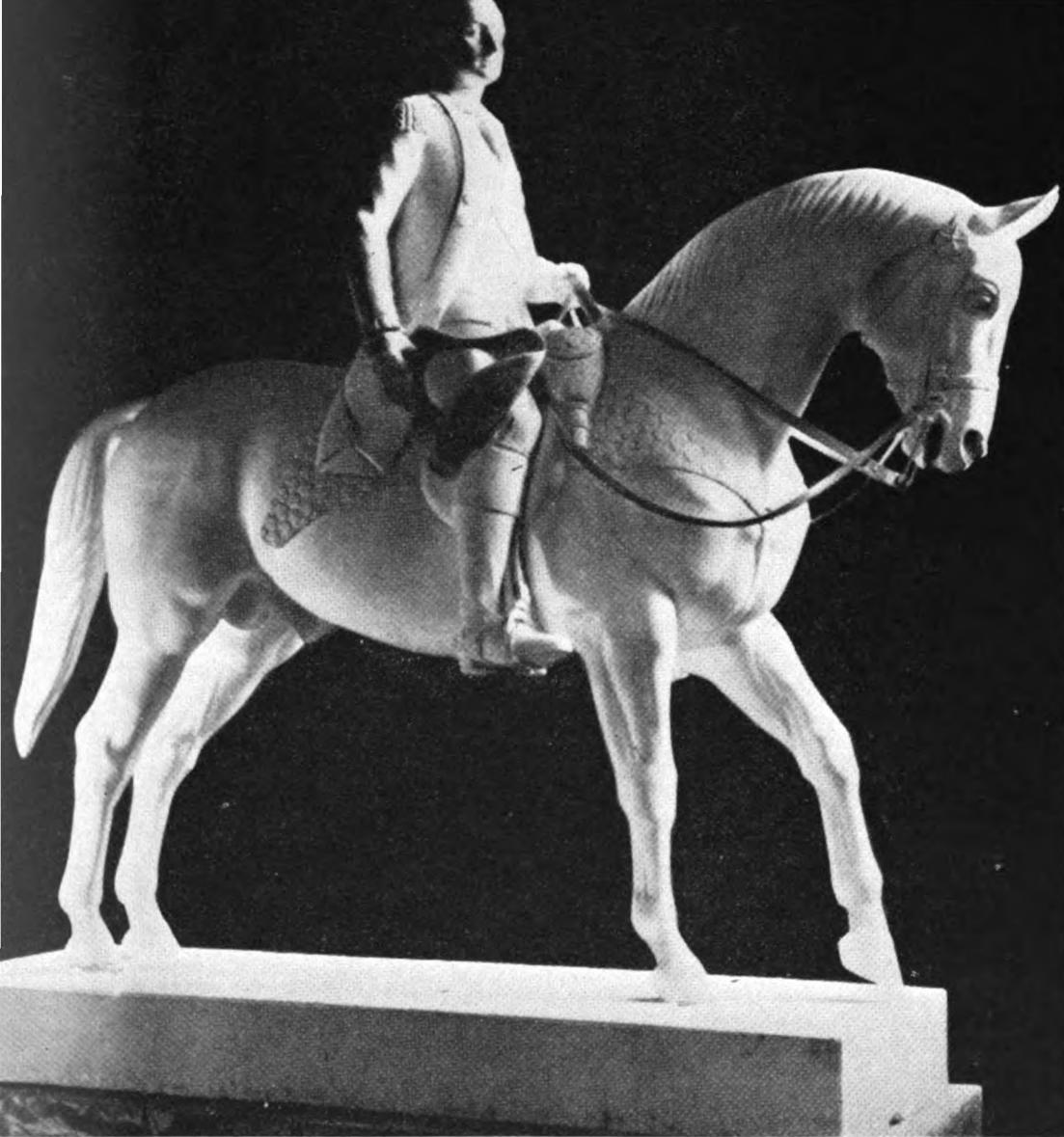
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RNS Photo

MAN ON A HORSE

A model of the bronze equestrian statue of George Washington which will be erected outside the Washington Cathedral. Measuring twenty-four and a half feet from the base of the pedestal to the top of the head, the statue, it is hoped, will be dedicated in the fall. It is the work of the American sculptor Herbert Hazeltine, who produced the statue of British Field Marshal Sir John Dill which stands in Arlington Cemetery.

The late James Sheldon of New York, an art patron interested in the Washington Cathedral, donated the statue.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

From the Prayer Book *Litany*

The Living Church

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

August 25, 1957

Unfortunate Effect

Roman Catholics See World Council Action as Damaging

An official Roman Catholic agency in Washington, D. C., has charged that the World Council of Churches' Central Committee, at its recent meeting in New Haven, Conn., [L.C., August 18th], had done "great damage to Catholic-Protestant relationships throughout the world."

The Bureau of Information of the National Catholic Welfare Conference criticized the World Council's Committee for its "public discussion" of alleged oppression of minorities by the Roman Catholic Church and for its resolution asking the Council's executive committee to "arrange for studies to be made of the problem of religious liberty arising in Roman Catholic and other countries."

The Bureau recognized the steadying influence of Lutheran Bishop Lilje of Germany, the Archbishop of Canterbury, and the Rt. Rev. Angus Dun of Washington, D. C., resulting in a toned down resolution, but said that even the final resolution which singled out Roman Catholic countries for investigation will have an unfortunate effect.

Dr. Fisher introduced the approved general resolution after Methodist Bishop Barbieri of South America, a Council president, had made a plea for a strong Council condemnation of "persecution" of Protestants in predominantly Roman Catholic countries. Bishop Lilje, who recently returned from a trip to Colombia, said the new government there was "trying to keep the problem in the limits of the constitution." He said that "other means of action" might be "even more effective than just a resolution." Bishop Dun also advocated a more moderate stand on the issue.

Spokesmen from the Bureau commented that it was hoped that the Council would also investigate countries where Roman Catholics suffered at the hands of a Protestant majority, the countries behind the Iron and Bamboo Curtains, and countries where Christians and Jews are discriminated against by followers of Islam.

The effect of the Council's resolution will be, it was stated, to make Roman Catholics less willing to participate in interdenominational projects, studies, and conversations such as those on the increase in France and Germany. [RNS]

Diocesan Finance Division Aids California Churches

The diocese of California has added a new "Division of Special Services" to its department of promotion, according to the Rev. Canon Richard Byfield, department director. Expected to have been established during July, the division's purpose is to advise churches of the diocese in all financial matters, and to conduct fund raising campaigns for diocesan churches.

Head of the new division will be the Rev. James P. Shaw, former Presbyterian clergyman, who was to be ordained deacon in late June. Mr. Shaw engaged in social service work while with the Presbyterian Church, and later was a canvass director for the Wells Organization, a private Church fund raising concern. He has conducted many campaigns in the diocese.

Mr. Shaw will be available for consultation with any churches which face problems in the area of finances, helping them to survey all of their needs and potentialities.

Speaking of the new division, Bishop Block of California indicated that the diocese will be pioneering in this field, being one of the few dioceses in the U. S. which have taken such action.

Los Angeles Churches In Record Building Campaign

Churches of the diocese of Los Angeles are engaged in a \$1,500,000 building campaign that is the largest in diocesan history.

New education buildings, parish halls, churches, dual purpose halls, and rectories are being rushed to completion in many places to care for the unparalleled growth in the area.

Largest project is a \$200,000 addition to Holy Faith Church, Inglewood, Calif. Other projects involve lesser amounts, some only a few thousand dollars.

[RNS]

Three Nationals Named Bishops of Dioceses in India

By the Rev. Canon E. SAMBAYYA

The Bishoprics of Nasik, Chotanagpur and Nagpur fell vacant this spring, the first due to the retirement and the last on account of the death of the Bishop. The Most Rev. Arabinds Nath Mukerjee, Metropolitan of India, has issued a communique saying that the bishops of the province have confirmed the election of new bishops to the three dioceses. It is most gratifying that Indian Nationals have been elected to all three.

The diocese of Chotanagpur is the largest in India. It is situated in the tribal belt of Bihar and the Church membership is drawn almost entirely from the aboriginal people. In this diocese the election of the bishop is entrusted to a body known as the Electoral College consisting of clergy and laity, about 30 in number. This body elects a panel of three names and submits the list to the Metropolitan with the request that he should choose a suitable bishop out of the panel of names, with the assistance of two other diocesan bishops. This is an excellent method of election which combines the democratic and monarchic principles.

The new bishop thus elected is the Rev. Dilbar Hans, one of the ablest priests from among the tribal people. He is the first of the aboriginals to be elevated to the Episcopate. For the last 10 years he has been engaged in training ordinands and caring for a large rural parish at the same time. His election is a significant event in the Indian Church. The bishop-elect has 12 European and 20 Indian clergy working under him.

The method of election in Nasik is slightly different. Here the diocesan council, presided over by a layman, elects a panel of three names from the nomination list and submits them to the Metropolitan, who, in consultation with two other senior bishops, selects a suitable person from the panel. Thus the Rev. Canon Arthur Luther has been elected as the first Indian Bishop of Nasik. Can-

on Luther is at present the principal of an important Church school in Nagpur. He has received his theological education in Bishop's College, Calcutta, and the General Theological Seminary, N. Y. He worked for a while in one of the Scottish parishes after his training in the U.S. Mrs. Luther is a trained doctor and her services will be much in demand in the large rural diocese of Nasik.

Nagpur has adopted a very different method for electing the bishop. The diocesan council petitions the Metropolitan to choose a bishop with the assistance of the two neighboring bishops. Therefore, the Metropolitan, after prolonged consultation, has appointed the Rev. John Sadiq, Secretary of the Bible Society at Calcutta, to be the next Bishop of Nagpur. The Rev. John Sadiq comes from a well known family of muslim converts. For many years he has worked as one of the secretaries of the National Christian Council of India. He is an able administrator who has travelled widely in India and abroad. He is particularly suited to cope with the problems of this diocese which has a small membership.

Mr. Sadiq has been a pioneer in the youth work of the Church, and Mrs. Sadiq is the provincial secretary of the Mothers' Union. There is a keen expectation that this gifted pair will render a very good account of their stewardship in Nagpur.

According to the constitution all elections to the Episcopate must be confirmed by the bishops of the province before they are announced to the public. The Metropolitan will consecrate the three new bishops on September 15th in the Church of the Holy Name, Poona.

Californians Move to Tax Parochial Schools

Backers of an initiative measure to reimpose property taxes on parochial schools in California have secured over 400,000 signatures to get it on the November, 1958, ballot as a state constitutional amendment. Only 322,000 petition signatures were necessary.

"Californians for Public Schools," organized earlier this year to carry on the campaign against tax exemption for parochial and private schools, filed the signatures in county offices for certification prior to submitting the petition to the California Secretary of State.

If approved by the voters, the measure would have the effect of repealing the exemption for private schools which was voted by the state Legislature in 1951 and endorsed by voters in the general election in 1952. At that time the measure passed by only 77,000 votes out of a total of five million. Repeal of the exemption would make California again the only state to tax private and parochial schools. [RNS]

Staff Training Planned By Church Boys' Homes In Salina, Kan.

St. Francis Boys' Homes of Salina, Kan., and other boys' homes have discovered that expansion programs are handicapped by a lack of trained staff members and of training facilities. To meet this lack, a new program is now being planned to begin September 1st, geared to give recognized training in this phase of the Church's work, to both priests and laymen.

St. Francis' plans to establish a staff training program this fall, for members of its own staff and the staffs of other Church boys' homes. Mr. Jack Evans, Churchman and clinical psychologist of the Kansas State Department of Health, will be director of the new program.

Trainees, or institutions which send men for training, will either pay tuition or arrange to repay St. Francis' in service for the length of time spent in training. Financial support also will be sought from foundations interested in this field of youth rehabilitation. The plans call for the program to be enlarged in 1958 to include training both for counselors and prospective administrative leaders.

The Homes can accept four Churchmen now for part time salaried duty

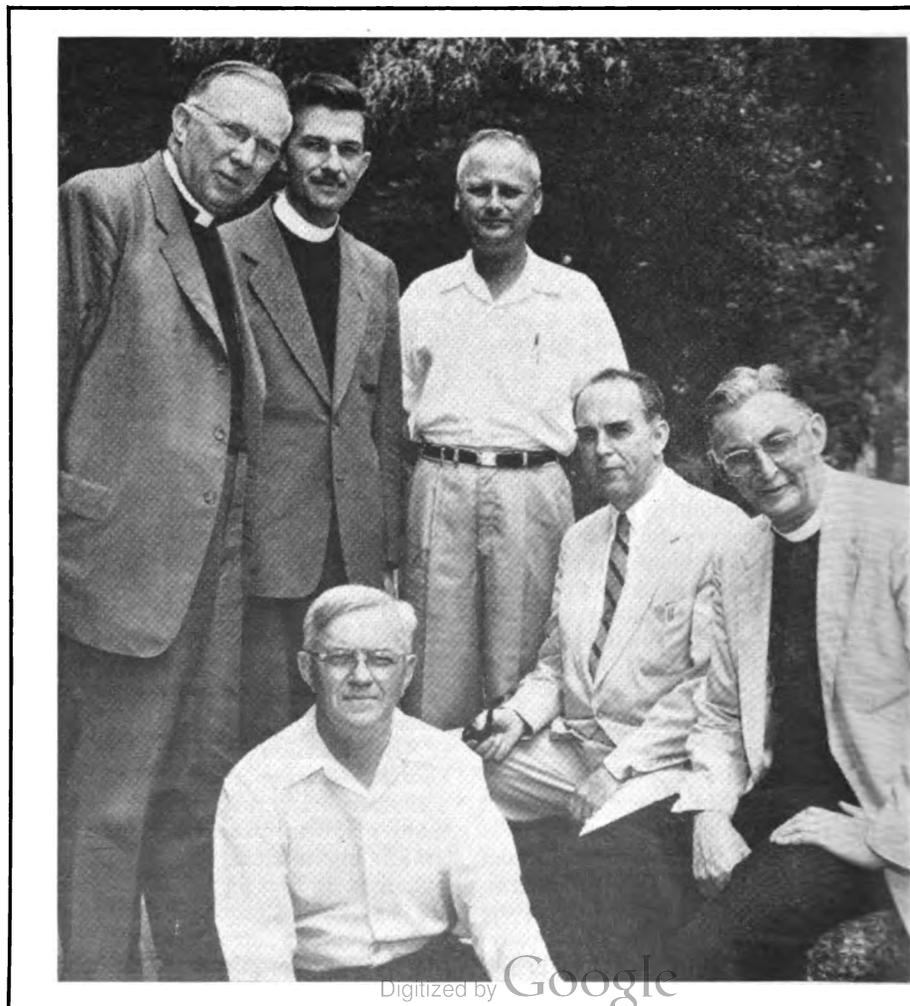
with them, while they are taking part in the training program. Full time staff members are also being sought; they will be admitted to the training program after six months' experience with the Homes. College credit is being sought for special courses under the Extension Division of the University of Kansas. The Kansas Boys' Industrial School, Topeka, will accept ministerial trainees under the program for three months of training in Clinical Pastoral Counseling, for which trainees will receive certificates from the National Council of Clinical Training.

The St. Francis Homes, which include units at Ellsworth and Bavaria, Kansas, were established in 1945 for the rehabilitation of juvenile offenders. They carry on a "Therapy in Christ" program combining religious and psychiatric thinking.

Bishop Theoklitos Is New Head of Greek Church

Bishop Theoklitos, 67-year-old Metropolitan of Patras, was elected Greek Orthodox Archbishop of Athens and all Greece. He succeeds Archbishop Dorotheos Kotaras, who died in a Stockholm, Sweden, hospital on July 26th [L.C., August 11th].

The election was held in the Athens Cathedral, Athens, Greece, following a



hort service at which prayers and hymns to the Holy Ghost were sung. Taking part were 58 of the 66 bishops of the Orthodox Church in Greece. Bishop Theoklitos received 31 votes. Other leading candidates were Bishop Chrysostom, Metropolitan of Messina, and Bishop Panteleimon, Metropolitan of Thessalonica, who received 14 and 11 votes, respectively.

Archbishop Theoklitos was born in 1890 and ordained after his graduation in theology from the University of Athens. He became vicar of the Athens archdiocese under former Archbishop Chrysostom, and in 1924 was made an assistant bishop of the See. In 1931 he was named Bishop of Kalavrita, and in 1944 transferred to the diocese of Patras. [RNS]

Chicago's 1957 Construction To Total Over \$2,250,000

More than two and a quarter million dollars is being spent this year by churches in the diocese of Chicago for new building, according to *Advance* magazine, official publication of the diocese.

Of this amount \$1,679,700 is being used for church buildings for St. Paul's, Chicago, St. Stephen's, Chicago, the Church of the Holy Nativity, Clarendon Hills, the Church of Our Saviour, Elmhurst, St. John's, Flossmoor, Trinity Church, Highland Park, St. Paul's, McHenry, St. Philip's, Palatine, the Church of the Holy Family, Park Forest, Emmanuel Church, Rockford, and Trinity Church, Wheaton.

The new construction includes parish houses for St. Gregory's, Deerfield, St. James, Dundee, St. Paul's, Kankakee, the Church of the Holy Communion, Maywood, St. John's, Naperville, St. Peter's, Sycamore, All Saints' Church, Western Springs, and St. Paul's, Riverside. New rectories are being built for St. Mark's, Fox River Grove, and the Church of the Good Shepherd, Mokenca.

Roman Catholic Laymen Ask Pope's Ruling on Segregation Issue in Louisiana

In a letter challenging the right of Archbishop Rummel of New Orleans to define a matter of morals, a group of New Orleans Roman Catholic laymen recently asked Pope Pius XII to define whether segregation of the White and Negro races is "morally wrong and sinful."

The group is the Association of Catholic Laymen, which was organized to oppose racial integration in parochial schools. The letter said that Archbishop Rummel had ruled that segregation is "morally wrong and sinful," and claimed that "no bishop has authority to define a matter of morals, and is limited to teaching that which has already been defined by papal authorities." Besides asking the

Pope to rule on the moral aspects of racial segregation, the letter urged him, pending his ruling, to instruct Archbishop Rummel to take no further steps toward integration in the Catholic schools of his archdiocese. The association's letter also stated that it would abide by whatever decree the Pope might issue.

The Association was incorporated in March, 1956, with an initial membership of 30; later it claimed from 2,000 to 3,000 members. The archbishop ordered the group to disband under "dire threat of excommunication."

According to a Vatican source, the laymen had committed a "grave error" as far as the substance of their case was concerned. They apparently think it conceivable, he said, that the Holy See could declare itself against integration. This can never be, it was stated, because the Church is "concerned with souls and all souls are equally dear to her." The laymen also committed an error of form in that they should have addressed their appeal to the Sacred Congregation of the Council, not to the Pope. They also offended Church discipline by making their appeal to the Pope public, letting it be known that they had appealed against their ecclesiastical superior. Opinion in the Vatican is that the Pope will refer the letter to the Sacred Congregation of the Council, which will reply in due course, making it clear that it does so on instructions from the Pope.

The Roman Catholic Church has never attached importance to argument that segregation does not necessarily constitute discrimination. The Vatican thinks it does, and believes in any case that the matter was settled by the Supreme Court of the U.S. The Church teaches that Roman Catholics must obey their legally constituted authorities.

Archbishop Rummel announced just over 12 months ago that the archdiocesan school system would maintain separate classes for Whites and Negroes "for at least one year more." He said that while some Roman Catholic schools had already been integrated and would remain so, "certain difficulties and circumstances" had made it advisable to postpone general integration "at least until September, 1957." [RNS]

Bishop of Zululand Takes New Position

The Rt. Rev. Eric J. Trapp, who has been Bishop of Zululand, South Africa, for the past 10 years, has accepted appointment as the Secretary of the Society for the Propagation of the Gospel, in London; this is the society which was originally formed to begin work in America in 1701.

Bishop Trapp, now 47, was ordained in 1935. After three years in an English suburban parish he went to Africa as director of the Masite Mission in Basutoland, becoming Canon of Bloemfontein Cathedral there in 1944. In 1947 he was consecrated Bishop of Zululand, and since then he has worked to gain more Bantu priests and leaders in South Africa and to raise their status and living standards. Since the diocese of Zululand lies partly within the British Protectorate of Swaziland and partly in the Union of South Africa, it has considerable experience of the effects of the *apartheid* policy, and Bishop Trapp has shared in the statements which the Church in South Africa has made on this subject.

The Society for the Propagation of the Gospel will use Bishop Trapp's services at its headquarters, which serves 48 dioceses throughout the world.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$28,631.35
Receipts Aug. 6th through Aug. 12th	75.00
	<hr/> \$28,706.35

Adult-Clergy Conference

"The largest gathering of Episcopalians anywhere in the Church, except for General Convention," is what Bishop Wright of East Carolina calls the Adult-Clergy Conference at Kanuga, the Church conference center at Hendersonville, N. C. Some 300 Churchpeople from 14 states attended this summer's conference, held for 10 days during July.

Pictured to left are some of the conference leaders: From left, seated, the Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina; Dr. Edward McCrady, vice-chancellor of the University of the South, Sewanee, Tenn.; and the Rev. Dr. Albert T. Mollegen of the Virginia Theological Seminary in Alexandria. Standing are Bishop Carruthers of South Carolina, the Rev. Dr. Chad Walsh of Beloit College, Beloit, Wis.; and Bishop Wright, who was director of the conference.

A variety of courses are offered at Kanuga, of both technical and inspirational value. Clergy and laymen join for certain courses, others are for one group or the other. An aim of the conference is to train lay leaders, whose willing spirit is often handicapped by a lack of training for positions of leadership in the Church.

Moscow-Controlled Church Wins Cathedral Suit

The New York State Supreme Court Justice Henry Epstein ruled that the Patriarchal Russian Orthodox Church in this country is a valid religious body and as such is entitled to the use of the Russian Orthodox Cathedral of St. Nicholas in New York.

He said the Russian Orthodox Church of North America, which does not recognize the authority of the Moscow Patriarchate, has undisputed legal title to the cathedral, but he said it had failed to establish grounds for ejecting its present incumbents, who are members of the Patriarchal Church.

The judge's ruling marked another turning point in a 12-year-old legal battle for control of the cathedral. The case had been in the State Court of Appeals twice and twice also in the United States Supreme Court. Judge Epstein, who heard the case without a jury, said the plaintiff holds the legal title to the cathedral, "but for the beneficial use of the appropriate authorities spiritual."

The court's ruling was hailed by Philip Adler, counsel for the Patriarchal Church, who said it was a victory for religious freedom. He said it showed that the relation between Church and State in the Soviet Union did not affect ecclesiastical rights under the United States Constitution.

Charles H. Tuttle, counsel for the Russian Orthodox Church of North America, said he assured there would be an appeal from the court's finding after judgment is entered in August. This would indicate another long round of the courts.

Judge Epstein wrote that "evidence drawn from testimony, literature, and reasonably accurate information warrants the conclusion that the Patriarch of Moscow is the head of a functioning religious order and that the St. Nicholas Cathedral of the Russian Orthodox Church in North America is under his direction."

Judge Epstein said he could not support the plaintiff's contention that the Moscow Patriarchate is "a secular arm of an atheistic government bent on destroying the United States." Referring to attacks by the Moscow Patriarch denouncing the United States, Britain, and the Vatican as "warmongers," he said:

"The fulminations of an individual, even if he be the Patriarch himself, on matters political in the world do not vitiate the obligations of the Church organization, nor destroy the structure of the Church itself. The experience of Church history in many lands is ample evidence that the religious faith and its institutions outlast the transitory attacks of their individual exponents."

"The Russian Church as a tool ex-



A new bus will make possible for Trinity Cathedral Day School, Little Rock, Ark., its own bus service as of September. The Very Rev. Charles A. Higgins, dean, is receiving the keys from John H. Gray, a student at the Seminary of the Southwest. The school, founded under Dean Higgins' guidance, offers accredited instruction for kindergarten and first through third grades. Mr. Gray has been assisting at the Cathedral under a new diocesan summer training program.

ploited by the state is no new phenomenon," he continued. "So it was under the Czars." Justice Epstein said the Soviet regime had sought to undermine the Church and provoke discord among believers, but had failed in the effort.

"The testimony of the chief of the European Law Division of the Library of Congress, Dr. Vladimir Gsovski," he said, "reveals that today Soviet legislation does not inhibit or touch creed, or ritual, or selection of clergy, or approval of clergy."

"Nor does law require a loyalty oath to the civil authorities, as required in Spain, France and Italy. There has been a relaxation of taxes on monasteries; disabilities of the clergy have disappeared; compensation to the clergy is wholly intra-church and anti-religious activity must be wholly cultural.

"Anti-clerical publications have practically ended. It is now a criminal offense to interfere with religious services and there has been an established Church and religious revival since 1942 and the war. Samples of icons and ritual articles were exhibited at the trial which are manufactured, printed and sold in the Moscow Patriarchate itself. Seminaries are revived and monasteries, convents and theological academies are again operating." [RNS]

Australian Church Publication To Have Separate Press

The Anglican, independent Church newspaper of Australia, in a recent issue published a Prospectus on stock in an Anglican printing press, The Anglican Press Limited. The Press, which will be

separate and independent, will have a contract to print *The Anglican*, but also will be available for many other Church printing contracts.

The Press will fill a growing need for printing facilities, which has been caused both by the launching, a few years ago, of *The Anglican*, and by the great increase in printed matter which has followed promotional and fund-raising efforts. In order to make the Press an efficient business venture, mortgage debenture stock is being offered, and the aim is to make sufficient profit to pay an interest rate of seven per cent. A portion of the necessary funds may come from some official Church sources.

The Press will not own, control, nor influence *The Anglican* in any way, nor will *The Anglican* have any such power over the Press. *The Anglican* is a non-profit paper, and, unlike the Press, will continue to operate as a non-profit organization. By limiting its relationship to the Press to a printing contract only, *The Anglican* will retain complete independence, both editorial and financial.

ACU Seminarians' Conference

"The Priest and His People" is the theme of the annual fall Seminarians' Conference, sponsored by The American Church Union, to be held at the University of Chicago, September 17-20. The Rev. Charles T. Gaskell, Rock Island, Ill., is arrangements chairman.

Conference leaders will include the Rev. Daniel Corrigan. The conference is open to all students in seminaries.

CAMPAIGN'S D-DAY NEAR

What The Living Church Campaign for

an informed lay leadership will do

when it reaches the parish level

NATIONAL HEADQUARTERS for THE LIVING CHURCH campaign are beginning to quiet down a little after weeks of intensive planning and recruiting for the drive to bring Church-wide information to our parish leadership.

In some 40 dioceses across the country, last meetings are being held between diocesan and area chairmen, between area chairmen and their parish captains, between all these men and the Thomas White Associates field directors, who are the professional consultants for the Campaign. Immediately after Labor Day, the Campaign proper will begin, as the parish captains move into the parishes, consulting with clergy, presenting the Campaign to vestries, driving vigorously to attack the narrow bounds of parochialism by encouraging parish leaders to seek on a regular basis information about the Church as a whole.

The issues of the Campaign are serious and critically important. The Episcopal Church this month has lost one of its major sources of clear and fair reporting with the demise of *Episcopal Churchnews*. Only one Episcopal magazine survives which speaks to the whole Church on the whole life of the Church from the standpoint of the historic Christian faith. This magazine is THE LIVING CHURCH, and on its shoulders now falls the whole task of informing laity and clergy on affairs beyond diocesan and parish boundaries.

Four Steps

Here, in brief, are the strategy and tactics of the present campaign, as they will be operative in the 40 dioceses with organized campaigns:

1. Beginning *now*, devoted laymen

who have accepted the role of parish captains are calling on rectors of parishes and vicars and priests in charge of missions and chapels to present the need for the campaign, and to seek from the clergymen permission to take a few minutes at either a regular or special vestry meeting.

2. In this conference between captain and clergyman, a parish leadership inventory will be taken, in which all key personnel of the parish are listed by parish assignment.
3. In September, each parish captain will attend vestry meetings of from three to five parishes or missions. He will present to the wardens and vestrymen their own need for Churchwide information, and will receive their subscriptions to THE LIVING CHURCH. He will also seek their cooperation in contacting the men of the parish who are in positions of leadership, but who are not on the vestry.
4. The parish captain will also arrange for a meeting with the heads of the women's organizations of the parish to plan a program of getting THE LIVING CHURCH's information to the key women of the parish.

Significant Results

This simple program calls for no heroics on the part of either the captains or the laypeople to whom they address themselves.

Yet it can, in a quiet and unspectacular way, produce significant and lasting results of great import to the Christian cause.

To the vestry itself, it means that

the local Church governing body is given in compact and readable form a steady flow of news and opinion on Church affairs which will inevitably broaden their understanding of the Church's needs and problems — and activities.

To the other lay leaders — club and guild presidents, musicians, chief acolytes, convention delegates and so on — it means that they will be put in constant touch with developments in the work of their opposite numbers in parishes and missions throughout Christendom, with a resulting increase in the concrete and usable knowledge they can bring to their work in the parish.

To the clergy, the Campaign offers an opportunity to cooperate in a well-thought-out effort to enrich their adult education work in areas directly related to the information needs of their key laypeople.

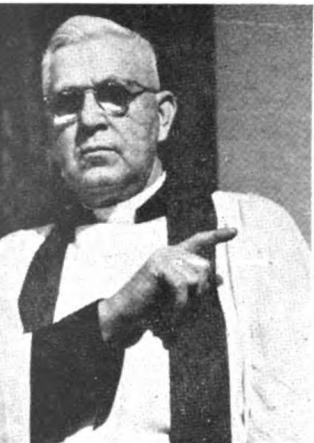
To the Church as a whole, the campaign brings a uniting bond of shared intelligence which can work greatly for the spread of Christ's Kingdom.

This is no small task before us. We ask, in the name of the whole Church, that you give to the parish captain who calls in your parish the attention and consideration due the Christian brother on a missionary journey.

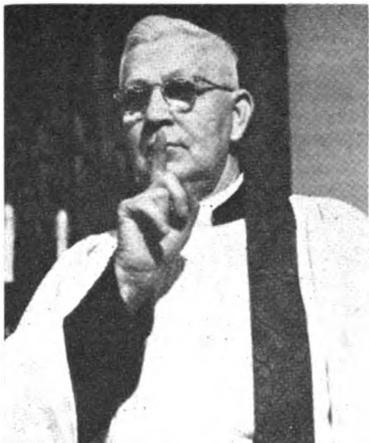
There remain many dioceses and missionary districts in which no organized campaign of this kind could be organized this summer. We ask our friends in these other dioceses to do what they can individually to spread THE LIVING CHURCH circulation in their areas, and later we intend to suggest concrete plans to assist them in this work.

Meantime, we solicit the prayers of the Church for the success of this

most worthwhile cause.



LORD



BE



WITH



YOU

"Ephphatha, Be Opened"

It was a typical service of Holy Communion for a small mission group in the chapel of a Denver church. There was no choir, but there were the usual hymns, sermon, and announcements. It might have been an ordinary service in any Episcopal church — except for one important difference: no word was spoken by anyone, before, during or after the service.

At worship were members of the deaf congregation of All Souls' mission who meet regularly for services in the chapel of St. Mark's Church, and for social events in the parish hall of the church. Their vicar is the Rev. Homer E. Grace, 68, only missionary to the deaf in the 6th Province.

As a visitor, I was the only hearing person present to make my Communion, and had made arrangements to sit with Mrs. Grace for orientation. But it was not without misgivings that I approached such a service as a reporter, too, with the additional duty of helping a photographer who was unfamiliar with even the usual Epis-

copal service. It was difficult to imagine that both my duties as Churchman and journalist could be discharged without one somehow taking precedence over the other.

It was borrowed trouble, however. We got the material we needed for the present assignment and for a feature story in the local press. And the Communion service lifted me to one of those high peaks of experience that can come only rarely in any communicant's life.

I had anticipated that a certain distraction, perhaps an embarrassed self-consciousness, might arise from the total silence. But there was no time to be self-conscious! As a participant I found it necessary to read each section rapidly for myself so that my attention as spectator could be returned to the celebrant and eventually pick up the clue to proceed as participant.

The silence, instead of being a distraction, was actually an oasis of quiet beauty, a wonderful support to the worship of our Lord in His sacramental presence. This was no inert

stillness, but a living, corporate act, emphasized by a completely altar-centered congregation, with no page-rustling, no whispering, no inattention of any kind, to mar the unity and central purpose of assembled priest and people.

There had also been the uncomfortable feeling that I would need repeated guidance and thus be a continued source of interruption to Mrs. Grace's worship. Actually, I could have managed without help (though it was reassuring to verify my position occasionally), so obviously did the responses, the position and movements of the priest, and the breaks between prayers, mark the progress of the familiar service, which was strikingly similar to the customary spoken service of any hearing church.

Fluidity of Rhythm

Fr. Grace does not face the altar, since his hands must be visible at all times. So he stands at the end of the altar — at the Epistle end through the Epistle, and thereafter at the Gospel end. Where some action —



WITH



THY



SPIRIT

The Church's Ministry to the Deaf

— a specialized ministry which is not the labor of a special few, but the concern of us all

By Ruth Margaret Ogle

such as kneeling, signing the cross, genuflecting, elevating the Host, etc. — usually accompanies the words of the prayers, such action, in a service for the deaf, must either be omitted or deferred to an appropriately timed pause.

There is a beautiful fluidity of rhythm in the signing (presenting in sign language) of the service and sermon, and particularly in the hymns which were signed by "soloists." This came as a surprise to one acquainted only with the casual signed conversation of the deaf. It has been described as "picture writing in the air."

While the Communion service here reported was a plain celebration, there are services for the deaf which also incorporate processions, "choirs," acolytes, etc., as in hearing churches. As a worship medium, the

services of the Episcopal Church are peculiarly adaptable to the deaf psychology as contrasted with those of Churches lacking in congregational participation.

The All Souls' congregation (numbering about 70) is a well-organized mission group with its social events, a literary club, and woman's guild attended by non-Church members also. The guild sponsors an annual fall bazaar, open to the public but attended primarily by the deaf. Last year it cleared around \$350.

Regularly scheduled services are held each first, fourth, and fifth Sunday of the month, with Bible classes on the second and third Sundays when Fr. Grace is away on his 6th Province junket.

Fr. Grace makes a two-week 1600-mile swing around the area eight

times during the year, ministering to deaf congregations in Omaha, Council Bluffs, Des Moines, Davenport, Faribault, Minneapolis and St. Paul, and Sioux Falls. Along with regularly scheduled services in these cities, he also sandwiches in appearances at various schools for the deaf, baptizes, marries, and buries his scattered flock, prepares them for confirmation as well as he can, and usually manages to get in a few calls at each place, especially on the sick and shut-in. A very few of the deaf, or partially hearing, will attend regular hearing services in their churches, but otherwise they do not go until Fr. Grace gets around. On occasion local priests officiate at weddings and burials, with the aid of an interpreter.

On the fourth Sundays, Fr. Grace also goes to Colorado Springs, some

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"Something to Take Home" Packet	1.25	"Something to Take Home" Packet	1.25



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(See opposite page for prices)

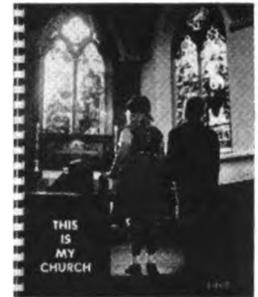


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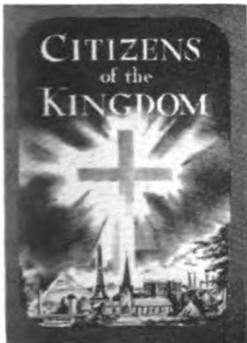


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75 miles south of Denver, for afternoon services at Grace Church and a talk at the state school for the deaf.

Fr. Grace is faced with a dilemma. He would like to retire, but there is no one to take his place and no prospect of such. If he curtails his activity, there is a very real danger that his established missions left without a priest will deteriorate badly, many of their members becoming lost to participation in the Church, or drifting to other denominations whose ministry to the deaf is more firmly provided. For in the Episcopal Church in this country, there are at present only 11 deaf and two hearing priests working full-time in this field, and there is only one deaf man in training for the work. This is in considerable contrast to the situation in 1924, when Fr. Grace began his ministry. At that time there were 20 active and four retired priests.

History of Deaf Work

It was the Episcopal Church that took the lead in the ministry to the deaf in the United States through the work of a hearing priest, the Rev. Thomas Gallaudet. Dr. Gallaudet was one of a distinguished family of educators; his father was the founder of the first school for the deaf in 1817; his younger brother founded Gallaudet College in Washington, D.C., in 1864, still the only college for the deaf in the world.

Dr. Gallaudet was appointed in 1852 to the work among the deaf in New York City, and assembled the first congregation of deaf persons for whom services were conducted in sign language. The response was so great and the growth so rapid that a church building was soon erected exclusively for their use, the first in the country for such a purpose. He then began to reach out to major cities nearby, holding services and founding missions, and to aid in holding this new work together, a number of clergy volunteered to learn the sign language.

In 1872 the first deaf clergyman entered the field when Henry Winter Syle was ordained priest in the Episcopal Church. Mr. Syle, who had been educated at Trinity College, Yale, and Cambridge University, stirred up quite a fuss in the Church in expressing his desire for Holy Orders, for there were those who felt that to ordain a deaf candidate would be a violation of the canons. Yet the number of successive ordinations in

the following decade made possible the beginnings of the spread of the Gospel to the deaf throughout the nation. Chicago had already had its first service for the deaf at St. James' Church in 1864; Omaha, 1879; Minneapolis and St. Paul by 1881; Kansas City probably around 1890; Denver, 1910.

The expansion of the work and the increasing number of clergy indicated the necessity for an organization, and in 1880 the Conference of Church Workers Among the Deaf was founded to promote the work and unite its clergy. Incorporated in 1930, it is the only national body in the Church for the integration of the ministry and workers in this mission field. Financed through two principal endowments, as a result of various legacies and public subscriptions, the Conference now meets annually, provides scholarships for deaf candidates preparing for the ministry, and it also publishes a quarterly magazine, *The Deaf Churchman*.

There is no provision in the program or funds of the National Council for this work among the deaf — its maintenance, coordination, or promotion. Many workers among the deaf feel it would be to their advantage to have a secretary represent

them on the National Council, along with the representatives from other mission fields. Doubtful of the value of such a move, however, is an interested and concerned bishop who has expressed the fear that such action would not be sufficiently productive to warrant pulling a good worker out of a field already understaffed.

At the 1956 meeting of the House of Bishops, the Presiding Bishop was requested to appoint, and did appoint, a committee of suffragans to study the work being done among the deaf, and to search out ways and means whereby the bishops over the country might be of greater usefulness. This committee, now collecting data, was present at this year's annual assemblage of the Conference, held July 5th-8th in Virginia, and is expected to meet officially soon.

Meantime, the work continues to be a diocesan or provincial matter — effective in some areas, spotty in others, and practically non-existent in still others.

Examples of Effectiveness

One of the areas with the most effectively organized work for the deaf is the diocese of Alabama. Its missionary to the deaf is the Rev. Robert C. Fletcher. Previously missionary for



Three members of the choir of St. Ann's Mission to the Deaf in New York City take part in the service by singing the hymn "Lead, Kindly Light," forming the words of the hymn in unison in sign language.

the 4th Province from 1929 to 1951, Dr. Fletcher now works only in Alabama, doing a much more intensive job. He has church buildings for the deaf in Birmingham and Mobile, but his deaf congregations meet all over Alabama.

Dr. Fletcher's church services are only one part of his ministry, for he is constantly working with deaf people who find themselves in trouble with the law, or who have physical or financial difficulties. He finds them jobs and gets them appointments with physicians who can take care of them. He does a great deal of family counselling and on some occasions has even been instrumental in finding suitable wives and husbands for deaf people who were lonely.

Both Bishop Carpenter (diocesan of Alabama) and Bishop Murray (suffragan) have learned and can use sign language.

An article in *The Deaf Churchman* last year reported on the ministry of the Rev. James R. Fortune of Durham, N. C., who was preceded in his present field by his father.

The Rev. Roma C. Fortune was missionary to the deaf in the diocese of North Carolina for a period of 34 years, until his death in 1942. It was during his ministry that Ephphatha Church for the Deaf at Durham was built and dedicated for the exclusive use of the deaf.

The present missionary, his son, is a hearing man, and was ordained priest in 1945. However, it can be said that he practically grew up in the work, for when he was only nine he began assisting his father as an interpreter, serving in this capacity upon the visitations of the bishop, at diocesan conventions, addresses to Woman's Auxiliary conventions and upon numerous public occasions.

In addition to Durham, Mr. Fortune conducts services at churches in Burlington, Greensboro, Winston Salem, Statesville, Charlotte, and at the school for the deaf, Morganton. The Negro school for the deaf in Raleigh also is visited.

A matter of real pride to both Mr. Fortune and the diocese of North Carolina is the rectory that was built a few years ago for the use of the missionary and his family, which serves to give stability and permanence to the work in that diocese.

These have been examples of the more effective ministry to the deaf, where the information, interest, and support of both clergy and laity make

possible the promotion of such work. But they cannot obscure the woeful over-all lack of trained and qualified clergy which results in areas where the present missionary must spread himself too thin, where present congregations are inadequately served, where it is impossible to try to reach out to the unchurched, where there is no one to succeed upon the retirement or death of a missionary and his territory virtually disintegrates.

No Reliable Figure

A case in point is Pennsylvania, where the Rev. Warren Smaltz worked all his life to establish the deaf missions. Because his territory was too much for one priest, plans had been made for another worker in



The Rev. Edwin Nies, assisted by Doug Slasor, signs a Communion service, facing the people throughout.

the area, Douglas Slasor, who is the one deaf man now in training (General Theological Seminary). However, Fr. Smaltz died in 1934. Mr. Slasor does not finish at GTS until June 1958, and so today, three years later, there is still no permanent priest to carry on the work which Fr. Smaltz built up.

According to Mr. Slasor, who worked in the area this summer and last, the missions have suffered from the lack of a priest, and many of the members have joined other Churches, such as the Lutheran and Roman Catholic, which provided someone to minister to them. As a result, the work will need to be reestablished and parishioners sought out again. A source of help has been anticipated in the possible location there of two hearing men from General Theological Seminary who have learned the sign language and something of the work among the deaf.

Although the Episcopal Church

started the work among the deaf and had a number of conspicuous "firsts" in the field, other bodies have since taken an impressive lead. For instance, in each of the eight cities visited by Fr. Grace, the Lutherans have a full-time minister to the deaf, the Roman Church is active, and the Seventh-Day Adventists are beginning to make inroads.

According to figures taken from *The American Annals of the Deaf* for 1954, the Roman Catholic Church had more than 100 priests in this work; the Lutherans approximately 50; the Christian Deaf Fellowship, 23; the Baptists, 20.

It is virtually impossible to quote any statistics that will accurately reflect the potential in this field. There is no reliable figure for the number of deaf in the United States because, in addition to those with total deafness, there are those with various degrees of hearing who still do not get on well in the hearing world. In the Denver All Souls' group, for example, there are members who wear hearing aids and whose speech is passably intelligible to the hearing, but who are more at home among the deaf.

However, there begins to be an indication of the deaf population in the fact that there are 306 schools for the deaf in the United States, with an enrolment of nearly 22,000 and many more on waiting lists, and connected with these institutions about 4,000 men and women whose vocation is the education of the deaf. The proportion of the problem begins to be revealed by adding the deaf who bypass formal education because of lack of interest or finances, and the large number of adults who have passed school age.

Seminary Training

The Roman Church has 22 seminaries in the United States that incorporate a course in dactylogy (the language of signs) in their regular curriculums. In several of the Lutheran seminaries there are programs for training that leads to work in the missions for the deaf.

The Episcopal Church has only one seminary that officially offers a course in this work. The Rev. Steve L. Mathis, III, missionary to the deaf in the diocese of Southwestern Virginia, and a faculty member at Virginia Theological Seminary, teaches an elective course in dactylogy which is spread over a three-year period and

parallels the regular Seminary course. In addition to the language of signs, the students are taught History of the Education of the Deaf, Psychology of Deafness, Pastoral Care and Homilies in ministering to the deaf. Since its inauguration in 1952, approximately 130 students have taken the course, according to Mr. Mathis.

In addition, an unofficial class in dactylogy has been conducted at GTS by Doug Slasor. He has sold the cause to five of his classmates who have been meeting with him for instruction as an extra-curricular activity. This 27-year-old student and his wife Wanda are both deaf as a result of illness in childhood (most deafness is the result of disease or injury and is frequently accompanied by impaired vision as well). Both are converts: he was a Presbyterian until his confirmation in 1947; she was received from the Roman Church in 1953.

Doug had early been interested in the ministry, but because his hearing loss had given him trouble in school he was doubtful about attempting college. His rector was encouraging, and recommended Gallaudet College. It was here that his aspiration to the priesthood crystallized through his contact with the Episcopal missionary to the deaf in that area and his association with the members of the local mission and its vicar.

It was also at Gallaudet that he met Wanda. They were married in May 1953, and he says, "We feel we are a real team." She has had much experience with the deaf and is skilled in the use of the sign language. She often contributes to mission services by signing hymns — "an art," according to Doug, "which is a great deal more difficult than signing in every-day conversations."

In addition to holding a full-time job until recently, she has also typed his class notes, borrowed from other members. Unlike many deaf, Doug is sufficiently capable in lip-reading to be able to understand the majority of his lectures with little difficulty, though it makes it impossible for him to take his own notes.

During regular terms, he assists the vicar at the services of St. Ann's mission in New York City three Sundays a month. This summer and last his work has been in the mission field in Pennsylvania, where he acts as lay-reader, or as interpreter for the priest at Holy Communion. He anticipates assignment in this area after his graduation and ordination.

There is a crying need for full-time clergy, deaf or hearing, to aid the ministry



A Sunday Service at St. Mark's Church, Denver, ends. Writer of article, Ruth Margaret Ogle, is on left side, closest to aisle, second pew. As she pointed out: "Ogle was out of step" — at least this time!

Product of the course in dactylogy at Virginia Theological Seminary is the Rev. Ronald Molrine, curate at St. James' Church, Los Angeles, a hearing priest who, in addition to his regular duties in his hearing parish, has also established a mission for the deaf at St. James'. His work is an example of the kind of ministry which, more widely practiced, would be immensely effective in bolstering the program in general and in plugging some of the many holes.

There is, of course, a crying need for full-time clergy, deaf or hearing, with a proficient knowledge of signs and an understanding of the needs and problems of the deaf themselves, but the prospects are slim for recruiting new men for this field. *It is difficult to interest deaf men in the ministry*, as Fr. Grace has pointed out, *because so few are raised in the Church.*

Since full-time clergy with a fluent use of signs are unavailable immediately, the alternative is part-time help using a basic minimum of signing. All over the country the effectiveness of the Church's ministry could be greatly increased, and present missionaries either freed for more intensive and specialized work or their loads reduced to a more compatible schedule, if there were available more men who could take even one service a month for already established deaf

congregations and help just a bit with their pastoral counselling.

For several years a source of tremendous help to Fr. Grace personally and to the All Souls' congregation in Denver was the Rev. H. Evans Moreland, rector of St. Mark's church until the first of this year (now rector of St. Andrew's, Amarillo, Texas). Fr. Moreland, a hearing priest who had learned the sign language as a youngster from a deaf playmate, assisted in numerous ways as interpreter for Fr. Grace at diocesan and provincial events. Frequently the confirmation instruction and service were conducted on a bi-lingual basis for members of St. Mark's and All Souls' jointly.

The acquisition of a working knowledge of the sign language interferes in no way at all with normal work in a hearing parish; rather it heightens its effectiveness.

Learning the sign language is much less difficult than is generally assumed. For instance, one GTS student (one of Slasor's study group) without extensive training himself, took his summer clinical training at a mental hospital and taught the fundamentals to a group of doctors and nurses for use in their work with deaf patients.

A Work for All

Here is a work where anyone in the Church can make his contribution in some way, for there is much that can

be done along many lines without waiting for "someone else" to take the lead or for official pronouncements or acts or directions.

Until dactylology can be offered in more seminaries, interested students can only make their wishes known, and then, as with established clergy, take their own initiative in working with or through missionaries in the area for personal instruction in the language.

If there is to be representation in this field on National Council, then there should be coöperative effort toward that end, but in the meantime it is the responsibility of clergy and laity alike to inform themselves fully of the work, personnel, and needs in their own territory.

There are several methods of providing education and stimulating interest in local areas. In 1952, the Rev. William Lange, Jr., appeared before the convention of the diocese of Central New York to tell about his work among the deaf. His report (a subsequent feature in *The Deaf Churchman*) was arranged as a question and answer period; an interpreter asked Mr. Lange the questions orally and in sign language, and Mr. Lange replied in signs while the interpreter translated the answers orally for the delegates.

In addition to making a full report of facts and statistics in his work as a missionary to the deaf in four dioceses, he was asked a number of general questions about the deaf, here quoted from the article in the magazine:

"Can the deaf attend hearing churches with profit?"

"Some hard-of-hearing people can hear well enough for that, but for most of us, it is impossible to understand anything. Test yourselves. Cover your ears some time in church, look as hard as you can at the speaker, or singers, and see how much you understand.

"Does not lip-reading help the deaf understand other people?"

"Lip-reading is an art that very, very few can master well enough to understand a general conversation or a lecture.

"Why do the deaf tend to segregate with other deaf persons?"

"Why does any group, such as German immigrants, or hunters, or Masons, tend to segregate? Simply because they get along easier, better, and happier, and are understood among others like them.

"Are the deaf like the hearing?"

"Except for the fact that they cannot hear, yes. We work at the same jobs and trades as do the hearing, get the same pay, pay the same taxes, drive cars, marry, have children, have the same troubles and problems you have, have the same proportion of geniuses and morons, society people and bums, saints and sinners as you hearing people have.

"How do the deaf compare mentally?"

"Mentally, I think about the only difference is that the deaf have a smaller vocabulary and less ability to understand abstract ideas.

"Do deaf couples have deaf children?"

"The number of marriages between the deaf that result in deaf children is 9.7%.

"Are the chances for having deaf children reduced if a deaf person marries a hearing person?"

"No, they are increased. Many factors determine the chances, but these two groups will illustrate: that group which has the largest share of deaf children, 35%, is composed of one hearing partner and one congenitally deaf partner, when both have deaf relatives. The group with the lowest chance, when both partners are adventurously deaf, with no deaf relatives, has only 0.7%.

"Mr. Lange, are the deaf really dumb?"

"Well, I have often been called deaf

and dumb, but I always know *who* is dumb. No, the terms 'deaf and dumb' and 'deaf-mute' are wrong. A deaf person has the same power of speech as any hearing person, but because he cannot hear, he is unable to copy other people's speech, and therefore must be taught to speak.

"What do you consider the greatest need in your work among the deaf?"

"Time for personal work. You know it is almost impossible to draw, interest, and prepare a person for confirmation, and to *keep* him in the Christian life simply through monthly services. But that is about all I have time for. I go to a town, preach, talk for a time with the group, and am off to another town. I never have time enough to visit and counsel and teach personally with all those who need it."

No Passive Watching

There are other opportunities for laymen, both individually and in groups, to learn of the work with the deaf, to participate in it, and to promote it. The missionary clergy can be invited to address various diocesan and parish groups through an interpreter. Lay readers with sufficient interest to acquire a working knowledge of signs can assist their local missionary. Parish and diocesan officers can check financial needs in their local deaf programs and undertake projects for assistance of the work with the missionary's guidance. Where bazaars are sponsored by groups in the deaf missions, they can be patronized by the hearing. Certainly it would be to any Church member's everlasting edification and benefit to attend one of the services for the deaf, particularly Holy Communion.

There is no reason to feel shy about meeting and talking with a deaf person, whether he is a member of the Church or not. You needn't know sign language to carry on a mile-a-minute conversation; the only requirements are the ability to write, and a pencil or pen and pad of paper. A chance encounter may catch you without these, but it's likely he can furnish them as part of his standard equipment.

If he is a Churchman, you have the solidest kind of mutual bond and interest. If he's not, and if he attends no church, you have the opportunity, and the obligation, to open the way for such a contact to be established.

As Mr. Lange pointed out, the deaf are indeed like the hearing, except in one most important area about which



Before closing the Service at St. Mark's, Fr. Grace blessed Mr. and Mrs. Thomas Collins at the altar rail. The occasion: their 40th wedding anniversary.

the rest of us are not nearly as concerned as we should be — and that is that their ties with the Church need strengthening.

There has been here a great apathy, which will be overcome in direct proportion to the time and effort required to get before our people everywhere a picture of this ministry and its particular needs. To those most involved, this apathy for a long time has seemed an almost impenetrable wall, which caused one bishop to say recently, "At present I am only watching and praying over the work of the Church among the deaf and hoping that some clear answers may come in due time."

His has been no *passive* watching and praying, however, nor must ours be. Men and women have always responded to God's call in special fields, and if the answers have been slow in coming, it is because not enough of us have understood that this specialized ministry is not the labor of a special few but a work for all of us.



Doug Slasor, unofficial teacher of sign language, conducts an extra-curricular class in the subject for fellow students at General Theological Seminary. The group is learning the sign which means "Church."

BOOKS

Successful Neurotics

THE CONQUEST OF LONELINESS. By Eric P. Mosse, M.D. Random House. Pp. viii, 241. \$3.75.

Eric P. Mosse combines in his life the practice of psychoanalysis with the creation of literature — novels, plays, short stories, articles, and essays. He studied at several universities in Europe and came to this country in the early 1930's.

In *The Conquest of Loneliness* Dr. Mosse deals with what he seems to regard as the root problem in all human relationships: the problem of the individual's effective contact with other individuals and with the world about him. To the unsuccessful handling of this problem — which is a universal one — can be traced all of the neuroses and psychoses which the psychiatrist aims to cure.

The greater part of the book is given over to a discussion, illustrated by case histories (written as short stories rather than "in a style of aseptic sterility"), of the various types of failure to come to grips with this fundamental problem, while in the last chapters some of the more wholesome reactions are described. Among these latter is that of the artist — "a successful neurotic, who conquers his

loneliness through the creative process" (p. 169).

As might be expected, the book is beautifully written, in an easy-flowing style of unstudied gracefulness.

FRANCIS C. LIGHTBOURN

THE HIGH CHURCH PARTY—1688-1718. By George Every. SSM. Macmillan. Pp. 195. \$4.50

Church parties have for a long time been a characteristic aspect of the Church of England and the Anglican Communion throughout the world.

In *The High Church Party* George Every goes back to the beginning of these party controversies. It is his contention that the High and Low Church parties had no real and separate existence until after the Restoration. There was no clear division, he says, before 1689. He defines such terms as altitudinarians, latitudinarians, historic episcopate, apostolic succession, evangelicalism, etc.

He considers the High Churchmen altitudinarians who believed in the sacred ministry as a matter of divine right and were committed to the restoration of the historic episcopate in Scotland, Switzerland, and Protestant Germany. The doctrine of apostolic succession which they proclaimed developed a fresh precision in attempts to heal the chasm between non-jurors and jurors, and again after 1707, when hopes for the Restoration of the episcopate in Scotland were frus-

trated. The great variety of beliefs within the Church regarding the sacred ministry are not neglected.

This is a basic book and necessary for an understanding of the origin of Anglican doctrines of the ministry. The final chapter deals with the actual controversies attendant to the rise of Methodism, and paints the immediate background of the Evangelical and the Oxford Revival.

The book is illustrated profusely with contemporary engravings and popular prints.

WILLIAM S. LEA

Books Received

THE EARLY CHRISTIAN CHURCH. By Philip Carrington, Archbishop of Quebec. New York: Cambridge University Press. Volume I — *The First Christian Century*; Volume II — *The Second Christian Century*. Pp. xx, 519; xii, 518. The set, \$17.50 (each volume, \$10).

THE TICHBORNE IMPOSTOR. By Geddes MacGregor. Lippincott. Pp. 288. \$3.95. ["An incredible study in human gullibility."]

UNDERSTANDING THE OLD TESTAMENT. By Bernhard W. Anderson. Prentice-Hall. Pp. xxiii, 551. \$7.95.

STUDY IS HARD WORK. By William H. Armstrong. Harpers. Pp. xii, 167. \$3.

THE THREE WORLDS OF ALBERT SCHWEITZER. By Robert Payne. Thomas Nelson. Pp. 252. \$3.50.

THE GREAT AWAKENING IN NEW ENGLAND. By Edwin Scott Gaustad. Harpers. Pp. 173. \$3.

ACCORDING TO ST. PAUL. A Study-course on the New Testament Letters. By H. F. Mathews. Pp. 110. \$1.50.

EDITORIALS

EC News and The Living Church

When we commented a few weeks ago on the announcement that the magazine *Episcopal Churchnews* was being discontinued, we promised that we would do our best to preserve the contribution that ECN had made to Church journalism.

Readers of *Episcopal Churchnews* have already been notified in the last issue of that magazine of some of the concrete steps that are being taken to carry out this promise. We are happy to announce now to our own readers that:

The Very Rev. Dr. William S. Lea, former editor of *Episcopal Churchnews*, has accepted appointment as an associate editor of THE LIVING CHURCH. He will conduct a weekly editorial-page feature and will also serve as an advisor and co-worker on editorial matters. As has been previously reported, Dr. Lea is the new dean of St. John's Cathedral, Denver, a parish of nearly 3,000 communicants.

The Rev. Dr. Robert Dentan's popular feature, "Searching the Scriptures," will be continued in THE LIVING CHURCH, as an every-other-week discussion of the teachings of the Bible. Dr. Dentan is the author of one of the best-selling books thus far produced in the Episcopal Church — *The Holy Scriptures*, which is Volume I of the Church's Teaching Series.

Another valuable feature of *Episcopal Churchnews*, "Christian Communication," conducted by the Rev. Dr. Malcolm Boyd, will also appear every other week in THE LIVING CHURCH. This column concerns itself with the Christian significance of mass media, such as the movies, radio, and TV. Its author is well known for his book, *Crisis in Communications*. Before he entered the ministry he served as director of radio-TV publicity for Republic Pictures and for Sam Goldwyn, Mary Pickford, and Allied Artists.

The Rev. Dewi Morgan, *Episcopal Churchnews* English correspondent, will also write regularly for THE LIVING CHURCH in the future. He is the editorial secretary of the SPG and is also associated with the brilliantly successful new English Church magazine, *Church Illustrated*.

The services of these four talented men have meant much to *Episcopal Churchnews* in the past and will mean much in the future to THE LIVING CHURCH.

But *Episcopal Churchnews* has been more than the sum of its parts. It has represented an ideal of independent, interesting, non-partisan Church journalism

dedicated to applying the best techniques and skills of secular journalism to the service of the Episcopal Church. THE LIVING CHURCH shares in this ideal, too, and is particularly aware of its present obligation to be of service to Churchmen of all shades of opinion and schools of thought. Our letters, articles, and news columns have long been dedicated to presenting all sides of Church problems and issues. They will continue to do so in the future.

Our campaign to win new readers in a wide cross-section of dioceses is nearing the phase of meeting with vestrymen to tell them the story of a commitment to an active interest in the news, the work, and the thought of the whole Church. If the Church's lay leaders had been fully aware in the past of the value for their own religious lives of knowing what is going on in other parishes and dioceses, ECN's story might have had a different ending. Yet, there are many today who believe that the logical thing for Churchpeople to do is to have one top-quality Church newsweekly that combines the best talent available, and to unite in support of it.

Tuesday's Church

ALONG TOWARD evening of an ordinary Tuesday is an interesting time to visit your parish church. It's too late in the day for a celebration of the Holy Communion, too early in the week for choir rehearsal.

Most of the usual service-time beautifications of the church are missing — the altar flowers, the flickering candles, the swelling tones of the organ.

Yet, strangely, the church is not empty. From the west windows, the sunlight streams in, and the altar brass flashes. Even the words are here — the Bible on the lectern, the Prayer Books and Hymnals on the racks.

And He is here — the Owner of the House, the Owner whose will transcends that of rector, vestry and the guilds. "Lo, I am with you always," He said. Lo, he is with you even in the empty church of Tuesday evening.

Here in the quiet loneliness, He may speak and you may hear in another way than He and you speak and hear on Sunday morning. Quietly waiting on your knees in a pew, in an aisle, on the chancel step, you may meet Him — and in meeting Him meet yourself in a new way.

It is good for a family to dine together in fellowship and joy. But sometimes, also, the member of the family needs quiet talk alone with a parent.

And it is so in the Church. You need the sacraments, the ordered worship, the shared prayers of the fellowship.

But you need also to be alone with God. Seek Him out in a quiet hour in His house.

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PEOPLE and places

Appointments Accepted

The Rev. Karl J. Bohmer, who was ordained deacon in June, is now curate at St. Luke's Church, Kalamazoo, Mich. Home address: 710½ Wheaton Ave.

The Rev. Perry Cooper Burton, formerly assistant and rector pro tem of Christ Church, Charlotte, N. C., is now rector of Emmanuel Church, Bristol, Va.

The Rev. Walter E. Campbell, Jr., who was ordained deacon in June, is now in charge of St. Luke's Church, Chickasha, Okla.

The Rev. George W. Davison, formerly rector of the Church of the Advent, Baltimore, Md., will be associate rector of St. Luke's Church, Dallas, Texas. He will have special charge of Christian education.

The Rev. P. Douglas Gough, retired priest of the district of South Dakota, will on September 1st become assistant at the Church of the Messiah, St. Paul, Minn. Address: 1631 Ford Pkwy., St. Paul 16.

The Rev. John B. Haverland, formerly rector of St. Christopher's Church, Hobbs, N. M., is now vicar of St. Mark's Church, Santa Clara, Calif. Address: 296 Crestview Dr.

The Rev. John Norman Hill, formerly rector of St. Paul's Church, New Rochelle, N. Y., will on September 8th become rector of Epiphany Church, Govans, Baltimore, Md. Address: 600 Arlington Ave., Baltimore 12, Md.

The Rev. Dr. Guy H. Madara, who recently retired as rector of All Saints' Church, Bergenfield, N. J., will on September 8th take charge of St. Mark's Church, Paterson, N. J.

The Rev. John T. Mason, Jr., formerly chaplain at the University of Maine, Orono, Maine, will on September 8th become vicar of St. Luke's Church, Dumont, N. J.

The Rev. Lauren H. McReynolds, formerly vicar of St. Andrew's Mission, Cottage Grove, Ore., and St. David's, Drain, will on September 1st become vicar of Trinity Mission, Gooding, Idaho, and Christ Mission, Shoshone. Address: 718 Idaho St., Gooding.

The Rev. John F. Rollman, formerly assistant of Linganore Parish and Zion Parish in the diocese of Maryland, is now assistant at the Church of the Messiah, Baltimore, Md. Address: 5801 Hartford Rd., Baltimore 14.

The Rev. John P. Ryan, who was ordained deacon in April, is now assistant at St. Luke's Church, Bartlesville, Okla.

The Rev. P. L. Urban, Jr., formerly chaplain at the Leake and Watts Children's Home, Yonkers, N. Y., is now instructor in the department of philosophy and religion at Swarthmore College, Swarthmore, Pa. Address: 317 N. Chester Rd., Swarthmore.

Resignations

The Rev. Edward J. Bubb has resigned his work at the Church of the Holy Family, Orlando, Fla., and is now serving full time at the Church of the Messiah, Winter Garden, Fla., where he had been serving part time. Address: Box 1144, Winter Garden, Fla.

Changes of Address

The Rev. Edward A. Groves, Jr., rector of St. Luke's Church, Fort Collins, Colo., has moved from 312 E. Oak to 305 Circle Dr. His mailing address remains the same as before: Box 129.

The Rev. Stephen Moccasin, formerly addressed at Pine Ridge Episcopal Mission, Pine Ridge, S. D., may now be addressed at Wanblee, S. D.

The Rev. John C. Owens may be addressed at Box 263, Ahoskie, N. C. He continues to serve St. Thomas' Church, Ahoskie, and its field; he did not move to Wrightsville Sound, N. C., as previously reported.

Ordinations

Priests

California — By Bishop Campbell, retired Bishop of Liberia, acting for the Bishop of California, on March 16th: The Rev. Robert Wyatt Worster, in a service held at St. Mary's Church, Bolahun, Republic of Liberia, West Af-

rica. The ordinand is a companion of the Order of the Holy Cross.

Deacons

Albany — By Bishop Richards, Suffragan, on June 8th: Douglas B. Haviland, a former public school teacher. He is now in charge of St. Andrew's Church, Schroon Lake, N. Y., and Christ Church, Pottersville.

California — By Bishop Block, on June 30th: James Patterson Shaw, who will work in the diocesan department of promotion; Edwin Sherwood Sunderland, Jr., assistant, St. Luke's, San Francisco; Robert Tsu, assistant, St. Paul's, Walnut Creek; and Michael Masao Tauda, professor at the seminary in Kobe, Japan.

The Rev. Mr. Shaw is a former Presbyterian minister and Red Cross staff member; the Rev. Mr. Sunderland was in the signal corps of the Army and has a degree from the Harvard Law School; the Rev. Mr. Tsu, son of the Assistant

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Bishop of Victoria, Kongkong, has taught Chinese in the Army Language School in Monterey, Calif.; and the Rev. Mr. Tsuda, who has been working at Christ Church in San Francisco, and holds the degree of bachelor of engineering from Osaka Imperial University.

By Bishop Block, on July 15th: **Henry Parsons King, Jr.**, to be assistant at St. Paul's Church, San Rafael, Calif. Address: 1123 Court St.

Indianapolis — By Bishop Kirchhoffer, on June 21st: **Edward Gibson Bierhaus, Jr.**, who has been working at Christ Church Cathedral during the summer.

Kentucky — By Bishop Marmion, on June 20th: **William T. Thomas**, to be in charge of St. John's Church, Murray, Ky., and St. Martin's-in-the-Field, Mayfield. Address: 203 N. Sixteenth-St.

Maryland — By Bishop Powell, on July 6th: **Tom C. Akeley**, assistant, Zion Parish and Linganore Parish with address at New Market, Md.; **Walter A. Bell, Jr.**, in charge of Holy Trinity Church, Churchville, Md.; **William J. Cox**, in charge, St. Philip's Chapel and Holy Cross Chapel, Cumberland, with address at 628 Montgomery Ave., Cumberland; **Harry Lee Hoffman, III**, in charge of St. John's Church, Relay, with address at Cockeysville for the present; **Robert Powell**, who will work under the rector of St. James' Church, Baltimore; and after September 8th take temporary charge of Holy Trinity Church, Baltimore, while the rector is in England; and **Lloyd Wolf**, assistant, Catoctin Parish, with address at Thurmont, Md.

Ordained at the same service were four perpetual deacons: **Raymond F. Heron, Jr.**, **Llewellyn E. Jones, Jr.**, **William Bruce McPherson**, and **E. Maurice Pearce**.

Oregon — By Bishop Dagwell, on June 22d: **Alfred Wade Eaton, Jr.**, in charge of St. Mary's, Gardiner-Reedsport, and St. Andrew's, Florence.

The Philippines — By Bishop Ogilby, Bishop in Charge, on July 5th: **Manuel Capuyan Lumpias**, on staff of the Mission of St. Michael and All

Angels, Tadian, Kayan, Mountain Province; and **Bautista Palakiso Sapaen**, assistant, St. Thomas', Tabuk, Kalinga, Mountain Province. On July 18th: **Virgilio Balanza**, on staff of Epiphany Mission, La Trinidad, Mountain Province.

Pittsburgh — By Bishop Pardue, on June 29th: **Arthur William Archer**, **William Wilkins Boli**, **Ralph Pearson Brooks, Jr.**, **John Duval Raciappa**, **Arthur Lonsdale Tait**, **Frederick Thomas Vander Poel**, and **Ralph Fellows Wagner**.

Southern Ohio — By Bishop Hobson, on June 14th: **Emmet C. Smith**, assistant, St. Thomas' Church, Terrace Park, Ohio, with address at 35 Mound Ave., Milford, Ohio.

Southwestern Virginia — By Bishop Marmion, on July 13th: **George Strother Bunn, III**, to be in charge of St. Thomas', Christiansburg, with residence at 107 E. Main St.; on July 11th, **Carthur Paul Criss**, to be in charge of churches at Arrington, Massies Mill, and Norwood, with residence at Arrington, Va.; on July 12th, **Peter Reese Doyle**, to be in charge of St. Peter's, Alta-vista, and Good Shepherd, Evington, with residence at 1404 Bedford St., Altavista; on June 14th, **Roger Atkinson Walke, Jr.**, now headmaster of Virginia Episcopal School, Lynchburg, Va.; and on June 20th, **McRae Werth**, in charge, Emmanuel Church, Madison Heights, Chapel of the Good Shepherd, Lynchburg, and St. Luke's, Pedlar Mills, with residence at 226 Denver Ave., Lynchburg, Va.

Upper South Carolina — By Bishop Cole, on July 17th: **Giles Floyd Lewis, Jr.**, serving All Saints', Clinton, and Epiphany, Laurens, with address at 503 Calvert Ave., Clinton, S. C.; on July 24th, **Gaston deF. Bright**, serving churches at Pendleton, Seneca, Waihalla, and Easley, with address at Box 94, Seneca, S. C.; on July 25th, **James George**, serving churches at North Augusta, Beech Island, and Clearwater, with address at Box 207, Clearwater, S. C.; and on August 6th, **Roger Sanders Harris**, serving four churches in the Batesburg, S. C., area, and **Marshall Orr James**, in charge of the Church of the Good Shepherd, Greer, S. C.

West Texas — By Bishop Jones, on July 10th: **Christopher Jones, Jr.**, assistant, All Saints', 3026 S. Staples, Corpus Christi, Texas. By Bishop Dicus, Suffragan, on July 11th: **Douglas Robert Vair**, curate, St. Mark's, 315 E. Pecan, San Antonio, Texas. By Bishop Jones, on July 14th: **Joseph Henry Fasel**, in charge, Trinity Church, Junction, Texas. By Bishop Jones, on July 15th: **Charles Morris**, in charge, Trinity Church, Edna, Texas, and St. James', Hallettsville.

Laymen

Miss Irene Scudds, formerly director of Christian education at All Saints' Church, Worcester, Mass., is now director of Christian education at Calvary Cathedral, Sioux Falls, S. D.

Mr. Allan Wallace, a New Jersey broadcasting executive, has been appointed assistant to the executive director of the broadcasting division of the National Council.

ACU CYCLE OF PRAYER

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

August

- 27. St. Andrew's, Beacon, N. Y.
- 28. St. Augustine's, New York, N. Y.; Oratory of St. Mary and St. Michael, Cambridge, Mass.
- 29. Mt. Calvary, Baltimore, Md.
- 30. St. Andrew's, Edwardsville, Ill.
- 31. St. Boniface, Chilton, Wis.

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18 DARK FIR PEWS, 9 1/2", cushions, attached carpeted kneelers; seating capacity 100; 8 matching choir pews, 4' x 11 1/2". Good condition. Reply **Box M-469, The Living Church, Milwaukee 2, Wis.**

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfer, Patterns. Plexiglass Pall Foundations. Free Samples. **Mary Fawcett Co., Box 325-L, Marblehead, Mass.**

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POSITIONS OFFERED

ASSISTANT MINISTER wanted, preferably single. Position open September 1st. Reply **Rev. Edmund Berkeley, Box 247, Virginia Beach, Va.**

WANTED — Organist-Choirmaster. St. Michael's Church, 225 West 99th St., New York 25, N. Y. Apply in writing.

August 25, 1957

PRIEST WANTED for small Michigan parish, moderate Catholic, small town, good support. Send full details. Reply **Box P-466, The Living Church, Milwaukee 2, Wis.**

HOSPITAL CHAPLAIN; single, large U.S. Public Health Hospital, New York area. Some clinical training preferred. Adequate salary and maintenance. Reply **Box F-467, The Living Church, Milwaukee 2, Wis.**

CURATE WANTED. Suburban type parish. Opportunity for an all around ministry. Salary and increments satisfactory. **Rev. Arthur R. Cowdery, St. Thomas' Church, 2000 Highland Ave., Rochester 18, N. Y.**

COUNSELORS for part-time staff membership and instaff training looking to professional status. **St. Francis Boys' Homes, Salina, Kansas.**

CURATE WANTED, deacon or priest, preferably single. Lovely Southern Connecticut, on Long Island Sound, suburban to N.Y.C. New church and hall. 500 families, 600 in Church School. Moderate Churchmanship. Young people's work needed. Good starting salary, apartment, etc. Give all information and experience. Reply **Box P-459, The Living Church, Milwaukee 2, Wis.**

POSITIONS WANTED

ORGANIST, CHOIRMASTER, Director of Drama — Master of Music, 32, single. Seeking full time position. Available in September. Recently returned from study in Germany under Prof. Helmut Walcha, organ, and choral conducting under Prof. Kurt Thomas. Experienced with Adult and Boys' Choirs. Excellent references available. Reply **Box M-468, The Living Church, Milwaukee 2, Wis.**

RETREATS

SEMINARIANS, September 17 (Vespers) - 21 (A.M.). House of the Redeemer, 7 E. 95th St., New York 28, N. Y. Conductor, A Holy Cross Father. For reservation address Warden.

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THE LIVING CHURCH
give you a direct line to the people
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WANTED

BELL suitable for Church ringing. We invite correspondence. **St. Timothy's Church, 2305 National St., Richmond 23, Va.**

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THE LIVING CHURCH

MAN POWER

A column for laymen

By L. H. Bristol, Jr.

With the permission of Bishop Welles of West Missouri, Dick's committee plans this September to present a recommendation to diocesan clergy that chosen ECA representatives in each local parish be given, say, 10 minutes of each confirmation class session to present as fellow laymen this lay ministry idea and explain the ECA objectives.

Hymn Competition

To get new hymn texts (not tunes) for use in connection with the National Council of Churches' Youth Week (January 26-February 2, 1958), the Hymn Society has just announced



a new Youth Hymn Competition open to authors under 30 years of age. Hymn texts submitted (before November 15th) should be original unpublished works which have not been used on a "special public occasion other than a local church service."

It has been said that writing prayers is an effective way to begin a program of deepening one's spiritual life. Perhaps writing hymns would prove equally effective and a worthwhile project for your YPF group this fall. (For further information write to the Hymn Society of America, 297 Fourth Avenue, New York, N. Y.)

Missouri Churchmen

If you visit the Kansas City offices of Rogers & Smith Advertising Agency, you may notice a Brotherhood of St. Andrew ring on the finger of Account Executive Richard Brigham, a sandy-haired man with a warm smile who deeply believes that loyalty to Christ is a seven-day-a-week affair.

A member of St. Paul's Church, Kansas City, Dick is president of the Episcopal Churchmen's Association of the diocese of West Missouri — a group which recently built the new Church of the Epiphany in Grandview, Mo., and is currently responsible for the new \$55,000 St. Matthew's Church now under construction in Raytown.

"This expansion program our laymen have undertaken," Dick explains, "consists not only of raising money to build new churches but consists also of hiring the architects, contractors, and seeing each project through to completion as well."

Advice to Diocesan Laymen's Groups

"We discovered," Dick told me, "that for a diocesan laymen's group to

get off the ground, it was first necessary to sell your program to your clergy. Otherwise, you'd never get to first base anywhere except in a few metropolitan areas where you could keep in close touch with your laymen."

A diocese-wide campaign was undertaken to explain the objectives of the ECA and to make clear that this association was in no way intended to mean that laymen would be poaching on clergy territory but rather that laymen would be working to help local rectors to extend parish programs. This effort to win clergy support, Dick feels, was the key to whatever success the ECA has achieved to date.

Next on the Agenda

"The hue and cry goes up these days," Dick told me, "that many people drift away from the Church often not long after they have been confirmed. What is the reason for this? A number of us in the ECA feel this is due to the fact that these people have never captured the lay ministry concept, which can do so much to make this fellowship in the Church an exciting through-the-week proposition."



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

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

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL
Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8, EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

FAIRFIELD, CONN.

ST. PAUL'S 661 Old Post Road
Rev. Oliver Carberry
Sun 8 HC, 10 MP, 1 S HC; Weekdays & HD as anno

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon; C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruening
Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Horn, c
Sun 7, 8, 9:15, 11, and Daily

(Continued on page 23)

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.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

(Continued from page 22)

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7 daily, also
6:15 & 10 Wed, also Fri (Requiem) 7:30, MP
daily 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria
& Ellsworth, Kans., both on Hwy 40 West of Salina
Daily MP HC, EP at St. Onesimus' Chapel (Bavaria
unit.) Visitors are welcome at any time.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9,
Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

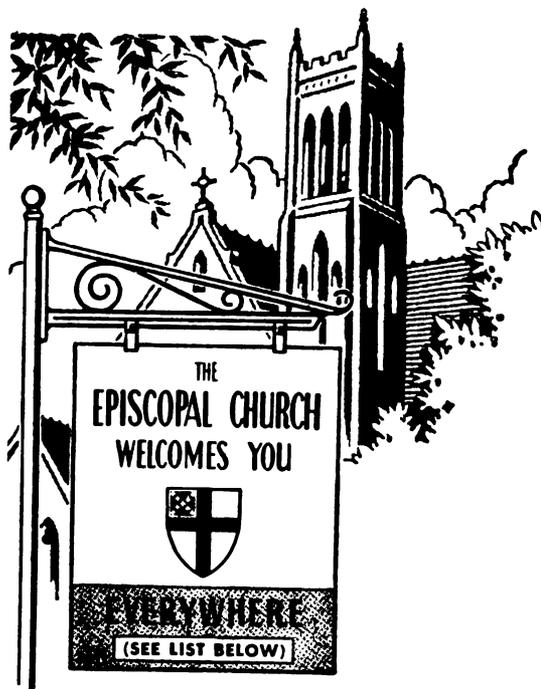
Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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



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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

PHILADELPHIA, PA.

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

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2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8,
HD 10:30; C by appt

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 & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10

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toil is not what he gets for it,
but what he becomes by it"*

— John Ruskin,



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