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October 19, 1958

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General Convention News



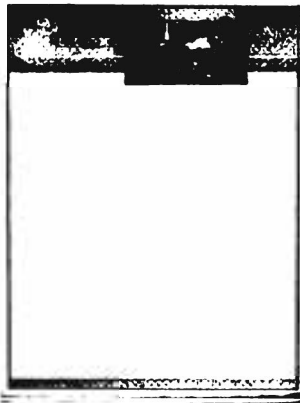
The Rt. Rev.
Arthur Carl Lichtenberger
The Next Presiding Bishop



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14 E. 41st Street, New York 17, N. Y.
29 E. Madison St., Chicago 2, Ill. 261 Golden Gate Ave., San Francisco 2, Calif.

The Living Church

Volume 137 Established 1878 Number 16

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

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Miami Area: Dawson Co., Western Seaboard:
Chamber of Commerce Bldg. 266 S. Alexandria Ave.
Miami 32, Fla. Los Angeles 4, Calif.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

October

19. Twentieth Sunday after Trinity
22. Consecration of the Rev. Donald MacAdie as Suffragan of Newark, Newark, N. J.
24. Milwaukee diocesan council, to 25
26. Twenty-first Sunday after Trinity
28. St. Simon and St. Jude American Church Union Annual Council, New York City, to 29.
29. Special Connecticut convention to consider report of diocesan expansion committee.

November

1. All Saints
2. Twenty-second Sunday after Trinity
9. Twenty-third Sunday after Trinity
11. Consecration of the Very Rev. Roger Wilson Blanchard as coadjutor of Southern Ohio, Cincinnati.
16. Twenty-fourth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. 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.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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.

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

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A Field White

*Text of address to the Houses
of Bishops and Deputies*

By the Rev. Robert J. Plumb

Executive Secretary,
Armed Forces Division

The spiritual welfare of more than two and one-half million Americans now serving in the Armed Forces of our country requires a continuing ministry. They are a nomadic flock, preponderantly young and immature, flowing in a constant stream from their home towns to forts, ships, and bases, and back again. They are a widely-scattered flock, serving at an impressionable age in strange lands and far places and becoming, sometimes unknowingly, our ambassadors to a perilously divided world. They are a mixed flock, springing from many religious backgrounds and from no religious backgrounds at all, a fieldwhite unto missionary harvest.

During the past four years I have visited our chaplains overseas and throughout the United States. I am more and more aware of the tremendous importance of this special ministry. In the drabness and routine of military life they are witnesses of an eternal glory and of a life-giving Spirit. . . .

Due to many military factors our troops serving in West Germany are more widely scattered than formerly. . . .

Our laymen in military service have risen to the occasion and throughout West Germany groups of our Church people, led by lay readers, are seeking more Communion services than our chaplains can supply. This is why we are asking for funds to place a full time experienced priest in that area to provide services and also give organization and leadership to these scattered groups. He will also assist with the continuity of the Berchtesgaden Conference, now annually attended by 500 Churchmen in military service in Europe, who come at their own expense.

We need at least 12 more chaplains; four in each service to complete our quota. I regret that more of our young priests who have received exemption from military service do not assume this obligation.

Although the Division supplies Armed Forces Prayer Books and service crosses free of charge, there are many parishes which do not use them.

. . . And finally, I would urge a greater awareness and appreciation on the part of everyone of us of the genuine sacrifices of those who are serving in the Armed Forces. It is often lonely, it is always monotonous and sometimes it is dangerous. And ministry to these men continues.

ENTHUSIASM...ACTION... GROWTH...PROGRESS...

A Striking example of
the Church in action



St. Matthew's Chapel, Latham, New York, in the Diocese of Albany, is a mission established by St. John's Parish, Troy.

A rapidly growing community with many new housing developments presented an opportunity and a challenge. The congregation of some thirty-five members started a fund, and with the help of a loan from the AMERICAN CHURCH BUILDING FUND COMMISSION, this attractive chapel was erected.

In five years the membership and Church school enrollment have increased fourfold and the Rector has written of the splendid, loyal interest of the parishioners.

This is but one of hundreds of cases in which a pressing building need was met through the facilities of the Commission. ENTHUSIASM resulted in ACTION, GROWTH AND PROGRESS.

The demands upon the Commission far exceed its available resources. The Commission's goal is the ability to serve all the churches that appeal for assistance with their building projects.

The degree to which these calls to service can be met is dependent upon the growth of the Permanent Fund by means of OFFERINGS, CONTRIBUTIONS and LEGACIES.

Your support at this time will help to accelerate the cases on our waiting list, and will also further the Church's advancement in the years to come.

Please address all communications to

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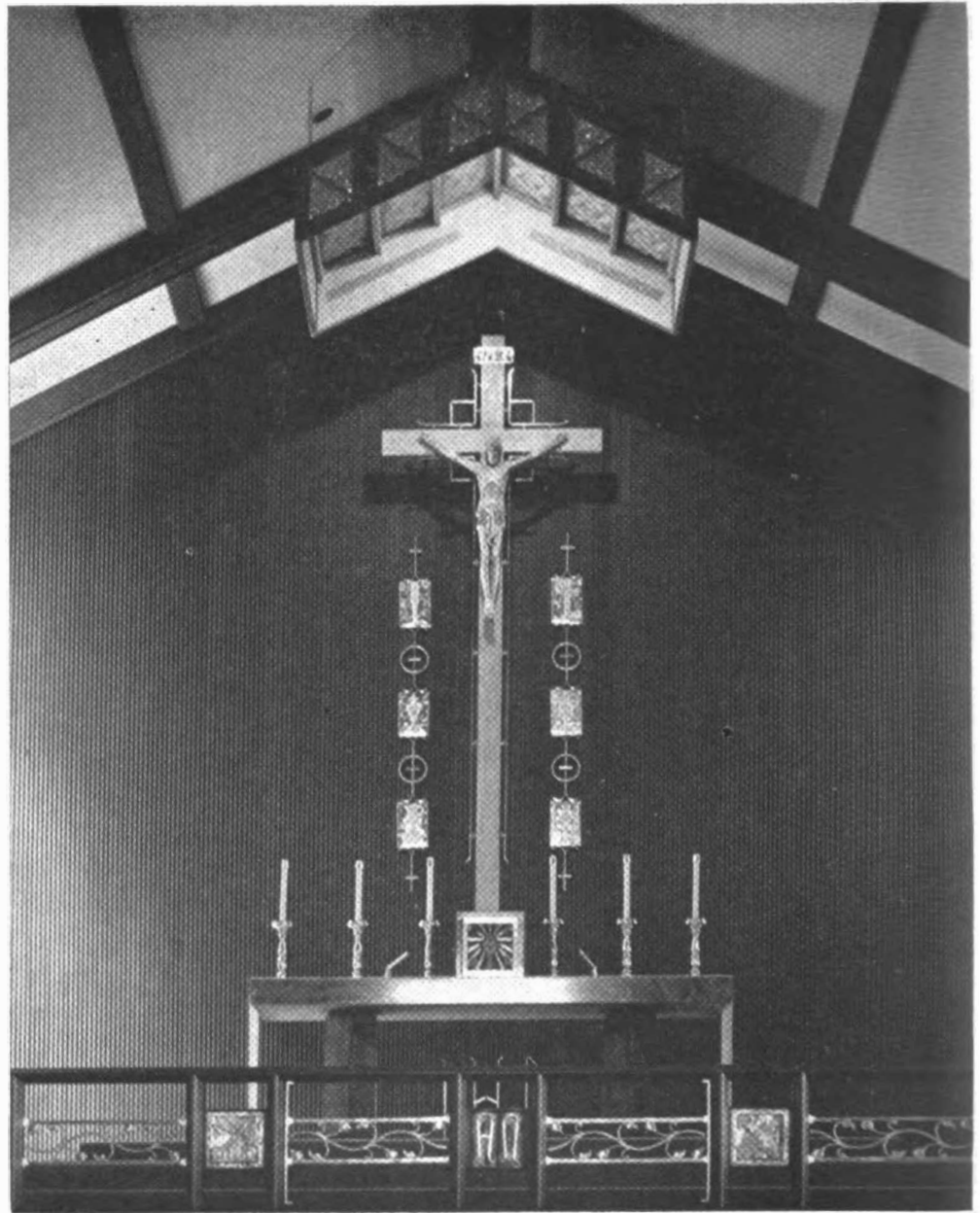
BROOKLYN 1, N. Y.

The Commission was created by the General Convention and has served the Episcopal Church exclusively since 1880.

Ceramic Plaques in Church Art

A comparatively new development in Church art, the use of ceramic plaques in modern bronze and aluminum ornamental frames, is one of the features of the contemporary-style St. Stephen's Church, Coconut Grove, Fla. — a parish close to the scene of General Convention.

The handmade plaques on either side of the crucifix of the high altar tell the story of the Passion and Resurrection, while those inset into the communion rail show emblems of the Apostles. All of these were designed and hand made by the Santa Fe Studios of Church Art in New Mexico.



O God of righteousness,
God of mercy,
God of immortality and life,
God of brightness and glory,
we pray and beseech thee,
that being refreshed by divine gifts,
we may be preserved by thee for thyself
unto the bliss which is to come;
through Jesus Christ our Lord.*

The Living Church

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

Twentieth Sunday after Trinity
October 19, 1958



GENERAL CONVENTION

THE PRESIDING BISHOP

The Press Conference

The flash bulbs began popping. "You had better get used to this," said Bishop Sherrill to Bishop Lichtenberger. "You will have to do it often." The two bishops stood patiently for photographers and reporters in the press room of the Deauville Hotel, on Saturday, October 11.

A few minutes earlier the Rt. Rev. Arthur Lichtenberger, Bishop of Missouri, had been elected Presiding Bishop of the Episcopal Church, to succeed Presiding Bishop Sherrill, who officially retires on November 15.

Asked when he would take up his new duties, Bishop Lichtenberger said that it depended upon when Bishop Sherrill would move out. Bishop Sherrill said, "We'll get back from Convention on October 19, and move the 20."

A reporter asked Bishop Lichtenberger where he would classify himself in Churchmanship, to which he replied, "middle of the road."

When asked what he thought were the main problems with which he would have to deal, he said "I'm not familiar with the position I shall occupy, but my problem is, of course, to assist the Church to carry out its mission." He said, "The Church's mission is to be the channel by which the Gospel is communicated to the world."

A reporter asked Bishop Lichtenberger how many ballots the election took. Bishop Sherrill broke in to say that this information was not public. Bishop Lichtenberger was asked if he thought the integration issue had influenced his selection, since he was a border-statesman, and he replied "that he did not think so." He said, "In Missouri, there are no serious difficulties in the matter of integration of public schools. I have spoken of the need of the Church itself to be concerned with integration in its own life." When asked if he would like to make a prediction on what action the House of Deputies would take on CSI, he said, with laughing emphasis, "No, I would not." Asked again about integration's progress in Missouri, he said that there was room for improvement and that improvement is being made.

He said he was reluctant to leave St. Louis, but added: "This (Presiding Bishop's job) is not a thing one chooses." He

declared his great interest in the Ecumenical Movement — the bishop is a general board member of the National Council of Churches.

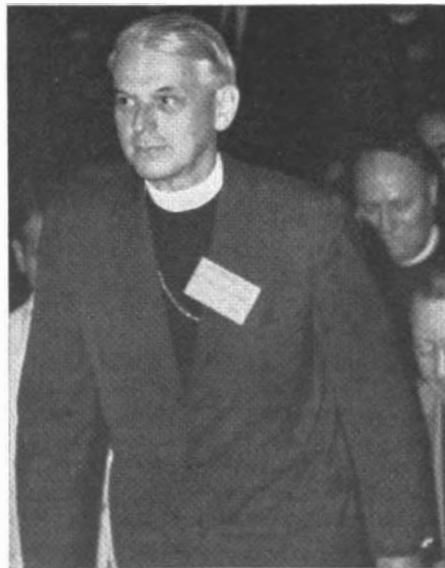
Bishop Sherrill said that the installation date had not yet been set, but that he thought it would probably be held in the National Cathedral, Washington, D. C.

When asked how he felt about the elec-

Approximate Balloting for Presiding Bishop

Completely reliable sources told THE LIVING CHURCH on October 11 that balloting for the main nominees for Presiding Bishop in the executive session of the House of Bishops was approximately as listed here. A small number of votes were given to bishops not listed below. After the first ballot Bishop Donegan rose to withdraw his name, but Bishop Sherrill said no one could withdraw.

Ballot No.	1	2	3
Bishop Bayne	7	5	2
Bishop W. H. Gray	3	3	1
Bishop Hart	3	1	0
Bishop Powell	3	3	0
Bishop Donegan	39	35	18
Bishop Kennedy	5	4	0
Bishop Lichtenberger	33	54	84
Bishop E. Jones	32	40	40



Bishop Lichtenberger, after election, is escorted to Deputies' platform.

Rev. G. Ralph Madson: House of Deputies
Rev. Richard Park: House of Bishops
Josephine Cowin: Women's Triennial

tion, Bishop Sherrill said, "Bishop Lichtenberger has been a friend of mine for many years, and I'm very happy about his election. I'm devoted to him, as I am to most of the bishops of the Church, and I am very happy." He was asked what he would be doing on November 16, and he said that he'd be a gardener, a president of the World Council of Churches, and chairman of a committee to raise money for the new WCC headquarters building. He gaily invited reporters to contribute on the spot.

Of Humble Heart

by JEAN DRYSDALE

As the 21st Presiding Bishop of the Church, the Rt. Rev. Arthur C. Lichtenberger takes his place in a long line of distinguished Churchmen.

Born January 8, 1900, in Oshkosh, Wis., where his father ran a grocery store and his Alsatian grandfather had arrived by ox-cart in the early 1850's, Arthur Lichtenberger was educated in the local schools, sang in Trinity Church choir for seven years, and served as an acolyte. He played football in high school and was a newspaper carrier.

He took his college work at Kenyon, graduating with the Ph.B. He completed his theological training at Episcopal Theological School, earning the B.D. in 1925. He was made deacon in 1925 and priest in 1926.

He met Florence Tate in Iowa one summer during his college days, when as a worker on a farm in the neighborhood he visited the local Episcopal Church. The rector had a daughter his age. The marriage took place during his seminary course.

The year 1925 found the young couple sailing to the Orient, to take up his position as professor of New Testament at St. Paul's Divinity School, Wuchang, China. Forced to flee before the Communist uprising of 1927, they lost everything they had, and returned to this country to take up work at Grace Church, College Hill, Cincinnati, where he remained from 1928 to 1933. His next charge was St. Paul's Church, Brookline, Mass., where he spent

U.T.O. Reaches New High

The amount of the United Thank Offering of the women of the Church for this triennium reached a new high of \$3,869,985.38. This was reported at a missionary mass meeting of the Overseas Department at General Convention on the evening of October 10. [See also, page 27.] The last Triennium's U.T.O. total was \$3,149,197.83.

eight years. During a portion of this time he served as a lecturer on Pastoral Care at Episcopal Theological School.

Elected dean of Trinity Cathedral, Newark, he remained there from 1941 to 1948, when he was called to become professor of Pastoral Theology at General Theological Seminary, New York. From that post he was elected bishop coadjutor of Missouri in 1950, becoming diocesan in 1952.

Bishop Lichtenberger came into national prominence in the Church when he was chosen chairman of the delegation to visit the Church of South India and report its recommendations. He is a trustee of three seminaries and serves as chairman of the Joint Commission on Theological Education. He is a member of the Liturgical Commission. He holds several honorary degrees.

Bishop Lichtenberger is a man of quiet dignity. Often appearing shy and unassuming, he is a man of humble heart. One of his friends in St. Louis has said of him, "What appears to be shyness on the part of the bishop, is Christian humility. He is a deeply humble man with a great love of people."

The Ven. Charles F. Rehkopf, archdeacon and executive secretary of the diocese of Missouri, says:

"The diocese of Missouri respects the wisdom of the House of Bishops in electing Bishop Lichtenberger to be the 21st Presiding Bishop and the wisdom of the House of Deputies in concurring in the election, but we shall surely hate to lose him.

"He is said to have earned a reputation for executive ability while in Brookline. That reputation has been enhanced in the last several years. Diocesan growth has not been rapid, but it has been steady as may be witnessed in the organization of nine new missions since 1952 and the addition of many new clergy to care for these missions.

"He has concentrated his efforts largely within the diocese, never shirking these to answer calls elsewhere. Outside the diocese, however, he has been ever ready to carry his proper share of the load.

"His monthly columns in the diocesan newspaper, *Now*, are jewels of presentation of the Christian Gospel, as are his annual Christmas and Easter messages, now sent to all newspapers in the diocese and published by most."

Of medium build, Bishop Lichtenberger has brown eyes and thick gray hair. Of hobbies, he hasn't many. A lover of fishing, he has found little time for this since his consecration except during sum-

mers, which he spends on his farm near Bethel, Vt. For relaxation he plays the piano, solely for his own enjoyment and not for listeners.

The Lichtenbergers have one son, Arthur, a chemist in Westfield, N. J., and three grandchildren. A daughter died in infancy.

Twelve Year Tenure

The House of Bishops voted down a resolution from the Deputies which would have limited the tenure of the Presiding Bishop to 12 years.

The House of Deputies had vigorously debated the term of office of the Presiding Bishop in its session on October 8.

Mr. Philip Adams of California reminded the House that many changes have been made in the canons concerning the office of the Presiding Bishop since the office became elective in 1919, and the tenure is a "gamble" which the man elected takes. He proposed an amendment to Canon 2 to provide the tenure be limited to 12 years. Mr. Charles Taft of Southern Ohio favored the resolution as a means to avoid the possible election of an "interim" Presiding Bishop, while waiting for a younger bishop to become old enough so that he could be elected with no more than 12 years to serve.

Then by a close voice vote the resolution to amend the canon was passed and sent to the House of Bishops for their action.

Another vote was taken on the question of whether the amendment should take effect at once thereby affecting the election of a Presiding Bishop at this Convention. This was decided in favor of an immediate effective date with little opposition.

When the canonical amendment as passed by the Deputies was later called on the floor for consideration by the bishops, Bishop Boynton, suffragan of New York, moved that the House of Bishops not concur.

Bishop Burrill of Chicago argued for the adoption of the Deputies' amendment as being a realistic solution of the problem of how long a Presiding Bishop should serve. He closed with the statement:

"The demands made upon the Presiding Bishop for more than 12 years are more than we are justified in asking any man to undertake."

Bishop Hubbard of Spokane cited the example of Bishop Perry of Rhode Island, who was able to use Bishop Bennett, who was a retired bishop, as a non-canonical "auxiliary" bishop to assist him in his diocesan duties while he was Presiding Bishop. "But now," Bishop Hubbard pointed out, "we are faced with one of two problems: either a retired Presiding Bishop who is not otherwise retired, or too long a term of office for the Presiding Bishop."

The vote was called for and the Bishops vociferously voted not to concur in the resolution of the Deputies, thus leaving the Canon as it was.

News Flashes

As this issue went to press, these matters were being discussed and acted upon by General Convention:

✓ An amendment admitting women to membership in the House of Deputies was voted down in the House of Deputies.

✓ The House of Deputies voted for and sent to the Bishops a proposal to give a nuclear reactor, costing \$360,000, to St. Paul's University, Tokyo.

✓ These eight women were elected by the women of the Church to serve as members at large of the General Division of Women's Work of the National Council: Mrs. Winfred Douglas, Colorado; Mrs. Robert H. Durham, Michigan; Mrs. John H. Foster, West Texas; Mrs. Edward A. Heffner, Salina; Mrs. Orin F. Judd, Newark; Mrs. Harold Sorg, California; Mrs. Ernest E. Rucker, Southwestern Virginia; and Mrs. Everette Hall, South Carolina. Four women were nominated by the women of the Church to serve as members of National Council: Miss Leila Anderson, New York City; Mrs. Clifford C. Cowin, Ohio; Mrs. William H. Hannah, Long Island; and Mrs. T. O. Wedel of Washington.

✓ The Deputies concurred with the Bishops in calling upon the General Division of Laymen's Work to study, in order to improve, the training and standards for licensing of lay readers, and to report on the matter in 1961.

✓ The Program and Budget Committee's report advocates cutting the National Council's proposed budget and greatly reducing the proposed goal of the capital funds campaign.

The Committee's proposed annual budget is:

1959	\$8,060,300.00
1960	\$8,496,400.00
1961	\$8,819,800.00

This compares to the National Council's proposed annual budget of \$9,083,563.00. In addition, the Committee's report includes a capital funds campaign which would not start in 1959. Its goal would be \$500,000 in 1960 and \$1,000,000 in 1961, or a total of \$1,500,000. The National Council budget had proposed a total of \$6,600,000 in the triennium.

✓ Included in the Program and Budget Committee's report was a new proposal on the projected magazine for all Church-people. It called for the Presiding Bishop to appoint an advisory board of not more than nine members "from the ranks of our Churchpeople skilled in the field of communications" to study, design, pilot test, and appraise the proposal for the new magazine. The board is to be empowered to appropriate *Forth* magazine's assets and appropriations, including its subscription lists. It may appoint or employ officers and staff and enlist coöperation and assistance from the Church's Departments. It is then to report and make recommendations to the next General Convention on the advisability of continuing the project, with specific proposals on its objectives, format, circulation, cost, etc.

A Morning of Wrestling

The House of Deputies spent most of the morning of October 10 wrestling with structure and organization of General Convention, considering the report of the Joint Committee which has studied the matter and had offered a lengthy report and series of recommendations designed to meet some of the objections to the present structure and organization.

Mr. Anson T. McCook of Connecticut, former chairman of the House's Committee on Dispatch of Business, was chairman of the Committee of the Whole into which the House resolved itself for an hour and a half. Then the House reconvened and dealt with the report of the Committee of the Whole.

Early Election of Deputies

Some of the recommendations of the Joint Committee had already been adopted. Many dioceses have elected deputies to General Convention a year early, to provide "for the most efficient advance work of committees of the House of Deputies" (Recommendation 2). Rule of Order 15 has been amended to provide that all resolutions must be submitted "in duplicate, one copy to be furnished to the President of the House and one to the Secretary for duplicating." The Deputies also agreed to continuance of the Joint Committee on the Structure and Organization of General Convention.

Consultation between Houses

Revision of Rule of Order 26 to permit consultation between committees of both Houses had already been made at this Convention. (The new rule provides that "the Chairman of any Standing or other Committee shall have full authority, either alone or with members of the Committee, to confer with the Chairman of any Committee of the House of Bishops having duties and responsibilities the same or similar to those of the Committee of the House of Deputies chaired by him.")

Several recommendations made by the Joint Committee needed legislative action, and many were subject to considerable debate during the session of the House of Deputies.

Vote by Orders

The first of these would have amended the House Rule of Order 28 to require voting by orders* only when three deputations demanded it; the House decided to let the rule stand as at present, needing the request of but one deputation.

*When a vote by orders is taken, "the vote of each Order in each Diocese shall be stated by one member in each Order as 'Aye' or 'No' or 'Divided.' If so desired by the entire Deputation from such Diocese, the vote of the individuals of that Deputation shall be stated and recorded. Such record shall be made also in respect of the individual members of every Deputation, if so ordered, without debate, by a majority of the House." The entire clerical or lay representation from any diocese may request a vote by orders.

A recommendation by the Joint Committee that some scheme of proportional representation be adopted drew many speakers to the dais.† A suggestion that even numbers of deputies be retained because of divided votes was cried down. It was pointed out by one deputy that there is proportional representation in the House of Bishops, with suffragan and coadjutor bishops in the larger dioceses, and that the House of Deputies is not parallel to the House of Representatives in the U.S. Congress.

The Rev. J. P. Bartlett of California suggested giving missionary districts the same number of deputies as dioceses, but his idea was voted down. A New York deputy declared that his delegation would vote against proportional representation, though it is one of the four largest dioceses.

Program and Budget

A great deal of discussion and debate was stirred up by the recommendation that study committees be set up to consider in some detail the projected Program and Budget of the various Departments of the National Council. The Rev. Canon Theodore O. Wedel, Deputies' president, offered a substitute which provided that study committees be appointed if the General Convention Committee on Arrangements finds it feasible. It was finally determined, subject to the Bishops' concurrence, that the daily program of the first week of the 1961 General Convention, if the Committee on Arrangements finds it feasible to provide necessary meeting space, provide that all deputies not on Standing Committees meet in several groups to study the Program and Budget; that each Department of the National Council present its Program and Budget to each House; and that two joint sessions be arranged.

(The daily schedule for General Convention recommended by the Commission did not provide for any joint sessions of the Houses of Bishops and Deputies with the Woman's Auxiliary delegates.)

Provincial Deputies

A discussion of the many difficulties involved led the House of Deputies to reject the recommendation that Deputies to General Convention "shall be members of the provincial House of Deputies" in the several provinces.

†The Joint Committee's recommendation D-4 on representation in the House of Deputies reads thus: "The Dioceses shall be represented in the House of Deputies by Presbyters canonically resident in the Diocese and laymen who are communicants of the Church and who are domiciled in the Diocese, in the following proportions: Dioceses with under 50 active clergy shall have three deputies in each order; Dioceses with between 51 and 125 active clergy shall have four deputies in each order; Dioceses with between 126 and 200 active clergy shall have five deputies in each order; Dioceses having over 200 active clergy shall have 6 deputies in each order. The date for the determination of the category in which a given Diocese falls shall be January 1st of the year of General Convention."

Dallas and Lake Placid

The House of Bishops voted to hold two meetings between General Conventions. Invitations were extended to the bishops to hold the meetings in Dallas and at Lake Placid, N. Y. These were accepted with the provision that the two dioceses arrange the years in which each would be host.

PARISHES

Bishops Are Not a Court

Bishop Peabody of Central New York, chairman of Memorials and Petitions in House of Bishops, reported on the petition from certain people identifying themselves as members of Holy Trinity Church, Brooklyn, N. Y., asking for action by the General Convention on the situation at present obtaining there. The Committee on Memorials reported that the House of Bishops is not authorized under the canons to proceed as a court, so that it is not in a position to act nor would it have any sanctions to apply in the event it did render any judgment. The House of Bishops voted approval of the report.

PUBLIC AFFAIRS

Race Relations

The House of Bishops passed this resolution on race relations:

"Whereas, Holy Scripture teaches that God created man in his likeness and image and sent his Son, that in Him all mankind might find essential unity; and

"Whereas, the perversity of human nature is sowing the seeds of racial conflict and tension throughout the world; and

"Whereas, the Church's task in such conflict is to reconcile man to man and race to race, through the healing and redeeming power of Jesus Christ; and

"Whereas, the difficulty of applying the Christian principle of brotherhood in specific situations is continuing to divide sincere Christians and to arouse our compassion for all who are especially involved:

"Now therefore be it resolved, the House of Deputies concurring, that we call upon:

"(1) Our families to foster a Christian understanding of race relations, and to lead their children into such Christian attitudes as will prevent prejudice and promote mutual trust,

"(2) Our congregations to plan and carry forth such programs of prayer and study as will create, maintain, and strengthen the lines of communication between all races,

"(3) Our civil leaders to direct their people beyond the easy standards of local expediency and to provide such creative and positive leadership as will establish that society in which every race will have the freedom to enjoy, without discrimination and

For news about treasurer's report, new treasurer, ECF, and quotas see page 26.

without separation, all opportunities in education, housing, employment, public accommodations, and all other aspects of civil life.

"(4) And our people to implement loyally and effectively the Lambeth trilateral of 'mutual understanding, calm reason, and constant prayer,' through which our heavenly Father will grant us that peace and righteousness which He alone can give."

COMMUNICATIONS

Diocesan News Syndicate

Editors of diocesan magazines gave their unanimous support to plans for a syndicated diocesan news service at the triennial meeting of the National Diocesan Press Association, in Miami Beach.

The news service, to be known as the Diocesan News Association, will provide its member magazines with weekly reports of the news of the Episcopal Church, the Anglican Communion, important ecumenical and missionary news, and diocesan news from local editors. It is being organized by John A. Russell, who has been with Religious News Service since 1955.

Mr. Russell, who is a candidate for holy orders, explains that the purpose of the news service will be "to get the most news to the most people in the most economical way possible." "We believe that the diocesan magazines are the key to the Church's communication problem."

The editors reflected the Rev. Ralph E. Hovencamp, editor of *Forward in Erie*, as president of the National Diocesan Press, and Mrs. Marion Q. Wiegman, editor of Chicago's *Advance*, as secretary and editor of the national diocesan's own press periodical. John C. Chapin, editor of the diocese of Michigan's *Record*, was elected treasurer.

DIACONATE

No Armed Forces Chaplaincy

The House of Bishops and the House of Deputies concurred in a change of Canon 48, Section 2(a), to prohibit deacons from accepting a chaplaincy in any branch of the armed forces instead of as heretofore in the Army or Navy.

Bulletin on CSI

The resolutions previously passed by the House of Bishops on the Church of South India [see story this page, and text of resolutions, page 9] were subsequently reconsidered on motion of Bishop Dun of Washington. He explained that a constitutional question had been raised in the House of Deputies regarding resolution 2, section d. He moved that the section be deleted and others renumbered. The resolution without that section was adopted and sent to the Deputies for concurrence.

CHURCH OF SOUTH INDIA

Threatened Blow

Action on the resolutions regarding relations with the Church of South India passed by the bishops was referred to committee in the House of Deputies.

Bishops' Action

Like the weather in Miami Beach, a threatened "blow" subsided with gentle to moderate winds, as the House of Bishops considered its first controversial subject Monday afternoon, October 6.

A special report of the Joint Commission on Ecumenical Relations on the Church of South India was deftly presented by Bishop Dun of Washington, chairman of the Commission. Next came a moving statement by Bishop Lichtenberger of Missouri, as chairman of the delegation which visited the Indian Church.

Bishop Dun, in his remarks regarding the resolutions of the Commission [see next page], referred to the friendly and favorable attitude of the Lambeth Conference toward the C.S.I. as reflected in the Lambeth Committee report on the subject [L.C., September 7] which he said was passed by the Lambeth Conference with only one vocal dissent.*

Bishop Dun also reminded the American bishops who attended Lambeth of the occasion when Bishop Newbigin of the CSI celebrated the daily Communion with the invitation and in the presence of the Archbishops of Canterbury and York. He then gave his personal reasons for urging acceptance of the report.

First, he said, five important Churches and Provinces have already taken similar action to that proposed to this House. "A question can be raised," he said: "Are we so uniquely the guardians of our ancient tradition that we must be so cautious

*The 1958 Lambeth Conference report said that Lambeth "welcomes and endorses the Report of the Committee on Church Unity and the Church Universal concerning the Church of South India." The relevant section of the report (2.25-28) concerns itself almost entirely with the question of whether the bishops, presbyters, and deacons consecrated or ordained in the CSI at or after the formation of the CSI can be considered "true bishops, presbyters, and deacons in the Church of Christ." It points out that a majority of the bishops at the 1948 Lambeth Conference felt they could be so considered, but a minority did not. Since then, the report says, seven Churches or Provinces of the Anglican Communion have taken synodical action on the ministry of the CSI. Five Churches have given recognition to CSI ministers, while two, South Africa and the West Indies, grant recognition only to former Anglican clergy. The West Indians have declared that judgment is deferred till the end of the 30-year interim period, while the South Africans have referred the question to the dioceses for consideration and report to the Episcopal Synod for further consideration. The report pointed out that the Church in the U.S.A. would take up at General Convention a report of its Ecumenical Relations Commission favoring recognition.

The report says, "No Church or Province . . . is bound by the action of another. Nevertheless, the common traditions of faith, order, and worship which unite the Anglican Churches inevitably dispose them to give due weight to each other's actions. The concurrent adoption of a similar pattern of relationship with the CSI by five auto-

to protect that heritage from actions which the ancient sees of Canterbury and York have already accepted?"

Bishop Dun said that when such movements as that of the CSI have gone as far as they have to incorporate special treasures of the Anglican communion regarding Orders we should not now hold them off.

Bishop Lichtenberger then argued:

"The basic resolution [of the Ecumenical Commission; see next page] is the first common action of the five Churches which had entered into relations with the CSI. As far as I can see, what follows after the first resolution is a logical development of the adoption of that resolution. They simply spell out these relations. Why should we act now? First because we are involved. There are former Anglicans who are now in the CSI — Anglican bishops, priests, and laymen who are now CSI bishops, priests, and laymen.

"Secondly, we can aid our brethren in the CSI to bear witness to the heritage of our Church. The CSI is a Church of over one million members. It accepts the Old and New Testaments, the historic Creeds, the two Sacraments, and it has received the historic episcopate and intends that every minister in the future will have episcopal ordination. Here is an opportunity to strengthen the Church, founded upon those principles which we cherish, which is moving steadily in the direction which we would wish."

Preamble

Before moving the resolutions, but following their initial reading, a motion was carried that a preamble be presented for consideration with the resolutions. It was ruled by the chair that discussion and action would first be upon the resolutions and then, if a preamble was moved, upon that document.

Bishop Gibson, coadjutor of Virginia, and former dean of the School of Theology of the University of the South, in reading the preamble, explained that he

nomous Anglican Churches, re-inforced as it is by recommendations made to yet another Church, must therefore be reckoned as a fact of great importance for the whole Communion."

After discussing and approving the new ordinal of the CSI, the report quotes the stand taken by the Convocations of Canterbury and York in 1955 expressing encouragement over the growing "inner unity and cohesion" in the CSI and in its sacramental life.

The report expresses the belief that the pastoral value of the episcopate is being increasingly recognized in the CSI, and concludes with the following statement (2.27f) which echoes the Lambeth Conference of 1948:

"The Lambeth Conference of 1948 expressed the hope and desire that ignorance and misunderstandings might be dispelled by increasing communication between the Church of South India and our Churches and Provinces. This hope and desire have borne fruit. The visits of delegations and of individuals have contributed greatly to the knowledge on which such a judgment as that quoted above is based.

"The Committee believes that we can indeed thank God for the grace which he has bestowed upon the bishops, presbyters and people of the Church of South India in these past ten years, and for the response to that grace shown in the growth of inner coherence and missionary zeal. It believes that with an increased sense of assurance the words used in 1948 can be reiterated: [We] look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion."

was the only bishop who served on the Ecumenical Commission's advisory theological committee and that the preamble was the result of a rump session of part of the committee. "If everyone," he said, "would carefully read the report of the advisory theological committee it would not be necessary to prefix this preamble." But he recognized the length of the report precluded that possibility. He explained that this preamble was written to make more clear the action proposed in the resolutions of the Commission.

Preamble

This is the text of the preamble:

"We the bishops and deputies assembled in General Convention receive with gratitude the testimony of the Lambeth Conference of 1958 to the growth of inner cohesion in the Church of South India during the last 10 years, affirmed as well by the action taken by five of our sister Anglican Churches, recognizing the bishops and episcopally ordained clergy of that Church. In taking parallel action we recognize that we act in the face of some very real anomalies which appear to be inevitable in the state of divided Christendom: 1. That of recognizing episcopal order within the life of a Christian body which is still to some extent in the process of formulating its agreed standards of faith. 2. That of recognizing only the bishops and episcopally ordained clergy in a Christian body which though it adheres to episcopal ordination acknowledges its non-episcopally ordained clergy to be of equal status. 3. That of entering into a limited measure of intercommunion with a Christian body itself in full communion with other Christian bodies with which we have no such relations. *Therefore*, we call attention to the fact that our action is of an interim character, a nature imposed upon it by these anomalies and necessarily remaining so until their resolution in such manner as may permit full communion between the Church of South India and the Churches of the Anglican Communion."

After the motion by Bishop Dun to adopt the first resolution, Bishop DeWolfe of Long Island rose to present an amendment that the word "episcopally" be inserted before the words "consecrated and ordained" in the latter part of the resolution. The amendment lost 75 to 43, and the resolution was carried.

Resolution two was then moved and discussed.

Bishop Hallock of Milwaukee took the floor to say, "I don't think we need to fear to get our feet wet by going in this direction. I hope that this resolution also will be adopted."

Bishop Sherman, suffragan of Long Island, pointing out that the first resolution affected the CSI, and that the second resolution affected situations within the American Church, said:

"It is one thing to move charitably in the direction of Church unity along lines of these resolutions. It is another thing to apply these resolutions to our own Church . . . We should be very cautious to take any action which might affect the meaning of our Prayer Book."



Bishop Lichtenberger.
We can aid our brethren of the C.S.I.

He gave as an illustration the hypothetical case of the CSI bishop acting in the American Church in a consecration or ordination. He could not conscientiously



Bishop Dun.
Must we be so cautious?

endorse the statements regarding Orders in the preface to the Ordinal, said Bishop Sherman.

Continued on page 25

Recommendations on CSI

Adopted by the House of Bishops

1. *Resolved*, The House of Deputies concurring, that having considered the form and practice of consecration and ordination in use in the Church of South India and the intention explicitly asserted in its Constitution "that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister," (CSI Constitution, II, 21) we acknowledge the bishops, presbyters and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church as true bishops, priests and deacons in the Church of God.

2. *Resolved*, The House of Deputies concurring, that

a. A bishop or episcopally ordained presbyter of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to celebrate the Holy Communion in churches of the diocese or district in accordance with the Order for the Administration of the Holy Communion in the Prayer Book of this Church, with the permission of the Bishop, provided that he be willing while within that diocese or district to celebrate in Protestant Episcopal churches only except upon occasions recognized by the Bishop as having major ecumenical significance.

b. An episcopally ordained deacon of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to assist at services of the Holy Communion in churches of the diocese or district, with the permission of the Bishop.

c. Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Protestant Episco-

pal Church, with the permission of the Bishop of the diocese or district.

d. A bishop or episcopally ordained presbyter or deacon of the Church of South India may be granted license or permission for a stated period of time to act and officiate as a bishop, priest, or deacon of the Protestant Episcopal Church, and such bishops, presbyters and deacons shall be thereupon subject in all respects to the canons and other regulations governing ministers of the Protestant Episcopal Church.

e. The Bishop of a diocese or district may upon special occasion authorize the celebration of the South Indian Liturgy (An Order for the Lord's Supper, or the Holy Eucharist, approved by the Synod of the Church of South India, January, 1954) in a church within his jurisdiction for the congregation of that Church by a bishop or episcopally ordained presbyter of the Church of South India.

f. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

g. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church may receive Holy Communion in Protestant Episcopal churches. Members of the Church of South India who desire to become habitual communicants or communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of the Protestant Episcopal Church.

h. Members of the Protestant Episcopal Church who visit the Church of South India may accept the hospitality of that Church for receiving Holy Communion and other sacramental ministrations at the hands of its bishops and episcopally ordained presbyters.

Governor's Address

Churchman Leroy Collins, Governor of Florida, addressed in succession the Houses of Bishops and Deputies during the first morning of General Convention — making what was considered one of the best greetings ever delivered by a person in such a position. He touched upon interracial conflicts, saying that "Solutions . . . will not come from the extremists on either side," and expressed confidence that a plan for "domestic peace" which can be "supported with honor by people of every race, creed, and color" can be produced by the American people. He concluded by dealing with international tensions, pointing out that goodwill cannot be bought; "We must learn the simple, fundamental truth that to be loved, one must love."

Governor Collins was conducted to the House of Deputies by a committee including deputies who are former governors of several states, and was introduced by the deputy who is just concluding a term as lieutenant governor of Florida.

Biggest Meeting Since . . .

The Presiding Bishop opened the first joint session of the General Convention and the Triennial of the Women of the Church with prayer. He introduced the Rt. Rev. Henry I. Louttit, Bishop of South Florida, host bishop.

In his introductory address of greeting, Bishop Louttit said that he spent three years looking forward to the coming of the Convention and now has two weeks to look forward to the Convention's going. A slip of the tongue led him to refer to the fourth "problem" meaning province, and after the laughter had died down, he assured his hearers that being in the fourth province is a problem.

The mayor of Miami Beach told the gathering that General Convention was the biggest meeting since Jimmy Hoffa's gang met here. He concluded with the expressed hope that delegates and deputies would go forth to carry the message of God and Miami Beach with them.

ACI

The Rev. Dr. Tollie Caution, pleading for increased appropriations to the American Church Institute for Negroes and its educational program, declared that while an ignorant man will steal a ride on a railroad, a man who is educated without religion and ethics may steal the railroad itself.

Armed Forces

The Rev. Dr. Robert Plumb of the Armed Forces Division of National Council speaking of the chaplains' work overseas reported that in West Germany there are lay readers at work and that they have stirred up such interest among Churchmen in the Armed Forces that more frequent visits by priests for the sacrament of Holy Communion are sought and there

is real need for another full time man in the area.

Town and Country

The Rev. Clifford Samuelson reported that the emphasis in Town and Country work is on training seminarians for such work. Some 120 to 130 are receiving special training in each year at present.

Early Action

The Deputies' President stated that a most unusual situation had developed in the House: Matters often deferred for action till the third day were taken up the first day — the reports of several commissions were presented, and the Very Rev. Sturgis L. Riddle of the Pro-Cathedral in Paris reported for the Convoca-



Governor Collins: Solutions of racial conflicts will not come from extremists.

tion of American Churches in Europe. (His suggestion that Paris might be a possible site for General Convention drew amused applause.)

At the conclusion of the first day's business, prayers were offered for the Bishop of Rome, the Pope, who was seriously ill at the time, and had received last rites [see page 22].

With Awe and Holy Fear

Six hundred and thirty-seven deputies answered the roll call in the House of Deputies — out of a possible 656: 328 clerical deputies and 309 laymen.

The reelection of the Rev. Canon Theodore O. Wedel as president of the House [L. C., October 12] was preceded by a nominating speech by David E. Bronson of Minnesota which was most laudatory. Accepting the election, which was unanimous, Dr. Wedel said he entered upon his duties with awe and holy fear. He told the Deputies that only Christians can safely lose their tempers, because they can repent. He suggested

that in the future it might be advisable for the House to elect a president at the end of Convention, to serve during the triennium and through the next Convention. At present the president serves until the gavel falls calling a Convention to order.

The Rev. Canon C. Rankin Barnes was unanimously reelected secretary of the House, and later was reelected secretary of the Convention and editor of the Journal — this last awaiting concurrence of the Bishops.

Because of their "peripatetic experience," the Rev. Don Frank Fenn and Tracy B. Lord of Connecticut were named a committee by Canon Wedel to inform the House of Bishops that the Deputies were organized — Dr. Fenn and Mr. Lord had been the committee to escort Dr. Wedel to his chair after election.

Bishops Get Underway

The House of Bishops opened its first session on October 6th with the reading of a passage from Acts 20 by the newly consecrated Bishop of Quincy, the Rt. Rev. William Lickfield, and the responsive reading of devotions by the bishops led by the Presiding Bishop.

Bishop Louttit of South Florida welcomed the General Convention to his diocese and presented Bishop West of Florida, who in turn introduced the Governor of Florida, the Hon. LeRoy Collins, a communicant of his diocese.

After the address of welcome by Governor Collins the Rev. Alexander Rodger of Newark was reelected Secretary of the House of Bishops and the roll was called.

Bishop Burroughs of Ohio was elected unanimously as vice chairman of the House.

Presentation of new bishops to the House was then made, and Bishop Sherrill welcomed them into the deep fellowship of the House and spoke of the necessity for faith and courage in carrying out the work of a bishop.

The Most Rev. Michael Yashiro, Presiding Bishop of the Japanese Church, was presented by Bishop Sherrill. Bishop Yashiro expressed the deep gratitude of his Church for the moral and financial aid given by the Episcopal Church through the Builders for Christ campaign. He announced the centenary of his Church for 1959 and invited the Bishops to join him in its celebration.

The Rt. Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, was then presented to the House. He expressed his gratitude at the invitation to attend the General Convention and extended greetings from the Church in Jerusalem to the American Church.

The Presiding Bishop welcomed the Rt. Rev. Ian W. A. Shevill, the Bishop of North Queensland, Australia, to the General Convention. He spoke of the Church in Australia, which is learning, he said, a great deal from the American Church.



Official reception: For over three hours, "the trek through the long line."**

The Rt. Rev. Thaddeus F. Zielinski, of Buffalo, a bishop of the Polish National Catholic Church, was then introduced and addressed the House briefly. Bishop Zielinski noted the deepening fellowship between Churches of the Anglican Communion and the Polish National Catholic Church, recalling that the Episcopal Church and the Polish National Catholic Church had been in intercommunion since 1946. [The bishop also addressed the House of Deputies.]

The bishop reported that the last General Synod of the Polish Church, meeting in Chicago this year, had approved a translation of the Mass into English, and pointed out how this development would continue to break down the language barrier between the groups, "particularly at the parochial level." The Bishop announced with great pleasure that he had in June, 1958, ordained six deacons and one priest for Bishop Scaife of Western New York, marking the first time that a Polish bishop had ordained Episcopal Church clergy. He asked God's blessing on the continued strong friendly relationships between the two Churches.

Bishop Washburn moved that the distinguished guests be given seats in the House. Bishop Sherrill then introduced Bishop Nosse of Tokyo, who was present in the gallery, and the Rev. Canon Harrier Hunt, General Secretary of the Anglican Church of Canada, who brought greetings to the House of Bishops.

A Long Line and a Mammoth Bowl

For over three hours the Presiding Bishop and other distinguished Convention guests stood in the reception line for the official Convention reception at Miami Beach's new Exhibition Hall. At the completion of the "trek through the long line" guests circulated around the huge hall enjoying the contents of the mam-

moth punch bowls which had been provided. Some 50 ushers and 50 hostesses assisted in the reception.

In the reception line in addition to the Presiding Bishop and Mrs. Sherrill were:

The host bishop, the Rt. Rev. Henry I. Louttit, and Mrs. Louttit; the Presiding Bishop of the Church in Japan, the Most Rev. Michael Yashiro; the Archbishop in Jerusalem, the Most Rev. Angus Campbell MacInnes, and Mrs. MacInnes; the suffragan bishop of the host diocese, the Rt. Rev. William F. Moses, and Mrs. Moses; the retired bishop of the host diocese, the Rt. Rev. John D. Wing, and Mrs. Wing; the president of the House of Deputies, the Rev. Canon Theodore O. Wedel, and Mrs. Wedel; Mrs. William H. Hannah, the presiding officer of the Triennial Meeting of the Women of the Church; and General Lewis B. Rock, general chairman of the Convention Committee on Arrangements, and Mrs. Rock.

Closed Circuit for Convention

Television's use as a powerful communications tool for service to the Church is being evidenced at General Convention. The Radio and Television Division of National Council is using television for disseminating up-to-the-minute information at Convention.

The Convention has its own closed circuit television network and self-contained television station, WPEC-TV. A signal originating over this station can be received over channel 2 in the Deauville hotel rooms, and channel 5 in those of the Fontainebleau.

Two news-type television programs are being telecast live each day, at 9:00 and 5:00 daily. In addition, the Radio-TV Division is running the National Council filmed series "Mission at Mid-Century," 8:30 a.m. and 4:30 p.m., and "Man to Man," 9:30 a.m. and 5:30 p.m.

General Convention's Press Officer, Douglas Bushy, reports that this is the

first time anywhere in the country that closed circuit television has been used in this manner, tying together two main Convention hotels for simultaneous and instantaneous transmission and reception. News films taken for distribution to home dioceses are being aired over closed circuits before shipment. The news format gives a quick digest of daily events and important decisions reached at Convention. Live interviews with individuals intimately involved with these decisions are being presented during the live portion of programming.

Plainsong with Ease

by the Rev. JOHN W. NORRIS

With an ease that belied the difficulties involved, the Rev. Ralph A. Harris, D.Mus., conducted a choir of 640 voices and a congregation of some 11,000 bishops, deputies, and laity, in the music of the Opening Service of the 59th General Convention [L.C., October 12]. Dr. Harris had complete control of the massed singers despite the fact that they were so seated that a distance of some 125 rows intervened between the front and rear. The music, both in selection and execution was, in the opinion of this writer, the finest of any of the General Conventions which he has attended over a period of 25 years.

The Exhibition Hall, where the service was held, is a vast and resonant structure. There is no balcony and the congregation Sunday night was on the one floor. This required skillful conducting and organ playing to keep the choirs and congregation together as they sang the hymns and the chants. The organist was Harold M. Frantz, of Trinity Church, Miami, who

*From right: Bishop Sherrill, Mrs. Sherrill, Bishop Yashiro, Archbishop MacInnes, Mrs. MacInnes, Mrs. Wedel, Canon Wedel, Mrs. Hannah, Bishop Shevill, Bishop Zielinski, Bishop Moses, General Rock, Mrs. Rock.

most adequately fulfilled the demands made upon him.

Dr. Harris, who has been ordained as a perpetual deacon, is widely known throughout the country as a composer; and he is in the music department of the University of Miami. He also holds the post of organist-director of St. Philip's Church, Coral Gables.

The members of the choirs were from the parishes and missions of the deaneries of Miami, Ft. Lauderdale, and Palm Beach. Choirs also came from St. Petersburg, Sarasota, and Ft. Myers to participate in the service.

The combination of an air-conditioning unit (which made the hall livable) plus the never-ceasing hum of an electronic organ did not make the most effective background for the choir. Yet the electronic instrument, because of its amplification, made possible the support of the singers and congregation. There is no instrument in the Exhibition Hall and it would require a pipe organ of a considerable number of ranks of pipes to give adequate support to so large a congregation spread over such an extensive area.

The evening canticles were chanted and it was a surprise and joy to hear them sung to the plainsong settings of the hymnal. The first use of chants at a

General Convention in our experience was in 1949 at San Francisco and at that time the Anglican form of chanting was employed. Last night the plainsong went with surprising ease and fluidity. It clearly demonstrates the growth that has taken place in the past 10 years in an understanding and appreciation of the ancient form of the Church's music.

Three anthems, by contemporary composers, were used by Dr. Harris at the offertory. They were decidedly different in their musical structure, thus providing variety of musical expression. The choirs sang them with understanding. They were: "Praise God in His Sanctuary" (Philip G. Wilkinson), "Prayer of St. Francis" (M. Searle Wright), and "With the Voice of Singing" (Martin Shaw). Hymns used during the evening were: Onward Christian Soldiers, St. Patrick's Breastplate, The Son of God goes forth to war, Ye Watchers and Ye Holy Ones, O Sion Haste, and Glorious things of thee are spoken.

MISSIONARY WORK

The Memorial Furnace

The receipt of almost identical resolutions from the dioceses of Chicago and Virginia calling for a Joint Commission to assess the missionary enterprise, strategy, and promotion of the Church, was reported to the Bishops by Bishop Peabody of Central New York for the Committee on Memorials and Petitions. On advice of the Presiding Bishop the petitions were recast in the forms of resolutions instructing the National Council to appoint a committee to confer with the Overseas Department on the question. The resolution was passed by the Bishops.

Bishop Bayne of Olympia rose to ask that in place of the resolution on policy there should be adopted some method for relating the missionary work of the Church more intimately to the lives of the individual parishes and dioceses.

Bishop Sherrill thereupon observed that such personalized giving had obvious difficulties. "Everyone" he said, "wants to give a memorial stained glass window but no one wants to give a memorial furnace. Yet you must have the furnace before you can enjoy the window." However, because of the constantly recurring nature of this request for such personalizing of missionary giving, Bishop Sherrill suggested that the whole matter be referred to the National Council in conjunction with the resolution already adopted.

FAITH AND PRACTICE

Historical Truth

A petition submitted to the Bishops by three laymen of the diocese of Massachusetts, and bearing over 4,000 signatures, was considered by the Bishops' Committee on Memorials and Petitions and elicited

this short reply which was approved by the House of Bishops:

"This petition calls attention to an editorial in the *Witness* of May 30, 1957, and certain statements in the book *The Episcopalian Way of Life* by the Rev. Dr. Norman Pittenger, and the petitioners claim that in these two publications doubt is thrown among other things upon the historical truth of the Virgin Birth and of the Empty Tomb. The petitioners state that they are deeply disturbed by these matters and ask from the House of Bishops some response that will reassure and hearten us all.

"Your Committee notes the evident devotion with which the petitioners hold the tenets of their faith and notes with appreciation that they do not suggest even by implication that the House of Bishops put up some form of censorship against the writings of individuals writing for independent publications, so that no action one way or the other is requested in this area.

"Your Committee feels that, inasmuch as the use of the historic Creeds and the services and teachings of our Church is a constant and sincere practice from which there is no intention to depart, this constant use should reassure and hearten the petitioners. Your Committee feels that no formal action by the House of Bishops is therefore necessary and asked to be discharged from further consideration of this matter." They were so discharged.

Change Lord's Prayer?

The committee on the Prayer Book recommended to the Deputies that the Standing Liturgical Commission deal with a suggestion from the diocese of Harrisburg that the phrase in the Lord's Prayer, "Lead us not into temptation," be changed to "Let us not fall when tempted," and the suggestion was approved by the House.

MATRIMONY

Short Shrift

The House of Bishops gave short shrift to the resolutions of the Joint Commission on Holy Matrimony as presented by Bishop Kirchoffer of Indianapolis. First, by an informal vote, the bishops indicated to the Commission that they did not want the proposed marriage renewal Sunday suggested for the Third Sunday after the Epiphany.

The Presiding Bishop has pointed out that such a date conflicted with Theological Education Sunday (that nearest St. Paul's day) and asked that another date be substituted. As the debate began on the suggestion, Bishop Sherrill asked for an indication from the bishops as to interest in the observance and received a positive "No."

Next the bishops defeated a resolution which would have deleted Sec. 2(d) from Canon 18, which provides "if the marriage is proposed to be solemnized in another jurisdiction than the one in which said judgment has been granted, the said judgments shall have previously been sub-



Bishop Sherrill
Offertory at the Opening Service

mitted to and approved by the Ecclesiastical authority of that jurisdiction."

Bishop Lawrence, retired, of Western Massachusetts, explained that brotherly relations between the bishops would obviate such a review by one bishop of another bishop's actions. Bishop Hart of Pennsylvania stated categorically that the section had no place in the Canon.

Bishop Carpenter of Alabama stepped to the microphone "to assert [his] state's rights" on the subject. Arguing for the necessity of retaining the section he said of such a review of any judgment affecting a bishop's jurisdiction: "That is a bishop's pastoral responsibility in his diocese and even on the grounds of brotherly courtesy a bishop does not have the right to pass over that responsibility."

The resolution of the Commission to delete the section was then defeated. The resolution of the Commission which would have condensed many of the impediments to a marriage as listed in Canon 17, Section 2(b) into one subsection was referred to the Committee on Canons.*

The Committee on Canons soon reported unfavorably on the resolution and the House then voted against the resolution.

SITE

Not a Resort Area

A resolution of the Very Rev. Lloyd Gressle of Delaware provided that a site for General Convention be sought in a college or university community, rather than in a resort area, in the future. It was pointed out that the place of General Convention is conditioned by invitations from dioceses. The dean said it is difficult to justify the expense of Convention in places of luxury. The Rev. James W. Pennock of Albany stated that the Federal Government frowns on using colleges as hotels. Canon C. Rankin Barnes, Secretary of the House, reminded the deputies that in 1925, when Convention met in New Orleans, the Opening Service was held in Audubon Park, and that the mosquitoes of the area convened at the same time in the same place. The necessity of having available a meeting place adequate for an Opening Service for 50 to 20,000 persons is a primary consideration, he said.

Mr. S. J. Flournoy of Southern Virginia said he has faith that God will not permit a deluge to interfere with an outdoor service in a college stadium. Mr. John W. Gregg of Minnesota reported that when the Anglican Congress met in Minneapolis it was not permitted to use college class-

*The resolution reads: "Resolved, The House of Deputies concurring, that Canon 17, Sec. 2 (b), shall be re-numbered, as follows: (1) Consanguinity etc. (to remain as at present). (2) Failure to reach puberty, (to remain as at present). (3) Concurrent contract (to remain as at present). (4) Lack of free will and competent consent on the part of either party (including fraud, duress, mental deficiency or insanity, and such defects of personality as to make such consent impossible)."

room buildings and auditoriums, indicating that a university site is not practical. A motion to table the matter was voted.

Statements were made that no aspersions on New Orleans (1925), or on Honolulu (1955) and Miami Beach were intended in the discussion, and that the matter is still important.

Invitation from Michigan

Bishop Emrich of Michigan, speaking in behalf of the dioceses of Michigan, Northern Michigan, and Western Michigan, extended an invitation in the House of Bishops for the General Convention of 1961 to meet in Detroit. The invitation was referred to the joint committee on the place of next meeting of which Bishop Kellogg of Minnesota, Bishop Walters of San Joaquin, and Bishop Louttit of South Florida are members in the House of Bishops.

National Council Advice

The House of Deputies concurred with the Bishops in the second reading of the amendment to the Constitution, Article I, Sec. 7, providing that the Presiding Bishop may change the date or place of General Convention only "with the advice and consent of the National Council."

Pope Pius XII

(See also, page 22)

A resolution mourning the death of Pope Pius XII was offered by Bishop Donegan of New York and was passed unanimously by a joint session:

"Whereas the whole Christian world mourns the death of Pope Pius XII, be it resolved that the 59th General Convention of the Protestant Episcopal Church now assembled expresses its sympathy to the bishops, clergy, and people of the Roman Catholic Church. The work of Pope Pius XII for the cause of peace between men and nations will be a permanent memorial to the Church he loyally served. May God grant rest unto his soul."

STATISTICS

Parochial Reports

The Committee on Constitution and Canons did not regard it expedient to change Canon 5 so that the National Council should draw up the form for parochial reports, subject to approval by the Convention's Committee on the State of the Church, instead of leaving this to General Convention. However, the chairman of the Committee, Mr. Jackson Dykman, spoke in favor of the canonical amendment, and it was passed by the Deputies, subject to concurrence by the bishops.

EPISCOPATE

Resignations

The resignations of the Rt. Rev. Richard A. Kirchhoffer as Bishop of Indianapolis and of the Rt. Rev. Louis C. Melcher as Bishop of Central Brazil were accepted by the House of Bishops October 7, on recommendation of the Committee on the Resignation of Bishops. Bishop Kirchhoffer's resignation takes effect February 8, 1959, on the 20th anniversary of his consecration. He was 68 last June 28. Bishop Melcher's resignation took effect October 6. He was 60 on August 3.



Bishop Melcher: resignation accepted.

California Suffragan

The Deputies concurred with the Bishops in granting permission to California to elect a suffragan bishop. Bishop Shires retired as California's suffragan in July [see page 18].

DIOCESES

Two on their Way

Both Houses concurred in giving approval of diocesan status for the missionary district of North Texas, with the new name of Northwest Texas. Deputies also approved diocesan status for the missionary district of Arizona.

PUBLICATIONS

Large Part Played

The Rev. Canon Walter Stowe reporting as editor of the *Historical Magazine* pointed out to the Deputies the need for greater support of the work of the magazine.

The Rev. Clement Welsh, editor of Forward Movement Publications, said that he makes a continuing report to the Church through correspondence which indicates the large part these publications play in the devotional and educational life of the Church.

ARCHBISHOP IN JERUSALEM AND METROPOLITAN

The Most Rev. Angus Campbell MacInnes, D.D.

by the Rev. C. T. BRIDGEMAN

General Convention visitor has jurisdiction over strife-torn area

New foreign missionaries take to their field the personal experience and family background that the Most Rev. Angus Campbell MacInnes carried with him when, in 1957, he was sent back to Jerusalem. He went as Archbishop of the Anglican Communion in Jerusalem, and Metropolitan with jurisdiction over a synod including Egypt, the Sudan, Jordan

England to be ordained as deacon in 1926 and priest in 1927. After a brief curacy in Peckham, 1926 to 1928, young Angus MacInnes returned to Palestine as a C.M.S. missionary and worked hard to improve his command of the Arabic language. Meanwhile he had married Joy Masterman, a doctor, who was the daughter of the medical missionary and archaeologist in Palestine, Dr. Masterman, and the great granddaughter of Samuel Gobat, who from 1846 to 1879, had been the second Anglican Bishop in Jerusalem.

Shortly after returning to Palestine Mr. MacInnes became the head of Gobat School. Here he had a hand in educating many generations of young men who are now important in the life of Jordan and other Middle Eastern countries. For most of this period Mr. MacInnes was also, as secretary, the active head of the C.M.S. mission in Palestine, and its widespread missionary, educational, and medical work. After the death of George Francis Graham Brown (Bishop from 1932 to 1942), and the consecration of Weston Henry Stewart (Bishop in Jerusalem from 1943 to 1957) Mr. MacInnes was made Archdeacon of Palestine and Trans-Jordan, the region east of the Jordan River.

His fine knowledge of Arabic and wide circle of friends meant that he was admirably suited to his larger responsibilities.

The tragic Israeli-Arab struggle which broke out in 1948, displacing some 700,000 Arabs, including a large number of Christians, caused a situation of great confusion and danger. The MacInnes family was living next to St. George's Cathedral on the Jordanian side of the divided city of Jerusalem, and literally were on the firing line between Arabs and Israelis. Shooting went on overhead, and sometimes penetrated the buildings. Mrs. MacInnes turned her medical training to good avail by working at an emergency station near the cathedral. One evening, as the Archdeacon was taking Mrs. MacInnes to her work, a sniper's bullet wounded him seriously. He returned to England in 1950 to recuperate. He began a fruitful ministry as vicar of St. Michael's Church, St. Albans, and was made suffragan bishop of Bedford in 1953.

From this relatively quiet scene Mr. MacInnes was recalled in 1957 to take his father's former see which was now raised to an archbishopric, and given jurisdiction over all the work in the Middle East. No sooner had he called his first synod and consecrated the Rev. Najib Cuba'in, an Arab, as the first bishop of the jurisdiction of Jordan, the Lebanon, and Syria, which had been carved out of the former bishopric in Jerusalem, than more alarms broke out to complicate his task.

Those who remember meeting the Archbishop's father, Bishop Rennie MacInnes when he visited General Convention in 1923, will be startled to see how strongly his son resembles him: the same quiet humor, quick intelligence, and charm.



Bishop Cuba'in and Archbishop MacInnes At consecration of first Arab bishop

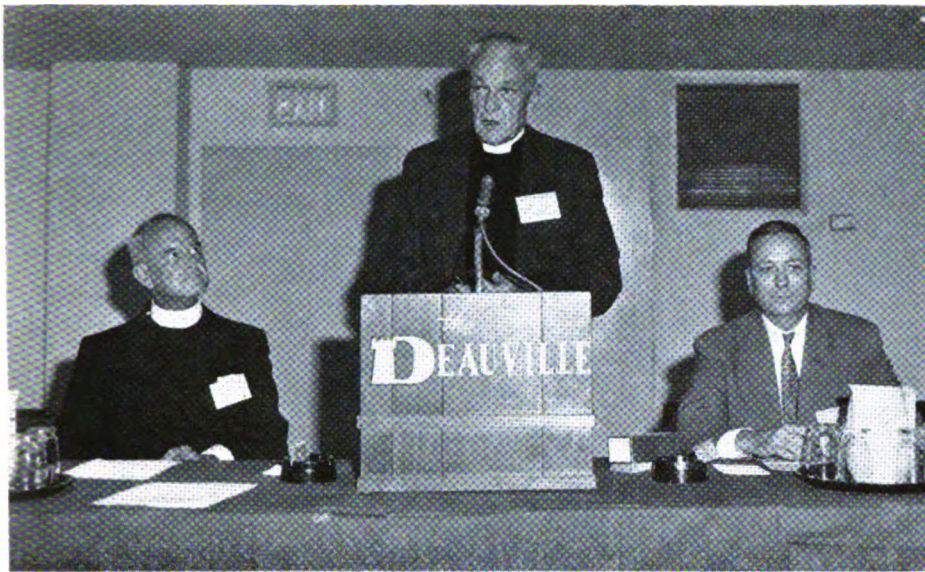
(with Lebanon and Syria), and Iran, and personal jurisdiction over Old Jerusalem, Iraq, Cyprus, and the Persian Gulf chaplaincies.

Archbishop MacInnes, a lean, energetic man of middle height, with white hair despite his comparative youth, was born in Egypt after the turn of the present century. His father, the Rev. Canon Rennie MacInnes, was a missionary of the Church Missionary Society there, and in 1914 became the Anglican Bishop in Jerusalem. His mother was a medical doctor, and a sister of the Bishop of Iran. After his first years in Egypt, where he learned some Arabic, he was educated in England, and graduated from Trinity College, Cambridge, in 1923.

Two years later he came to Palestine as a master at St. George's School for boys, near the home of his father, Bishop MacInnes. Here he distinguished himself both as teacher and athlete, but returned to



Four distinguished visitors to General Convention are (from left), the Archbishop in Jerusalem, the Most Rev. Angus Campbell MacInnes; the Bishop of North Queensland, the Rt. Rev. Ian W. A. Shevill; the Presiding Bishop of Japan, the Most Rev. Michael Yashiro; and the Rt. Rev. Thaddeus F. Zielinski, Buffalo, of the Polish National Catholic Church.



Clifford Morehouse: Even became a grandfather twice in one day.*

Clifford P. Morehouse

Chairman of the Deputies' Committee on Dispatch of Business

by Jean Drysdale

If you want to know something about the Church in South India; what would be of interest to a traveler in Finland; how to read proof, bind a book, make investments as successfully as has Trinity Church, New York City, address an archbishop, write doggerel; how not to split an infinitive, you might look up Clifford P. Morehouse, distinguished layman, chairman of the deputies' committee on the dispatch of business.

If you particularly wanted to know how to handle from a parliamentary angle the flow of business confronting the 600-odd deputies who are representing their dioceses and districts at General Convention, you would be certain to look up the chairman of the committee on dispatch of business. Now serving his second term in that capacity, Mr. Morehouse sees to it that matters run smoothly and that the business before the deputies is presented in an efficient manner, making the most effective use of the deputies' time.

Clifford P. Morehouse is vice president and secretary of Morehouse-Gorham Co., New York City, publishers of books and supplies for the Episcopal Church. He lives in Katonah, N. Y.

Born in Milwaukee, Wis., in 1904, the son of Frederic Cook Morehouse and Lilia Macon Morehouse, he was graduated from Harvard with the A.B. degree in the class of 1925. He received the degree of M.A. from Marquette University in 1937 and LL.D. (honorary) from Nashotah House in 1948.

*Shown leading the session of orientation for new deputies at General Convention on October 5 are (from left) Canon C. Rankin Barnes, Secretary of General Convention, Canon Theodore O. Wedel, President of the House of Deputies, and Clifford P. Morehouse.

Mr. Morehouse was successively managing editor (1926-1932) and editor (1932-1952) of THE LIVING CHURCH. Since 1952 he has been editor of the Fellowship Series of textbooks for Church schools, and is also editor of the *Episcopal Church Annual*.

He is a vestryman of Trinity Church, New York City, and a member of the standing committee of the diocese of New York. He has been a lay deputy to every General Convention since 1934.

During World War II he served as

assistant editor of the *Marine Corps Gazette*, and as historical officer in the U.S. Marine Corps, participating in the Pelelieu and Iwo Jima operations. He is now a lieutenant colonel in the Marine Corps Reserve.

A member of the Commission on Ecumenical Relations, he has represented the Church in many interchurch meetings, both in this country and abroad, including the World Conferences on Faith and Order at Edinburgh in 1937 and at Lund, Sweden, in 1952; also the first and second assemblies of the World Council of Churches at Amsterdam in 1948 and at Evanston, Ill., in 1954.

He is a member of the Faith and Order Commission of the World Council, and the Department of International Affairs of the National Council of Churches. In 1956 he was a lay member of a delegation of five Churchmen to visit and study the Church of South India.

Mr. Morehouse is the author of *War-time Pilgrimage*, and co-author, with the late Bishop Frank E. Wood, of *An Outline Life of Christ*, and also of various monographs for the Historical Division of the Marine Corps. He is a former president of the Church Club of New York, and former vice president of the Associated Church Press. He is a member of the Harvard Club of New York City and of Sigma Delta Chi, national journalistic fraternity.

Mr. Morehouse is married, has a son, Frederic C., and two daughters.

One of his most recent claims to fame is in becoming a grandfather twice in one day. The new grandchildren were being welcomed in the homes of his daughters, Mrs. James Lee Henry of New Providence, N. J., and Mrs. Jackson Bruce, Jr., of Milwaukee, Wis.

Welcome to Miss McCracken

A message read and passed by a standing vote in the House of Bishops

The House of Bishops hereby records the happiness which all of our members feel as we welcome Miss Elizabeth McCracken to the sessions of the House during this General Convention. Miss McCracken's attendance at General Conventions began long before any of us became Bishops. She was present at her first General Convention, as a young child, in 1888, when the Chicago Quadrilateral was adopted. In 1895 Miss McCracken, then a young girl in her teens, attended General Convention with her father, a deputy.

Since 1904 she has been present, except once when sickness prevented, at almost every General Convention. For over thirty years she has sat with us in the House of Bishops as the official representative of THE LIVING CHURCH. Her reports on the procedures and actions of the House of Bishops have made an important contribution not only to the House but to the whole Church. Miss McCracken's keen insight, her knowledge

of the Church and a vast number of its members, her fair minded approach to every question, and her honest reporting of everything about which she wrote, have never wavered.

While our respect for Miss McCracken is very great, our affection for her is greater. Her friendship, expressed in the encouragement she has given many of us, and in the kindly, though penetrating, rebuke or criticism given to some of us, has been a blessing for which we are most grateful.

To you, our counsellor and long standing companion in the House of Bishops, we, your friends, express our thankfulness that you are again present with us in the House this year, and we congratulate you on this 70th anniversary of your first attendance at a General Convention of the Protestant Episcopal Church in the United States of America of which you have been so devoted and loyal a member. May God bless and keep you always.

"God's Tools"

The way was paved at the second joint session, of the Houses of Bishops and of Deputies together with the members of the Triennial meeting of the women of the Church, for favorable reception of the National Council's proposals to increase the budget of the Department of Promotion and to inaugurate a capital funds item in the regular giving of the Church.

Bishop Jones of West Texas introduced the report of the Department of Promotion of which he is chairman with the words, "The business of our Department is to help the Church to see that its message is so couched in the language of the day that men will not miss God." He likened the use of all channels of communication to the methods of St. Paul in spreading the gospel in his day, when, according to Bishop Jones, even a speakers' bureau was in operation with the sending of St. Boniface and other missionaries out into the field. The Department's report was divided into two parts: (1) What is being done in radio and television and what might be done with an enlarged program. (2) What might be done through a more adequate use of the printed word especially through the establishment of a new magazine.

Radio and TV

John W. Reinhardt, director of the Department of Promotion, reported on the existing programs in the audio-visual field and explained why \$60,000 is needed as an increase in the Department's operating budget. He enumerated the programs:

"Mission At Mid-Century," a series of 13 films for TV showing which has already appeared on more than 200 stations. "Man to

Man" a series of meditations and addresses produced by the Rev. Theodore P. Ferris — thus far over 80 stations. "Thought for Today" one minute spots for use on either radio or TV. "The Search" a series of 15 minute programs for radio produced by Robert Young and addressed primarily to the needs of those outside the Church.

In addition Mr. Reinhardt referred to the appearance of the Presiding Bishop on Edward R. Murrow's program "Person to Person" when it was estimated that an audience of 13 million saw Bishop Sherrill. He also explained that one of the most economical as well as effective coverages is through the use of infiltration programs using persons already established as to news value. Illustrative of this method was the distribution of film clips of bishops at the Lambeth Conference to the television stations in their home dioceses and the televising of the consecrations of four bishops.

Research has been made by the Radio and Television Division to learn what stations can and will use its programs and to stimulate the use of radio and TV in the local setting.

Mr. Reinhardt then explained the reasons for asking an increase of \$60,000 in the Department's budget as three-fold.

- (1) To enable the Division to develop programs and material for local presentation.
- (2) To expand the distribution of existing series.
- (3) To increase the emphasis upon the training of clergy and lay leaders using radio and TV to help minister more fully to the rapidly growing communities through communication of the gospel by present day means.

The Rev. Dana F. Kennedy, executive secretary of the Division, was then introduced and explained why the division is so enthusiastic about using radio and TV as special tools for the Church's task. He

listed four reasons for that enthusiasm.

(1) Quality wise these tools enable the Church to reach tremendous numbers of people.

(2) The kind of people reached through radio and television. "We can go through closed doors across the community to people who would never know the Episcopal Church existed."

(3) Speed. We reach people quickly and all at one time.

(4) Personal contact. Spreading the Gospel through its most effective means, radio and TV enable us to be "at arms length" from our audience.

He concluded this part of the report with the statement,

"The parish must do the work of evangelizing but it can use radio and television as tools to that end. They are God's tools and should be used for His purpose and not just commercially."

The Department's report closed with the showing of a sound film in which Robert Young, star of "Father Knows Best" and consultant to the Division, added his arguments for the most effective use of radio and television for the work of the Church.

New Magazine

Bishop Hallock of Milwaukee, chairman of the National Council's Committee to Study the Subject of the New Magazine and also president of the Church Literature Foundation which publishes THE LIVING CHURCH, presented the results of that study.

Using commercial surveys it was found that the Church is reaching only a tiny part of its total membership with all existing publications. There are only 75,000 readers of all the Church's national magazines. The Churchmen are so unfamiliar with the Church press that of those polled only 24% were able to name any magazine: 15% THE LIVING CHURCH, 6% Forth, 2% the Churchmen, 1%, the Witness. One person interviewed named the *Christian Science Monitor*, and another the *Watchtower*. Citing the experience of THE LIVING CHURCH, which after a period of difficulty over growing deficits, was finally able to announce this year that it was again operating in the black. Bishop Hallock stressed the need of subsidizing a magazine which could go into every Church home and not only to the present 75,000 informed readers. A study by an independent agency showed that 79% of the Church would be willing to subscribe to a magazine and that such a magazine would be able to "to break even," when it had reached a circulation of 400,000 subscribers at \$2 each. To reach this circulation it will be necessary to subsidize the magazine with \$600,000 for the next triennium and to concentrate on parish wide subscriptions.

Capital Needs

Mr. B. Powell Harrison, Jr., a member of the National Council from Virginia, spoke on "Our need for Capital Funds." Such funds he said have regularly been

Continued on page 30



Miss Elizabeth Ann Laing of St. Thomas Church, Miami, Fla., a volunteer page for Radio and TV, and the Rev. Dana F. Kennedy going over plans for local radio and television coverage.

Miami Beach Letter

Thursday afternoon

The Braves have just stranded three men on base at the end of the first, so the group at the television set breaks up, and bishops and deputies drag themselves off to their meetings like schoolboys leaving the playground at the end of recess. . . .

This would normally be editorial space, but no major decisions are yet on record, so an informal letter seems more suitable.

The convention is giving considerable attention to the anomalies of C.S.I., but Miami Beach presents more than a few anomalies of the Episcopal family. Item: The weirdly crossed currents of people in Peacock Alley, the ground level corridor below the main lobby of the Deauville. Here are the scantily-clad early morning swimmers heading for their cabanas by the pool, crossing the stream of worshippers en route from some Corporate Communion to some organization breakfast. Here is the pressroom where a handful of old pros from the wire services and metropolitan dailies pound typewriters, and the Public Relations Division grinds out reams of press releases. In this corner is the rump meeting of the committee on this and that, and further down the corridor an aged bishop shuffles along, while a covey of women up from the Fontainebleau for the Joint Sessions stride along in a froth of eager talk. And speaking of bishops, there is irony in the thought that the pillow on which a young missionary bishop's head rests in one of the swank hostleries of the Beach is daily perfumed by the management. And the couple from the impecunious rectory in the Rockies looks curiously at the heavy laden table of the festal diocesan dinner, and the husband's eyes ask, "why don't you serve such meals" and his wife's eyes answer, "using what to buy the groceries?"

Repeatedly the word is spoken, "Let's not make it three resort conventions in a row." Repeatedly the urging is for next convention to be held in either an intellectual or an industrial community. . . .

A contrast marks the sessions of the two Houses. In the House of Deputies, managers and strategists are settled into the convention groove, holding the sessions in line, driving to the accomplishment of business with relentless energy. In the House of Bishops, smaller, made up of men used to each other, the rules are laxer and less rigidly enforced, and the reporters at the press table sometimes wonder how such and such a resolution got back into the picture.

But in both Houses the tradition of freedom and

unawed critical evaluation of proposals remains the constant factor, and steam-rolling, high-pressure tactics would be impossible. In neither can the course of a controversial piece of legislation be predicted beyond the point at which it is called up for debate.

The Yanks lead the Braves 2 to 1 as the 4th inning ends. . . .

It appears possible that this will be the last General Convention to devote such large amounts of time (three morning sessions) to staged presentations of National Council's program and budget proposals at Joint Sessions of both Houses and the Women's triennial. The democratic processes of Churchwide debate and action in the Program and Budget Committee already had left many of the proposals being presented with slim chance of passage, and there was talk of formal action to limit National Council reports in the future to factual reviews of work done and money spent.

Along with widespread negation of the idea of immediate action to launch a mass-circulated laymen's magazine, was a warm and cordial attitude toward the independent Church press. THE LIVING CHURCH's own booth, strategically placed at the head of the few steps leading toward the entrance to both Houses, hummed with the talk of friends, well-wishers, and the contented sighs of people with tired feet slumping into deck chairs placed under the portraits of the four editors who have guided THE LIVING CHURCH for over 80 years.

If General Convention has a queen, it is Elizabeth McCracken. THE LIVING CHURCH's Associate Editor has been the object of ovations and formal honors by the House of Bishops, and presides daily at her private press table close under the rostrum.

In Miami Beach one steps gratefully indoors for the breath of fresh air from the air conditioning, and braces oneself on going outdoors for the hot blast of moist air.

Politically, by the way, all seems very sedate and proper at Miami Beach. We haven't encountered a nominee behaving either more or less graciously than we've come to expect from earlier contacts, when election talk was not in the wind.

But the essential politics of any large convention goes on its necessary way, and the pressure groups, the factions, the caucuses, and the delegations huddle often to consider the strategy of the parliamentary struggle. Especially intriguing in this area is the work of several free-wheeling individuals, who came to Miami Beach with pocketfuls of resolutions and a quick eye for agreeable deputies or bishops to present them. Of such elements is the parliamentary process (and perhaps the Kingdom of God) made up.

Gloom descends as Skowron homers in the eighth to beat the Braves and release a truant minority of deputies to return to the afternoon session of the House.

Miami Beach has not produced, as of Thursday afternoon, a clear picture of the mind of the Church on significant issues, but it has presented an odd mixture of oratory, humor, and plain, hard work, which may yet, by the grace of God, produce great works of wisdom and charity.

Bill Andrews

Japan Synod

The 26th General Synod of the Nippon Seikokwai, Japan Province of the Anglican Communion, will be held in Tokyo, April 7 to 11, 1959. This gathering coincides with the 100th anniversary commemoration of the reopening of Japan to Christianity, and the arrival in 1859 of the first Anglican missionaries.

At the opening service, to be held in the new National Gymnasium in Tokyo, the American Presiding Bishop, to be elected at the 1958 General Convention, is expected to speak before several thousand Japanese Churchmen and many overseas visitors.

The Archbishop of Canterbury, Dr. Fisher, also plans to attend the Synod, and will address the group during the opening two days.

Dr. Fisher's plans include a visit to Kobe on April 13 and 14, where he will dedicate the new Kobe Cathedral, and a visit to Osaka, to dedicate the new Momoyama Junior College. A few days later, he plans to dedicate the Stephen Sawada Museum of early Christian art at the Elizabeth Saunders home, Oiso, and will visit Korea until the 23d, before returning to England.

The bishops and National Council of the Church in Japan have extended invitations to all Anglican bishops throughout the world to attend the Tokyo Synod.

Earliest Dead Sea Scroll

The Unitarian Church of All Souls, New York City, has acquired a reportedly flawless 2,000 year old Dead Sea Scroll, containing what is believed to be the earliest copy in Hebrew of the Ten Commandments. It was purchased from Arab traders in Palestine with an anonymous gift of a member of the church, and must remain in the Palestine Archaeological Museum at Jerusalem because of Jordanian government regulations. Found in 1952 in a cave of the Judean desert along the west coast of the Dead Sea, it will be available for study by Biblical experts, and will be known as "The All Souls Deuteronomy."

New Australian Bishops

The Rev. Lionel Edward William Renfrey, priest-in-charge of Kensington Gardens, South Australia, since 1950, has been elected bishop of the diocese of Rockhampton, Province of Queensland, Australia. Also elected is the Rev. Canon Thomas Edward Jones, who has been general secretary of the Bush Church Aid Society of Australia and Tasmania since 1935. He will succeed the late Rt. Rev. Richard Thomas as bishop of Willochra, South Australia.

Ohlhoff House Dedicated

The Rt. Rev. James A. Pike, Bishop of California, dedicated the Henry Ohlhoff House, San Francisco, Calif., September 27, as his first official act as diocesan. The house is the first alcoholic rehabilitation center to be affiliated with a diocese in the history of the Anglican Communion, and can accommodate 35 men.

"The Church is most the Church and the Christian is most the Christian when



Ohlhoff House: Completion of a Dream*

they are engaged in the work of redemption, an old-fashioned word for rehabilitation," the bishop said. "The need for a house of this type is not just to dry the alcohol out of a man, but to help him in facing the other problems that have contributed to his alcoholism," he added.

The Chapel of the Holy Spirit, in the house, was dedicated during the service. Services are held there regularly during the week, and all are open to residents, their families and friends, and also to residents of the surrounding area.

The house is named for the late Rev. J. Henry Ohlhoff, a priest of the diocese of California who died in 1957. He spent the last forty years of his ministry working with "the man with a problem." Before his retirement in 1952 he had been rector of St. Mary the Virgin Church, San Francisco, and director of the Canon Kip Community House. He had also served as the chaplain of St. Luke's Hospital, San Francisco, and San Quentin Prison.

The dedication saw the completion of a seven year dream for the Rev. Al McVicker, priest-director of the house and the Rev. George Ridgway, rector of the

*Clergy shown are, from left, Fr. McVicker, Bishop Pike, and Fr. Ridgway.

Church of the Holy Trinity, Richmond, Calif., and chairman of the Board of Governors of the house.

The Archdeacon is a Bishop

The first archdeacon in almost 20 years has been appointed in the diocese of California.

The Rt. Rev. Henry H. Shires, retired suffragan of California, has been called out of retirement by Bishop Pike to take on new duties as archdeacon of California.

Bishop Pike, who made the appointment on the eve of both bishops' trip to General Convention, said Bishop Shires will be in charge of missions in the diocese. He attributed the call to the recent death of Bishop Block, which raised Bishop Pike from coadjutor to diocesan earlier than was expected.

Bishop Shires, who had been suffragan of California since 1950, retired in July. He was for many years dean of the Church Divinity School of the Pacific, and has always been interested in missions.

Conviction, not Convention

Observing that Americans appear "to believe in education by convention," Dr. Franz Edward Lund delivered his inaugural address at Kenyon College, Gambier, Ohio, where he was installed as president. Dr. Lund, who had been chosen for the post last year [L.C., July 21, 1957], said that "we rush from one conference or convention to another," and show a "lust for social betterment, for 'progress,' for organized 'busywork,' although whenever men congregate in a crowd, there is a recognizable diminution of the individual's powers of reason, a loss of his critical ability, and a tragic loss of real personal choice."

Fire in the Kitchen

Fire completely destroyed the kitchen connected to 58 year old St. Alban's Church, Marshfield, Wis., October 1. The frame church and brick parish house suffered damage from heat, smoke, and water.

According to the rector, the Rev. F. C. Tatem, Jr., the blaze started in the kitchen, where all doors and windows were closed at the time. The cause, Fr. Tatem reports, is unknown, and he reported some vestments destroyed and all altar brass in need of cleaning. Estimated damage is close to \$25,000, and insurance coverage is unknown at this time.

Future plans to rebuild are indefinite, but the incident "certainly gives us a lot to think about," he said. Temporarily, the congregation is meeting in the rectory, and one Sunday service is being held at the Methodist church in Marshfield.

AROUND THE CHURCH

Success against Odds

The Episcopal Church has had a hard time getting started in Russellville, Ark., but it now seems well under way with a mission (All Saints') of 30 communicants and a church building costing over \$15,000. The Rev. Sylvan W. Law, vicar, tells its story:

"Services were held at infrequent intervals in the 1880s and 1890s. Records are lost and so we don't know when it first became an organized mission but a church was erected in 1917. . . . But, the foundation was not sure. People moved away and the building was finally sold to the Lutherans in 1923. [In] the 1940s two attempts were made with preaching stations. Then, in the fall of 1954, about a dozen people in the area found out that they were all Episcopalians and so got



All Saints', Russellville —
Suspicion in the Bible Belt

in contact with the Rt. Rev. R. Bland Mitchell (then Bishop of Arkansas). He assigned the Rev. Charles B. Hoglan, Jr., who became first vicar, and the church was admitted into union with the diocese as an organized mission on May 5, 1955, with 15 communicants. Services were held in various members' homes until All Saints' Day, when a temporary chapel was arranged in a rented room on the campus of Arkansas Tech.

"On July 1, 1956, the Rev. Sylvan W. Law became vicar of the mission and also of St. Peter's, Conway. . . .

"Russellville is a town of about 9,000 inhabitants and strictly a part of the Southern Bible Belt. The Episcopal Church is entirely foreign to most and those who are old enough to remember are suspicious because of our many failures. . . . Thirty communicants made the building of a church costing in excess of \$15,000 possible, with the aid of a \$5,000 interest-free loan from the diocesan development program.

"We hope to be in on the ground floor when the construction of the new Dardanelle Dam on the Arkansas River just four miles

away begins. That will undoubtedly mean increasing population and prosperity for the region. . . . God willing, the Catholic Faith as this Church has received it will be available to this new area of Arkansas. To reach the nearest Episcopal church from Russellville to the north, west and south you must travel nearly 100 miles and to the east, 50 miles."

Anniversary Cake

Bishop Clough of Springfield celebrated his 10th anniversary as diocesan at the annual synod of the diocese. In delivering the major synod address at the annual banquet, he called on the entire diocesan family to work for the extension of the diocesan program through its clergy and laity.

The synod was held at Carbondale, in St. Andrew's Church, which was made a parish during the synod. The Rev. W. John Harris, former vicar, is the parish's first rector.

The synod voted the bishop a gift of \$2,000, plus a raise in salary from \$6,000 to \$8,500. It also adopted its largest budget to date, a total of \$91,480 of which

B R I E F S

ON LOAN TO STUDENT ORGANIZATION:

The Rev. Charles H. Long believes he is the first missionary of the Church to be loaned to an ecumenical organization with his salary paid by the Church. Formerly a missionary to Hong Kong, he has undertaken an assignment as secretary to the World's Student Christian Federation.



CONFESSIOAL SEAL: The question of a priest's right not to reveal information obtained under the seal of the confessional came up at the meeting of the Convocation of Canterbury. This right is not legally binding at present [for U.S. case — see L.C., August 10] but in actual practice courts do not require priests to divulge such information. As canon law in the Church of England must be changed by act of Parliament, it was feared by some that a move to legalize this right would be refused by Parliament, causing future judges to require priests to testify in such cases. It was felt that to legalize the right in the case of priests would raise questions about whether medical men, lawyers, probation officers, etc., were to have similar exemptions. The Archbishop of Canterbury suggested that the Church's belief in the secrecy of the confessional be declared by Acts of Convocation, which do not need action by Parliament, instead of by a change in canon law.



APPEAL FOR MOB VICTIMS: Clergy of several Churches in Texarkana, Texas, made an appeal at a local football game for victims of mob violence in Texarkana. Both Negroes and white people had been

\$25,463 is assessment, and \$66,017 is quota.

The bishop shared a huge anniversary cake with delegates and visitors at the banquet.



William Clark, of the famed Lewis and Clark Expedition that opened the Pacific Northwest, was a Churchman, and his memory recently helped the Church of Our Saviour, Pasco, Wash., win a trophy in a civic parade. A group of the Church's vestrymen built a parade float depicting the expedition, with Mr. Clark emphasized as an Episcopalian. On the float (from left) are Sharon Smith, Episcopal Youth Fellowship Queen, Keith Stone as Lewis, and Don Essinger as Clark. Vestryman Anderson, with winning trophy, stands before the float.

injured and had suffered damage to their cars in a riot the night before the game.

Spokesman for the clergy group was the Rev. Thomas H. Carson, rector of St. James Church, who said that a great many people responded to the fund appeal. Of the incident, he said: "We do not believe that this incident resulted from any deliberate racial provocation between the good white citizens and the good colored citizens of our community. We believe that the entire affair was the result of the unhealthy and dangerous emotional tensions which exist throughout the world today, and which regrettably have been heightened in our part of the country." The fund was handled through the local Community Chest, and any surplus was to go to the Chest.



WOMEN PASTORS IN SWEDEN: The State Lutheran Church of Sweden in its recent Church Convocation accepted the Swedish government's proposal that women be ordained as pastors. A similar government proposal was vetoed by the Church group last year, provoking a heated controversy. The Swedish Lutheran Church is in communion with the Church of England.

Polls conducted among the 7,000,000 members of the Church have reflected widespread approval of admitting women as pastors. However, strong opposition, particularly from the clergy, may lead to the setting up of a "confessional front" to combat implementation of the law. The opposition group plans to refuse collaboration with bishop, other clergy, or laymen who accept women pastors.

Commission on Women Workers

By unanimous vote, Episcopal Churchwomen showed that they stood behind a resolution to be presented to the Church's General Convention. Drawn up by the board of Windham House, the Church's training center for women in New York, the resolution asks that General Convention establish a Joint Commission on the Status and Training of Professional Women Church Workers, consisting of five bishops, five presbyters and five lay persons.

Such a Commission would, during the next three years, make a study of opportunities for women in professional Church work, and of educational facilities and programs for training women. It would also determine whether or not canonical recognition ought to be given professional women Church workers through an official relationship to the bishop in the diocese or missionary district where the women work. It would also recommend appropriate action to the General Convention of 1961.

Delegate's Diary

The most useful piece of material to appear at any large gathering of Churchwomen is being put into the hands of delegates at Miami Beach. A 64 page booklet, called *Delegate's Diary*, was prepared by Miss Avis Harvey from suggestions of a committee of the General Division. The *Diary* could furnish a complete report to home parish and diocese of the entire General Convention.

Called "a tool with the characteristics of a work-book," the *Diary* acts as a calendar, a record, and an interpretation of all that goes on. "Attendance at a Triennial Meeting can wear you out in the first week if you try to do and see everything," it warns, and goes on to advise setting up an engagement calendar to keep track of extra-curricular activities. Best advice: "Allow time for adequate rest and the necessary amount of sleep. Eat regularly and wisely. Include a moderate amount of exercise. Keep physically fit."

The *Diary* contains information on the structure of General Convention made more effective by the fact that blanks — for chairman, president, secretaries of both houses, attendance, deputies from the delegate's own diocese — are to be filled in by the delegate herself. Resources, exhibits and their best use are described; blank pages are provided for writing in names and notes on new people and missionaries met. There are spaces for disposition of resolutions; information on the organization of the national Church; space for persons elected as Presiding Bishop, to National Council, and to the General Division of Women's

Work. Here may be set forth the final United Thank Offering Budget as well as its amount. Notes for immediate reporting of meditations and principal addresses may be recorded in the book, and the delegate's own reaction to the Bishops' Pastoral concludes this handy guide.

Delegate's Diary should go a long way toward the solution of the perennial problem of how to convey all the information, inspiration, and amazement received by delegates at Triennial Meetings to the proverbial grass roots.



The first women's delegation ever sent to Triennial by the missionary district of Haiti: from left, Sister Marjorie Raphael, S.S.M., Mrs. Fritz Lafontant, wife of a priest in Mirebalais, Mrs. Marcel Jeanty of St. Vincent's School for handicapped children.

Introducing Mary Baker

Central to every Triennial meeting is a series of meditations on a theme chosen by the national executive board of the Woman's Auxiliary, now the General Division of Women's Work, and presented by a notable member of the clergy.

This year's choice of a theme, "One Family In Christ," is being developed around the Lord's Prayer by the Very Rev. John Bowen Coburn, D.D., dean of the Episcopal Theological Seminary at Cambridge, Mass.

Dean Coburn has introduced one Mary Baker, wife, mother, cook, nurse, housekeeper, shopper, and Churchwoman, in a series of parables pointing the way from the Baker family or any human family to the Divine family and Christ, to which we all belong through the Church. Phrases from Christ's prayer have suggested the emphases on the five days of the meditation: love, happiness, work, pain, and worship. From "Our Father, who art in heaven, hallowed be thy name," the first day's meditation centered on God with whom our religion begins. "To be precise we shall begin with God, who is our

Father," said Dean Coburn. "It is a wonderful thing to be able to come to belong to ourselves, but this we can do only as we know that we first belong to Him who is our Father."

Daughters of the King

The Triennial Convention of the Order of the Daughters of the King meeting September 30 through October 4 [L. C., October 12] elected a new council of 15 members to serve for the coming triennium. From this council these officers were elected:

President, Mrs. Raymond Dayton, Silver Spring, Md.; secretary, Mrs. Jack M. Beggs, Cleveland, Ohio; treasurer, Miss Hattie K. Bunting, Philadelphia, Pa.; representative on the General Division of Women's Work of the National Council, Mrs. James L. Cassidy, Palos Park, Ill.

Signs of the Times?

The House of Bishops and the House of Deputies are plastered with "No Smoking" signs, but the ballroom at the Fontainebleau where the women are in Triennial session has thoughtfully provided ashtrays at every third seat.

Tuning Up

As preliminary orchestra-tunings sounded at the Fontainebleau Hotel, Miami Beach, for the Triennial Meeting of the women of the Church, members of the General Division of Women's Work (former National Executive Board of the Woman's Auxiliary) met to settle last minute details before the curtains parted on the main event. A proposed budget for the expected record-breaking United Thank Offering in the coming triennium was completed for action by the Triennial



delegates, Board resolutions perfected for the Committee of Reference, and final signals given the main actors.

In the meantime, delegates came in from dioceses and missionary districts, renewed former acquaintances and met new ones. If the change in terminology caused any confusion, some signs and notices bearing the familiar "Woman's Auxiliary" gave delegates assurance that they were in the right place.

Worship and Introductions

The women of the Church opened their 29th Triennial Meeting with a service of Morning Prayer and Holy Communion in the ballroom of the Hotel Fontainebleau on October 6 at 7:30 a.m. The conversion of this place of carefree gaiety and luxury living into one of reverence and churchly dignity was a tribute to the Committee on Arrangements, to the South Florida altar workers, and to the attitude of hushed and worshipful expectancy of the delegates themselves.

Later, Mrs. William Hannah of the diocese of Long Island, presiding officer of the meeting, dropped the Fourth Province's Roanoke Holly gavel, calling the meeting to order.

Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, gave the opening prayers after the singing of the Harry Burleigh version of "In Christ there is no East or West." Mrs. Sherrill succeeded in creating a warm feeling of family closeness right from the start, and the theme of this meeting, "One Family in Christ," was evident throughout its first sessions.

In her welcoming speech, Mrs. William Black, president of the Woman's Auxiliary of the diocese of South Florida, struck a responsive chord in the hearts of all past residents in a host diocese when she described the thrill the South Florida delegation had felt in Honolulu, and how far ahead 1958 had seemed. She could not promise so vigorous a rainstorm every day as the one that had put three inches of water in parts of the Deauville's ground floor on Sunday, but hoped that all delegates would get the proverbial "sand in their shoes" and return to Florida.

Mrs. Clifford Catlin, W. A. president of the diocese of Montana, responding on behalf of the visitors, quoted Charles Malik of Lebanon, president of the U.N. General Assembly, in his statement that the "pattern of American assistance could develop a spiritual materialism that might be the saving factor of Western civilization," and suggested that "spiritualized materialism" might be a mission for Episcopalians.

Mrs. Angus Campbell MacInnes, wife of the Archbishop in Jerusalem, brought greetings from the women of the Church in her part of the world, and Mrs. Hannah completed preliminary get-acquainted introductions by presenting the "platform personnel."

The presiding officer, Mrs. Hannah, the assistant presiding officer, Mrs. John H. Foster of the diocese of West Texas, and Mrs. Arthur M. Sherman, Triennial secretary as well as executive director of the General Division of Women's Work, looked most handsome in white dresses with orchids pinned to their shoulders.

Assisting in the tasks so essential to the smooth operation of so large a meeting were the chairmen:

Mrs. James G. Bartley of South Florida,

credentials; Mrs. Philip S. Otis, Bethlehem, dispatch of business; Mrs. Seaton G. Bailey, Atlanta, vice-chairman; Mrs. Howard H. Cammack, Albany, arrangement of hall and literature; Mrs. Corrine J. Kenway, Alaska, floor-tellers and timekeepers; Miss Mildred Gibbons, South Florida, parliamentarian; Mrs. George Carlstrom, Idaho, rules of order; Mrs. Cyrus Higley, Central New York, reference; Mrs. Frederick K. Sparrow, Michigan, nominations; Mrs. Richard E. Riley, Southern Ohio, United Thank Offering; Mrs. James P. Mosier, Oklahoma, elections to General Division of Women's Work; Mrs. Raymond M.

Roberts, New Hampshire, elections to National Council; Mrs. Howard F. Hills, North Dakota, By-Laws; Mrs. A. R. Wheelwright, New Mexico and Southwest Texas, in memoriam; and Mrs. D. C. Sivalls, North Texas, courtesy and appreciation.

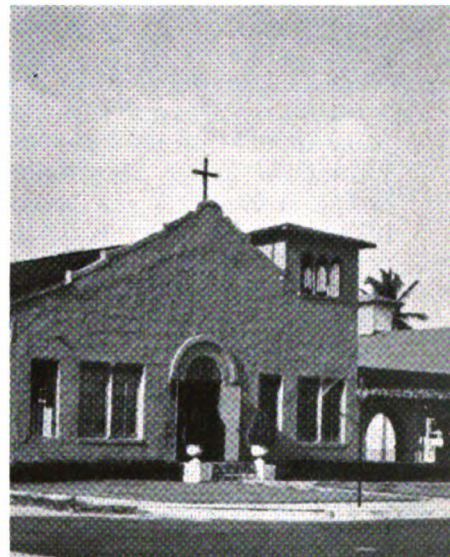
Mrs. St. Elmo Coombs, 1957-58 chairman of the General Division of Women's Work, presented its members and staff, and Miss Avis Harvey introduced "Delegate's Diary," given to delegates and available to others at \$1.00 per copy.



One of the larger confirmation classes at St. Agnes' Church, Miami, Fla., is this one photographed in 1940. At the present time there are 1,795 communicants. Rev. J. E. Culmer, L.L.D. is rector.



At the Evreux-Fauville Air Base, Evreux, France, Bishop Louttit of South Florida gets first hand information from Major Donald E. McCulloch, 40th Troop Carrier Sq., on the C-130's which recently carried men and supplies to Beirut. The bishop visited the air base in his capacity as chairman of the Armed Forces Division.



Of Spanish design is Holy Cross Church, Miami, Fla. With a communicant membership of 667, its rector is the Rev. Frank L. Titus.



Sunday school children, parents, and teachers at Holy Comforter Church, Miami, Fla. This church has a communicant membership of 269, and its rector is the Rev. A. R. Eldon Garrett.

Humanitarian and Christian Leader

by the Very Rev. William Lea

By the Rev. Francis C. Lighbourn

In the death of Pius XII, Bishop of Rome and Supreme Pontiff of the Holy Roman Church, the world loses a great humanitarian and Christian leader.

When Eugenio Pacelli — to refer to Pius XII by his Christian and family name — was elected to the papal throne on March 2, 1939, civilization was on the brink of war. Indeed, his Pontificate of nearly 20 years has been passed in a situation of international crisis — World War II and its aftermath, the Korean war, the present “cold” war — and in that era of rapid change known as the “atomic age.”

Some will remember Pius XII chiefly for his proclamation of the dogma of the bodily Assumption of the Blessed Virgin Mary; others for the liturgical reforms (notably in regard to the services for Holy Week and Easter) and the relaxation of the Eucharistic fast which he introduced; others for his scholarship and linguistic fluency; still others, perhaps, as the first Pope to use an electric razor. But for posterity, in all probability, he will go down rather as a Christian leader who, amid “wars and rumors of wars,” pleaded for peace.

Thus readers of THE LIVING CHURCH will offer prayer for Eugenio Pacelli, that God may grant him “increasing growth in his love and service.”

Anglicans, of course, accept neither the doctrine of papal infallibility nor the Pope’s claim to universal jurisdiction in the Church of Christ; nor do they accept, as binding upon the faithful, those doctrines (like the Assumption of the Blessed Virgin) which derive support from the former.

None the less, the Papacy is a force to be reckoned with — and a potent force — in contemporary Christendom. Anglicans, therefore, will watch with interest the election of a successor to Pius XII — a duty that must be performed at a conclave of the College of Cardinals, beginning anywhere from the 15th to the 18th day after the death of the Pope.

It is interesting to note that this election, in the nature of the circumstances, will come at approximately the time General Convention elects a successor to the present Presiding Bishop, the Most Rev. Henry Knox Sherrill, who on November 15th will have reached the age of canonical retirement from that office. The manner of the two elections presents some interesting contrasts: the Pope is elected by the College of Cardinals, who usually elect one of their number, but theoretically may elect any male member of the Holy Roman Church who has attained the use of reason — even a married man. In the choice of a Presiding Bishop for the Episcopal Church, the laity have a part in the election — but the range of candidates is restricted to bishops.

Anglicans and other Christians will wish to join in prayer with their fellow Roman Catholics that a fit successor to Pius XII may be chosen to shoulder the responsibilities that rest upon the papacy in an age of crucial significance for the future.

Evangelism — II

The parishes of the Episcopal Church have recently participated in what is probably the greatest building boom in the history of the Christian Church. A large proportion of our money has been put into bricks and stones. This may be one of the reasons why our national Church program suffers from “insufficient funds.” Our general strategy, unwittingly, seems to have been to improve our *physical property* at the local level. Certainly there can be no argument with the proposition that we needed better Church school buildings and more churches.

Life into “Dry Bones”

The problem now is to bring real life into the “dry bones” of these buildings we have erected. Our general parochial selfishness will continue until we begin to see these physical things in the true perspective of the Church’s total task. Until parishes come to life, with “every Christian a missionary, and every congregation a team of witness” as the motto, it will continue to be difficult to generate enthusiasm for any broad and dynamic national and international program.

Our national Department of Christian Education set out a few years ago to convert the Church. We were convinced that only a deeply dedicated church could teach the Christian Faith. It is true that often methods seemed to become ends in themselves, just as budgets and “programs” often tend to do. Much has been accomplished and we should be grateful, despite whatever mistakes may have been made.

Don’t End at Home

We have talked much of the “basic purpose of the Church.” What we may have missed, however, is that the really basic purpose of the Church is to help God make more Christians, to be an effective instrument for the conversion of America. Charity and evangelism — or missions — do not end at home, but they most certainly do *end quickly* if they do not begin at home. Our Lord suggested that the task begins in “Jerusalem, then in Samaria, and finally in the uttermost parts of the world.” Yet it is sometimes easier to discuss the conversion of Japan or India than it is to witness to the man next door. This kind of witnessing, however, is precisely our job today lest we fail utterly in our generation. Our failures at home are making it increasingly difficult to communicate the Gospel to people in other lands.

While we must increase our support for the younger Churches in “missionary lands,” today we cannot afford to forget that our greatest missionary opportunity is in our own parish churches. This “Operation Parish Conversion” seems to this parson our first priority. We shall write next about parish strategy in evangelism.

BOOKS

A Top-Notch Job

PRAYER BOOK STUDIES: XII — THE PROPERs FOR THE MINOR HOLY DAYS.

The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund, 20 Exchange Place, New York 5, N. Y. Pp. x, 185. \$1.20.

To remedy the rather meager provision of the American Prayer Book for the commemoration of heroes of the Christian faith, the Liturgical Commission has for some time been working on a proposed revision of the Calendar. This was published last year as *Prayer Book Studies IX: — The Calendar* and reviewed in THE LIVING CHURCH of January 5, 1958.

Prayer Book Studies IX dealt simply with the question of what names are to be commemorated. Now, however, the Commission gives us, in *Prayer Book Studies XII*, Collects, Epistles, and Gospels for use with such names.

The Study is divided into four parts: Part One deals with the Collects — the problem of finding suitable material, the principles that have governed the Commission in its present selections, together with notes and comments on the new Collects proposed; Part Two treats in similar fashion of the Epistles and Gospels; Part Three is devoted to such matters as the Ember Days and the weekdays of Lent; while Part Four prints in full the proposed Calendar and the proposed Collects, with scriptural citations for the Epistles and Gospels.

It must be borne in mind that the Commission, already in *Prayer Book Studies IX — The Calendar*, had proposed an enrichment of our present Calendar far exceeding present provisions and including such random names as "Anthony, Abbot in Egypt, 356," "Agnes, Martyr at Rome, 304," "Phillips Brooks, Bishop of Massachusetts, 1893," "Saint Joseph," "John Keble, Priest, 1866," "Ephrem of Edessa, Syria, Deacon, 373," "Saint Mary

Collect for St. Francis

Most high, almighty, and good Lord: Grant thy people grace to renounce gladly the vanities of this world, that, after the example of blessed Francis, we may for love of thee delight in all thy creatures, with perfectness of joy; through Jesus Christ our Lord. Amen.

Standing Liturgical Commission

Magdalene," "The Exaltation of the Holy Cross," "King Alfred the Great, 899."

The extent of actual material provided for liturgical celebration of such "minor holy days" is best indicated in the Commission's own words in *Prayer Book Studies XII*:

"For the two renamed Red Letter feasts and 92 proposed Black Letter commemorations, we are offering a total of 36 Collects, of which 17 are appointed for one occasion only, the others for two or more occasions. But none of them are listed for more than six commemorations; and of these, an effort has been made to avoid using the same Collect twice over within the space of one month" (pp. 9, 10).

Of the new names proposed for commemoration, only a relatively few are assigned full proper (i.e., Collect, Epistle,



Mother of Our Lord: No Red Letter Day

and Gospel). Such names appear in the Calendar in italics. The rest have only a commemorative Collect.

While a final evaluation of material of this sort is possible only after trial use — or at least frequent re-reading — it is this reviewer's initial opinion that the Liturgical Commission has, in *Prayer Book Studies XII*, performed an accomplishment that can only be described as superb. The choice of phrase, the subtle allusion to some characteristic of the particular saint — this at times falls not far short of a stroke of genius. Examples are the Collect for St. Francis of Assisi [see box, column one] and that for St. Augustine of Hippo. The same fine discrimination is shown in the choice of scriptural passages for Epistles and Gospels.

Naturally, there will be criticisms of this or that proposal. It does seem, for example, that August 15th ("Saint Mary the Virgin, Mother of Our Lord Jesus Christ") ought to be a Red Letter Day. Twice in the Study she is referred to as the "first" or "chief" of all saints (pp. 70, 73), and this would certainly seem to en-

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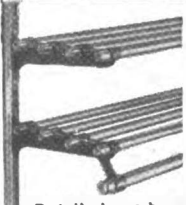
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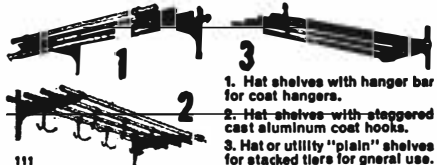
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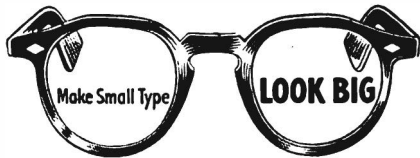
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title her to a Red Letter Day all her own. Something, too, should be done about commemorating St. James the Lord's Brother, who was certainly an important figure in the primitive Jerusalem Church. As it is, the Prayer Book still perpetuates St. Jerome's identification of him with James the son of Alphaeus, one of the Twelve; but, whatever may be implied by "brother" in this connection, James the Lord's Brother was certainly not a member of the Twelve. Yet all that is needed is to give him a day of his own, as the Eastern Orthodox do (October 23d). May 1st can still serve to commemorate St. Philip and St. James [the son of Alphaeus].

There are a few grammatical errors. ". . . whose blessed Son did sanctify Mary Magdalene, and called her to be a witness to his Resurrection" should read "did sanctify . . . and call." More serious is "steadfastly confessed the true faith of thy Son our Saviour Jesus Christ to be Very God and Very Man" (Hilary, Leo the Great, Athanasius, Gregory Nazianzen, Basil the Great), which confuses the faith with the Reality behind it. It is manifestly not true to say that "the true faith . . . is Very God and Very Man," but that is exactly what this otherwise fine Collect does say, albeit indirectly. "Almighty and everlasting God, with whom thy meek ones go forth as the mighty" (St. Agnes) would, I think, read better as "Almighty and everlasting God, with whom the meek go forth as the mighty" — but this is a small point. "Periscopes" (p. 43) is evidently a misprint for "pericopes," since it is Scripture excerpts that are under discussion at this point.

All in all, this is a most valuable *Study*. Indeed, the cumulative effect of the Commission's work may well give to the American Church the best Prayer Book in the Anglican Communion — when revision is actually carried out. Meanwhile, Churchpeople should familiarize themselves with *Prayer Book Studies XII*. Certainly the Collects therein provided could be used in private devotion, and thus acquire a degree of testing in practice. Families might use them, as they study together the lives of the saints. For this purpose they will also want *Prayer Book Studies IX*, with its thumbnail biographies of the saints commemorated.

FRANCIS C. LIGHTBOURN

ST. AUGUSTINE AGAINST JULIAN and ST. CYPRIAN'S TREATISES. Volumes 35 and 36 in The Fathers of the Church. Published by The Fathers of the Church, Inc., New York. \$4.50 per volume.

St. Augustine's concern, in the first of these two works, is his controversy with the Pelagians about original sin. As such, his document is of major importance, but the argumentation is most intricate and

complex and does not make sprightly reading.

The volume of St. Cyprian's treatises is a mixed bag, including one of major importance on the unity of the Church. Cyprian makes delightful reading, though



he is not famed as a stylist. He has something of Tertullian's tartness, without his vitriol.

These two books bring to its halfway point this immense project of a complete translation of the Fathers of the Church, and as one who has been privileged to read for review each volume to date I want to express my admiration of a great work being greatly done, and to commend these volumes to all Churchmen who value the traditional Anglican appeal to antiquity — as all Churchmen should.

CARROLL E. SIMCOX

Books Received

LUTHER'S WORLD OF THOUGHT. By Heinrich Bornkamm. Translated by Martin H. Bertram. St. Louis, Mo., Concordia Publishing House. Pp. xi. 315. \$3.

EUCHARIST AND SACRIFICE. By Gustav Aulen. Translated by Eric H. Wahlstrom. Muhlberg Press. Pp. xiv, 212. \$3.50.

PSYCHIATRY AND RELIGIOUS EXPERIENCE. By Louis Linn, M.D., and Leo W. Schwarz. Random House. Pp. xi, 307. \$4.95.

HOW TO TELL YOUR CHILDREN ABOUT SEX. By Clyde M. Narramore, Ed.D., Drawings by Sam Pollach. Zondervan Publishing House. Pp. 97. Cloth, \$2; paper, \$1.50.

MY 3 YEARS INSIDE RUSSIA. By Comrade X. As Told to . . . Ken Anderson. Zondervan Publishing House. Pp. 117. \$2. ["Based on the true story of a German soldier, taken prisoner after World War II by the Russians, and banished to Siberia."]

THE PROTESTANT AND POLITICS. By William Lee Miller. Westminster Press. Pp. 92. \$1. [Layman's Theological Library.]

URBAN CHURCH PLANNING. By Walter Kietzall and Arthur Hillman. Muhlberg Press. Pp. xi, 186. \$2.50.

THE PURITAN MIND. By Herbert W. Schneider. Ann Arbor Paperbacks. University of Michigan Press. Pp. 267. \$1.85.

UNDERSTANDING THE BIBLE. By Fred J. Denbeaux. Westminster Press. Pp. 94. \$1. [Layman's Theological Library.]

THE USE OF AUDIO-VISUALS IN THE CHURCH. By Oscar J. Rumpf. Illustrations by Anna R. Atene. Philadelphia, Pa.: Christian Education Press. Pp. 150. \$3.

THE EVE OF WAR, 1939. Survey of International Affairs 1939-1946. Edited by Arnold Toynbee and Veronica M. Toynbee. Issued under the auspices of the Royal Institute of International Affairs. Oxford University Press. Pp. xvi, 744, maps. \$4.00.

The bishop moved to amend the resolution by deleting section d; the amendment was lost. [Later the Bishops did delete section d; see page 8].

Resolution two was then passed unanimously—this in spite of the fact that during the morning session memorial petitions had been communicated to the House from five diocesan conventions which had urged a continuation of the study of the CSI and the deferring of any definitive action until 1977.

The dioceses were Colorado, Fond du Lac, Long Island, Quincy, and Springfield. Two dioceses, Ohio and Virginia, urged favorable action on the report.

The Presiding Bishop then announced, "We will now consider the preamble if anyone wants to bring it up," and there was laughter. Bishop Gibson declined to move its adoption, explaining that in view of the previous discussion he thought it no longer of usefulness. Bishop Sherman, suffragan of Long Island, moved to present the preamble. The chairman observed that he doubted the propriety of one member presenting what another as originator declined to present, and he suggested the two bishops go into a conference. Bishop Welles of West Missouri joined the conference and within a moment gained the floor to move the adoption of the preamble with the explanation, "This is why I so readily voted approval of the second resolution, understanding that we were next to consider this preamble." The preamble which had so nearly been omitted was then carried by a large vote.

ECUMENICAL RELATIONS

National Council Committee

Bishop Dun of Washington, chairman of the Joint Commission on Ecumenical Relations, presented to the House of Bishops his Commission's report, the first part of which had to do with the normal activities of the Commission [L. C., September 21]. These resolutions were passed by the Bishops; Deputies concurred on the second.

"Resolved, the House of Deputies concurring, that, in the light of the study and evaluation of inter-Anglican relations contained in this report and the appointment of an Advisory Committee on Anglican Relations, the Joint Commission be discharged from primary responsibility in the field of Anglican relations.

"Resolved, the House of Deputies concurring, that the General Convention approves the establishment of a Committee on Ecumenical Relations as an official committee of National Council."

Bishop Dun's motion that the Joint Commission itself be continued was referred to the Joint Standing Committee of General Convention on Committees and Commissions.

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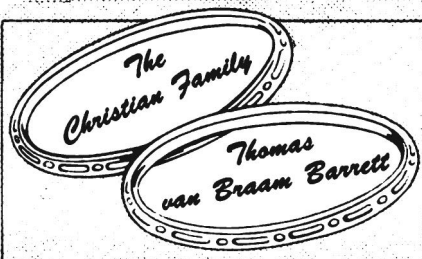
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FINANCE

New Treasurer

The Bishops concurred with the Deputies in electing Lindley M. Franklin, Jr., treasurer of National Council, succeeding H. M. Addinsell. The Presiding Bishop spoke highly of Mr. Franklin's qualifications as indicated by his service as assistant treasurer of National Council and of Seabury Press.

Treasurer's Report

H. M. Addinsell, who has served for the past seven years as treasurer of the National Council, and who is retiring this year made his final report as treasurer of the Domestic and Foreign Missionary Society which is the corporate title under which the Church operates fiscally.

Bishop Sherrill in introducing him at a Joint Session announced for the first time that during his term of office Mr. Addinsell has accepted no salary, contributing freely of his expert services without remuneration.

The first part of Mr. Addinsell's report had to do with the additions to the physical and financial assets of the Church.

(1) Seabury House, acquired in 1947 as a conference center and home for the Presiding Bishop and seven other National Council officers at Greenwich, Conn. (2) The Episcopal Church Foundation formed in 1949 has received over \$3,300,000 in gifts the major portion of which has gone into a revolving loan fund. (3) The emergency loan fund which has sparked 14 million dollars of construction. (4) Tucker House, Greenwich, purchased in 1951 to provide the needed additional space and now largely occupied by the Department of Christian Education. (5) Seabury Press, organized under authority of



General Convention of 1951 with loans from the National Council and from private gifts and now a profitable publishing house. (6) The Builders for Christ Campaign with a goal of \$4,150,000 and a realization of \$4,575,000. (7) The Church School Missionary Offering in 1955, made a "special." (8) The reserve fund of \$1,000,000 to meet any failure to receive the expectations accepted by the dioceses. (9) Trust funds now numbering 695 different accounts with a market value of \$23,000,000.

Episcopal Church Foundation

Mr. Addinsell said of the Episcopal Church Foundation, "In my opinion the Episcopal Church Foundation will be one of the great monuments to the leadership of Bishop Sherrill." He cautioned that in his estimation the reserve fund of \$1,000,000 ought to be twice that amount

to meet any severe failure in the payment of expectations.

It would not be an inactive fund, he explained, but could well be invested so that it would be producing an income for the Church's work. The National Council, Mr. Addinsell reported, since 1952 has maintained a continual review of its operations with various changes being effected as the need arose.

Mr. Addinsell touched briefly on the continuing needs for more room for the housing of the National Council offices which are at present scattered between the Church Missions House, various scattered offices in a warehouse in New York, and Tucker House in Greenwich, Conn. In the closing remarks of his report Mr. Addinsell made a plea for an increase in clerical salaries: "As practical businessmen we should recognize that no one can do his best if he is faced with financial problems." He specially referred to the need for increasing the emoluments of the Presiding Bishop's office to be in keeping with the dignity and need of that high office.

Bishop Sherrill, in acknowledging the tribute to his leadership contained in Mr. Addinsell's report, disclaimed full responsibility with the story of a Civil War veteran who is telling his grandchildren of his exploits in that conflict to which the child replied, "Grandpa, couldn't you get anyone to help you?"

Story from Phenix City

Mr. Robert Jordan, vice president of the Episcopal Church Foundation, reported that \$2,000,000 had been added to the funds of the Foundation during the past three years and special designated gifts have increased that total.

The Rev. Marshall Seifert of Alabama told of the assistance an ECF loan had given in building a church in formerly infamous Phenix City, Ala.

Mr. John Diggs of Chicago related the story of the Church of the Holy Family in rapidly growing Park Forest, Ill., and its growth since a loan from ECF helped to get a new and adequate building.

The Rev. Charles Fish of New Mexico and Southwest Texas said that a suburb of Albuquerque now has a parish because the ECF loaned money for a building.

Mr. Jordan concluded by stating that 85 parishes and missions in 46 dioceses and districts have been helped and that three times that many requests for aid had to be rejected for lack of funds.

Doing All Right

A request to the Deputies from the diocese of Virginia that quotas not be set for dioceses which do not have asking budgets was regarded as not needing canonical amendment because, as Mr. Jackson A. Dykman said, "Virginia is doing all right" in support of the Church's Program, over-subscribing the quota.

Over and Above

Three years of "Over and Above" giving was climaxed October 10, with the Corporate Communion of the women of the Church, and the presentation of the United Thank Offering. Five thousand persons, and by no means all women, came silently into the Miami Beach Exhibition Hall which had been transformed into a cathedral.

The Presiding Bishop was celebrant, and Bishops Bentley, vice president of the National Council, Louttit of South Florida, Ogilby of the Philippines, and Saucedo of Mexico, assisted. The elements were administered by missionary bishops.

According to custom, certificates of the gifts that have come through semi-annual ingatherings of the U.T.O. were presented by U.T.O. custodians. Young women in white dresses and the "Thank Offering Blue" veils gathered the morning offering.

The same shade of blue prevailed in the high velvet dossal and even in the tubular metal of the Exhibition Hall chairs.

GFS

They Mended Fences

Sixteen girls, Girls' Friendly Society members from all parts of the country, took part in the 1958 summer projects program of GFS, going to Indian Reservations in the Dakotas and New Mexico, Negro and Puerto Rican neighborhoods in New York City, to Cuba, Puerto Rico, Alaska, and Mexico. They mended fences, painted walls, taught handcrafts, acted as nurses' aides, counselors, cooks, helped in vacation Church schools, led games, songs, and fun, and in all this became acquainted with and deeply attached to children and adults whose ways of life differ from their own.

Mrs. William A. Atkins of Colorado, newly-appointed GFS representative to the General Division of Women's Work, spent a week this summer at one such work project at the San Juan Mission near Farmington, N. M., where two GFSers helped the Rev. Eugene Botelho in work with children in the several widely scattered chapels in his care.

The girls spent two weeks in each chapel, to which pick-up trucks gathered in about 30 children every day for Bible school. "Maybe the children didn't understand all about the Bible and prayers," reported Mrs. Atkins, "But they did respond to the girls' affection for them. This to me was the thing of greatest importance in the whole program."

What the girls themselves think of summer projects is indicated by their determination to go back next summer on their own, in some cases sacrificing pay for summer jobs that would have financed part of their college education.



An Extra Extra

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like "pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the prosperity of the family.

As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the clergy will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.

It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach \$200,000,000!

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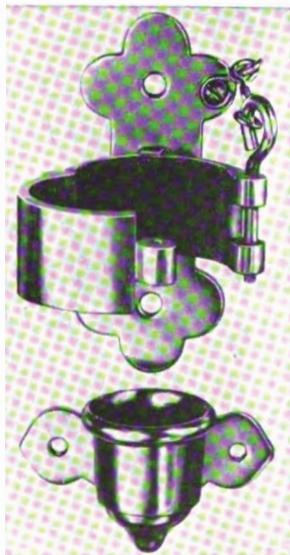
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PEOPLE and places

Appointments Accepted

The Rev. Phillip R. Baxter, formerly assistant at St. Paul's Church, Milwaukee, Wis., will on October 30 become rector of Holy Trinity Church, Collington, Md.

The Rev. John L. Bogart, formerly vicar of St. Andrew's Church, Encinitas, Calif., is now rector of Grace Church, St. Helena, Calif.

The Rev. James C. A. Cole, formerly rector of Grace Church, Cedar Rapids, Iowa, is now in charge of St. Andrew's Mission, Waverly, Iowa.

The Rev. William E. Crews, of the southwest Oklahoma mission field, is now also in charge of St. Barnabas, Foreman, Ark.

The Rev. William J. Dougherty, formerly vicar of St. Peter's Church, Washington, N. J., will on November 1 become rector of the Church of the Holy Spirit, Verona, N. J.

The Rev. William W. Eastburn, formerly vicar of St. Dunstan's Mission, Carmel Valley, Calif., is now assistant rector of St. John's Church, Odessa, Texas.

The Rev. John Frye, formerly chaplain of St. Mark's School of Texas, Dallas, is now curate of St. John's Church, Fort Worth, Texas.

The Rev. F. Grover Fulkerson, who has been serving as executive secretary of the department of social service of the diocese of Chicago, is now rector of the Church of the Good Shepherd, Sapulpa, Okla.

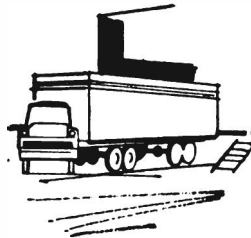
The Rev. Michael P. Hamilton, who has been on the staff of the Church of the Advent, Cincinnati, Ohio, is now chaplain at the graduate school of the University of Southern California, in Los Angeles. This post is a new full time position, the first of its kind, specifically to graduate students, in the country. It is being financed by the Church Society for College Work and the diocese of Los Angeles.

The Rev. Zaferis A. Jeffery, formerly vicar of the Church of the Transfiguration, Derry, N. H.,

is now curate at Calvary Church, Hillcrest, Wilmington, Del.

The Rev. Hedley P. Jenkins, formerly curate of Calvary Church, Summit, N. J., is now rector of Christ Church, Harrison, N. J.

The Rev. Robert Theodore Jenks, formerly vicar of St. Mark's Church, Chicago, is now staff asso-



ciate of the department of Christian social relations of the diocese of Indianapolis and associate director of the Episcopal Community Services for Indianapolis. Fr. Jenks, who has worked for the last four years in a multi-racial Chicago parish, is considered the Church's most knowledgeable priest on the subject of narcotics.

The Rev. Floyd C. Medford, formerly associate rector of St. James Church, Houston, Texas, and a professor at the University of Houston, is now Episcopal Church chaplain at the Associated Colleges of Claremont, Calif.

The Rev. Christopher Morley, Jr., formerly vicar of the Church of St. Anthony of Padua, Hackensack, N. J., will on October 31 become rector of the Church of the Redeemer, Chicago, Ill.

The Rev. Arthur Benjamin Narbeth, formerly rector of St. Matthias Church, Philadelphia, Pa., is now assistant at Trinity Church, Wilmington, Del.

The Rev. Charles Pickett, formerly on the staff

of St. Peter's School, Peekskill, N. Y., is now assistant at St. Mary's Church, Arlington, Va.

The Rev. Harry Andres Robinson, formerly canon of Grace Cathedral, Topeka, Kan., will on November 1 become rector of St. John's Church, Parsons, Kan.

The Rev. Esteban Saucedo, formerly assistant at Santa Fe Mission, San Antonio, Texas, is now priest in charge of St. Paul's Mission, Brownsville, Tex.

The Rev. William Edward Smith, formerly rector of Christ Church, Norway, Maine, will on November 1 become assistant at St. James Church, Cleveland, Ohio.

The Rev. Charles A. Sunderland, formerly vicar of Grace Church, Colton, Calif., is now rector of St. Timothy's Church, Compton, Calif.

The Rev. C. B. Whipple, formerly priest in charge of the Crow Creek Mission, Ft. Thompson, S. D., is now priest in charge of Our Father's House, Ethets, Wyo.

Ordinations

Priests

Newark — By Bishop Washburn: The Rev. John L. Denny, on September 21, vicar, Church of

ANGLICAN CYCLE OF PRAYER

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

October

19. Saskatoon, Canada
20. Shantung, China
21. Sheffield, England
22. Shensi, China
23. Sierra Leone, W. Africa
24. Singapore
25. Sodor and Man, England

A GROWING NEED

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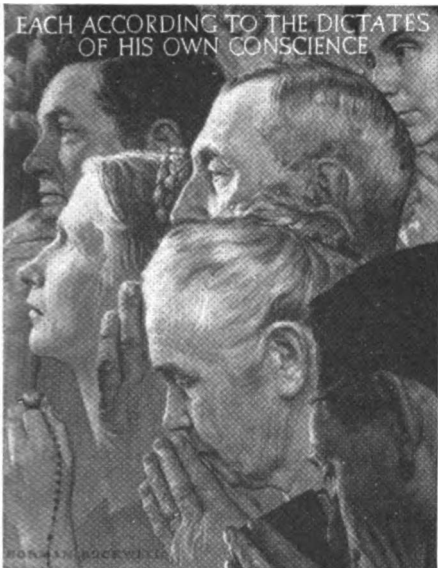
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October 19, 1958

the Transfiguration, Towaco, N. J., and Church of the Good Shepherd, Ringwood. On September 27: The Rev. Roy J. Hendricks, to be rector of St. James' Church, Newark, N. J.

Oklahoma — By Bishop Powell, on September 27: The Rev. William V. Powell, to be vicar of St. Mark's, Blackwell, Okla., and St. Mark's, Perry.

Deacons

Atlanta — By Bishop Claiborne, on September 28: Montague Henry Hope, to serve on the staff of the Cathedral of St. Phillip, Atlanta.

Chicago — By Bishop Street, Suffragan, on September 27: William Broughton, who is curate at Christ Church, Winnetka, Ill.

Los Angeles — By Bishop Bloy, on September 22: Oswald W. Jefferson, to be in charge of St. George's Mission in La Canada, Calif., a recently organized tri-parochial mission, and Eugene L. Warner, who has charge of St. Mary's by-the-Sea, Imperial Beach, Calif. Both ordinands are former ministers of the Congregational Church.

Milwaukee — By Bishop Hallock, on September 27: Joseph D. Pollock, to be assistant at Grace Church, Madison, Wis.

Armed Forces

The Rev. Thomas M. Gibson, formerly vicar of Holy Cross Church, Morgan Park, Ill., is now chaplain (1st Lt.) at Fort Leonard Wood. Address: Hdq. 62d Eng. Bn., Fort Leonard Wood, Mo.

Chaplain (Capt.) James M. Reaves, formerly at Ft. Leonard Wood, Mo., has a new assignment in France.

Organists

Mr. Keith Forney, formerly assistant organist at Christ Church Cathedral, St. Louis, is now organist-choir director at St. Barnabas Church, Florissant, Mo.

Church Army

Captain Page H. Kent of the Church Army and Mrs. Kent left for Alaska by automobile in September. Captain Kent will serve as a missionary in Point Hope.

Diocesan Positions

Mr. Roy Abbott, formerly of San Francisco, is the newly appointed director of stewardship education of the diocese of Los Angeles. He will have charge of a year round educational program in Christian stewardship in all parishes and missions of the diocese.

Women

Miss Elizabeth Hovencamp, formerly of St. Andrew's Church, State College, Pa., is now director of Christian education at Immanuel Church, Wilmington, Del.

Engagements

Miss Mary Joyner, former queen of the Memphis Cotton Carnival, will be married December 13 to the Rev. Robert Walton Knox, canon at St. Mary's Cathedral, Memphis.

Births

The Rev. Charles R. Fisher and Mrs. Fisher of Christ Church, Hackensack, N. J., announced the birth of a daughter, Elizabeth Anne, on September 26.

The Rev. Roger W. Smith and Mrs. Smith of St. John's Church, Christiansted, Virgin Islands, announced the birth of their third child and first daughter, Constance Headley, on September 3 in Ponce, Puerto Rico.

ACU CYCLE OF PRAYER

October

19. St. Andrew's, Astoria, N. Y.
20. Rev. John O. Bruce, Black River, Sheboygan, Wis.
21. Church of the Epiphany, Concordia, Kan.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.
24. Sisters of the Transfiguration, San Mateo, Calif.
25. St. James', Laconia, N. H.; House of the Redeemer, New York City.

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CHURCH SCHOOLS

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CHURCHMEN

Capital Needs

Continued from page 16

excluded from the program and budget so that money needed for the expansion of physical plants of all sorts must be raised by separate campaigns.

These campaigns in recent years have included the Reconstruction and Advance Campaign authorized in 1946 which raised \$8,000,000, and the Builders for Christ Campaign authorized in 1953 which raised nearly \$4,500,000. Capital funds have also been made available from the China Loan Fund and the Episcopal Revolving Fund.

In the past three years the chief sources of such funds nationally have been the United Thank Offerings of the women of the Church, averaging \$458,000 a year, and the Church School Missionary Offering, the most recently established "special," averaging \$160,000 a year.

Using projected charts to illustrate his points, Mr. Harrison showed how the Church has in the past year finally matched the relationship of giving to the cost of living which obtained in 1927.

Another chart displayed by Mr. Harrison projected the anticipated expansion of the Church's work to 1970. Based on this expansion and adjusting the figures for both the Home Department and the Overseas Department, Mr. Harrison stated that \$5,000,000 will be needed within the next three years for missionary building alone. The conclusion that must be reached regarding these needs for capital funds, according to Mr. Harrison, is one of two courses:

(1) A massive campaign for from 30 to 40 million dollars or (2) to begin budgeting by including 3 million dollars a year for

capital funds which has the advantage of being not so expensive to raise and of being much more economical to use.

Recognizing that the dioceses in some cases are already involved in lengthy campaigns for expansion it is proposed that the capital funds item be set at 1 million for the first year, 2 million for the second, and 3 million for the third year. The resulting funds would be disbursed largely as loans to be repaid within ten years without interest and only given after all local and diocesan resources are first exhausted. Some grants will be made outright as in the case of seminaries where there can be no anticipation of the amount being repaid. Mr. Harrison admitted that this proposal is a departure from the past. He closed with the reminder that the giving per communicant in the Episcopal Church is only \$3.04 per year for national purposes — "The price of the dinner you had last night" — and that only 43¢, "the tip you left," is needed to meet the proposed increases for capital funds in the program and budget.

PENSIONS

Assessments

The Committee on the Church Pension Fund disposed of several resolutions in the House of Deputies seeking changes in the benefits of the Fund, by restating the provisions of Canon 7 under which the Fund operates. After a talk by Mr. S. J. Flournoy of Southern Virginia, in which he declared that the Church Pension Fund can maintain better pensions on present assessments, the question of a 15% assessment was recommended to the committee.

PRAYER BOOK

Reception Form

The House of Bishops accepted the recommendation of its Committee on the Prayer Book that no action be taken on the memorial of the diocese of Rhode Island regarding a form of reception of confirmed persons from other communions.



DEPUTIES

Memorial Service

The memorial service, commemorating deceased members of the House of Deputies was conducted during an afternoon session. Of those named, three had served in nine General Conventions, three in eight.

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DOES PARISH NEED PRIEST, 34, married, 2 children, as rector or assistant? Urban-suburban area. Reply Box W-195, The Living Church, Milwaukee 2, Wis.

RETREATS

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

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

DEATHS

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

The Rev. Lawrence Hiroshi Ozaki, vicar of Holy Trinity Mission, Honolulu, Hawaii, died after an emergency operation in Honolulu.

Born in 1907 in Japan, Fr. Ozaki was priested in 1943, and became vicar of Holy Trinity Mission the same year. His survivors include his wife, Grace; a son, John; two daughters, Miriam Kiyoko and Myra Yasuko; his mother, Mrs. Fujiyo Ozaki; and three brothers, Richard Tadashi, Shigeo, and Ronald Hitoshi.

Carl Richard Ahroon, Jr., M.D., a member of St. Matthew's Church, Bloomington, Ill., died August 25.

Dr. Ahroon, a graduate of Johns Hopkins University, was known among allergy specialists for his research projects and clinical reports. He is survived by his wife, Marietta, two sons, a daughter, his parents, three brothers, and a sister.

Florence Kimball, widow of the Rev. Richard B. Kimball, founder of the Church of the Holy Spirit, Orleans, Mass., died on September 27 in Asheville, N. C., at the age of 59.

Mr. and Mrs. Kimball moved to Asheville from Orleans eight years ago, and Mr. Kimball died in 1950, shortly after their move. Mrs. Kimball was a member of St. Luke's Church there, and was an authority on aluminum handicrafts. She taught the subject to beginners, charging a fee which she gave to the church. There are no survivors.

Martha Bowers Taft, widow of Senator Robert A. Taft, and an Episcopal communicant of the federated Indian Hills

Church, Cincinnati, Ohio, died October 2 at her home in Indian Hills, at the age of 68.

Mrs. Taft was born in Winona, Minn., and was educated in Connecticut and at the Sorbonne, Paris, France. She and Mr. Taft were married in 1914, and through the years she worked tirelessly in all of her husband's election campaigns. She suffered a stroke in 1950, and had been confined to a wheelchair since that time. Surviving are her four sons, William Howard Taft, 3d, former Ambassador to Ireland; State Representative Robert A. Taft, Jr.; Lloyd Powers Taft, former assistant publisher of the *Cincinnati Times-Star*; and Horace Dwight Taft, member of the Yale University faculty.

Robert Edward Lee Wilson, Jr., active communicant of St. Stephen's Church in Blytheville, Ark., died October 1 at the age of 69.

Mr. Wilson was chairman of the board of Lee Wilson & Co., near Wilson, Ark. He had helped many young people achieve an education and shunned any publicity about his contributions. Survivors include his widow, his son, Edward Lee Wilson 3d, and his sister, Mrs. Marie Wilson Howells.

October 19, 1958

CHURCH DIRECTORY

FLORIDA CHURCHES

If you are visiting Florida at General Convention time, the following churches hope you will make it a point to come and join in their services. South Florida has many thriving parishes and beautiful church buildings.

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

DE LAND, FLA.

ST. BARNABAS' Clara and Wisconsin
Rev. Canon LeRoy D. Lawson, r
Sun HC 8, Family Service 9:15, 1 S HC 11,
others MP; HC Tues 7:30, Thurs 10

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

FORT WALTON BEACH, FLA.

ST. SIMON'S-ON-THE-SOUND Main Street
Rev. George W. Shirley
Sun 8, 10

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Duval at Market Sts.
Sun 8, 9:15, 11; Daily 12:10; Fri & HD 8

KEY WEST, FLA.

ST. PAUL'S First Parish in South Florida
Duval (main) at Eaton, Rev. Whitney Church, r
Sun Masses Sept. 7:30 & 9 (Sung); Sun Masses Oct.
7:30, 9 (Sung), 11 (Sol); Sun Ev & B Oct. 7:30
(Omit B Oct. 5 & 12); Sat C 5:30; Sun Oct. 12,
the Bishop of Chicago; Oct. 19, Canon A. J. duBois,
ACU

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt



ST. BARTHOLOMEW'S CHURCH
ST. PETERSBURG, FLORIDA

BUENA VISTA, MIAMI, FLA.

HOLY CROSS 36th St. and N. E. 1st Avenue
Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Thurs 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

MIAMI, FLA.

ST. AGNES' 1750 N. W. 3rd Ave.
Ven. John E. Culmer, LL.D.
Sun Mat 7, Low Mass 7:30, (Sung) 10:45, Ev 7:30;
Weekday Masses Wed & Fri 6:30; C by appt

ST. AIDAN'S N. Miami Ave. at 67th St.
Sun 7:30, 9:15, 11; Wed & HD 9

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

PUNTA GORDA, FLA.

GOOD SHEPHERD Cross and Virginia Streets
Rev. J. Saxton Wolfe, v
Sun 8 & 10; Wed & HD 7:30; Thurs & HD 9:30

ST. PETERSBURG, FLA.

ST. BARTHOLOMEW'S 2030 19th Street South
Sun HC 7:30, Family Service 9, MP 11 (1 Sun HC);
HC Wed & HD 10

ST. BEDE'S 2500 16th St., N.
Rev. Francis A. Willard, r
Sun 7:30, 9, 11

ST. PETER'S 4th St. at 2nd Ave. N.
Sun 8, 9, 11 & 5; Daily 7:30; HD 10:30; C 5-6

SARASOTA, FLA.

ST. BONIFACE 5615 Midnight Pass Rd.
Rev. Howard S. Hane, v
Sun: 8, 9:30 Family Service, 11; Thurs 10 HC;
Saints' Days: As announced.

REDEEMER Gulf Stream and McAnsh Square
Sun HC 7:30, Family Service 9, MP 11; Daily MP 9;
Tues & HD HC 7:15; Wed, Thurs, HD HC 10;
C Sat 7:30

TALLAHASSEE, FLA.

CHAPEL OF THE RESURRECTION
A University Chapel 655 W. Jefferson St.
Sun 8, 9:30, 11; Wed & HD 7

TAMPA, FLA.

ST. CHAD'S 5609 N. Albany Ave. (off U.S. 92)
Rev. John F. Moore, v
Sun Eu 7 & 10 (Cho), Ch S 9; C by appt

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd. (S.W.)
Rev. J. R. (Knox) Brumby
Sun 7:15 MP, 7:45 H Eu, 9:15 Family Eu & Ch S;
11 1st & 3rd MP, 2nd & 4th H Eu; HD 7;
5:30 Episcopal Young Churchmen & EP; C by appt;
October 12th — Bishop Pike; October 19th —
Bishop Yasniro of Japan.

HOLY TRINITY Trinity Place & Flagler Dr.
Sun HC 7:30, Family Service 9, 15 HC 11, 25 MP,
Baptism, 35 Lit & AC, 45 MP; Tues HC & Healing;
Thurs 7, 10

CHURCH DIRECTORY

(Florida Churches listed on page 31)

LOS ANGELES, CALIF.

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; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

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 & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

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 Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,
EP & B 5:30; Weekdays: H Eu 7, 10; also Wed
6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

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. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.,
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
& HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7
(ex Sat 8:30); Wed & HD 10; EP 5:45; C Sat 5 & 8

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S

Rev. C. T. Cooper, r 13th & Holmes
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

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: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & 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; Daily ex Sat HC
8:15; Thurs 11

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 5:15; 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

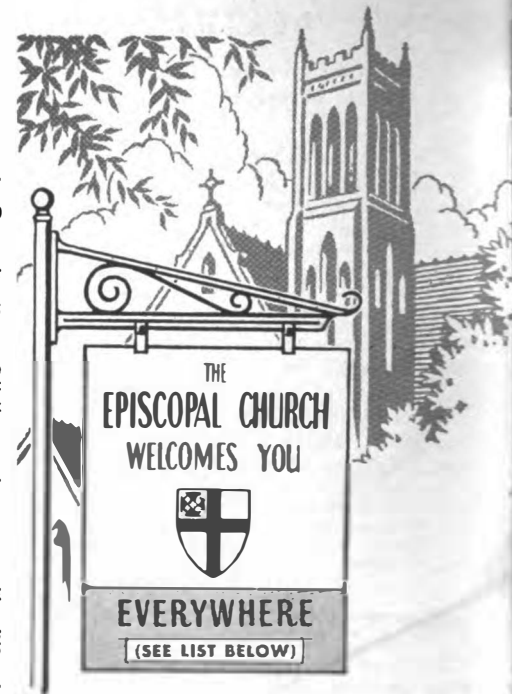
487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v
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



POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

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

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

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Bk. So. & 1/2 Bk. E. of Gran Hotel — Tel.
5902 or 7291
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;
Wed HC 9

MANAGUA, NICARAGUA

ALL SAINTS' Rev. Richard Johns
Kilometro 7 1/2 Carretera Sur — Tel. 82-30
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

SAN SALVADOR, EL SALVADOR

ST. JOHN Rev. Jonas E. White
4a. Calle Poniente No. 7, Flor Blanca
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhafer
3-17 Seventh Avenue, Zone 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1S), MP 9:30
(2, 3, 4, 5, S); Ch S 9:30

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

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