

# The Living CHURCH

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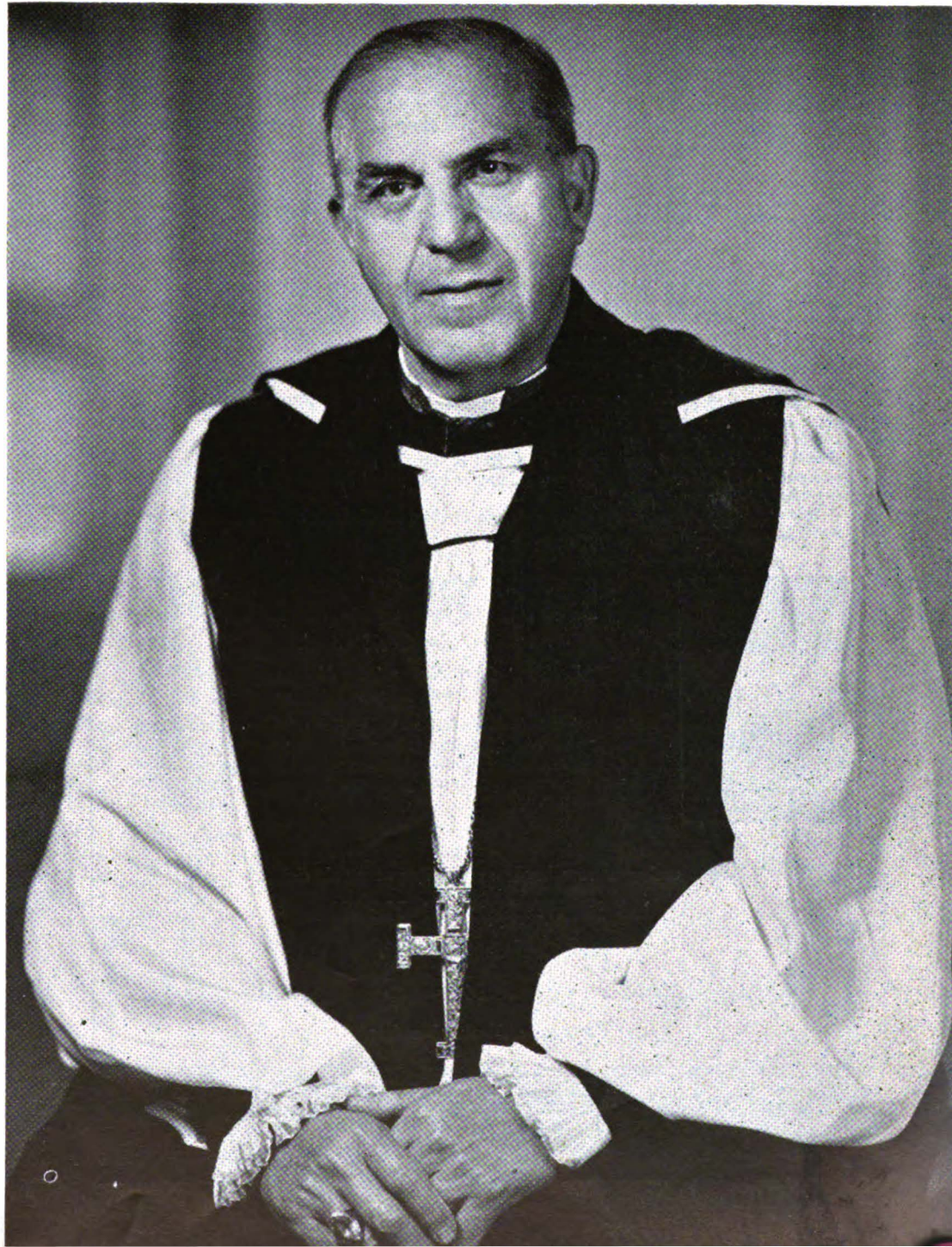
**Diocese Number 77?**

Page 14

**New Magazine:**

**Official but**

**Independent**



**Bishop Block**

His work goes on [p. 7].

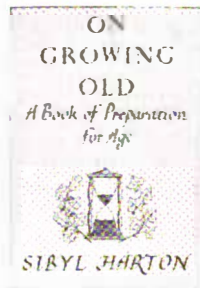
# New Fall Books

## ON GROWING OLD

By Sibyl Harton

Author of "Stars Appearing" and other books.

This book should be a guide and a comfort to many who think about, or even dread, their own old age. Contents: Personal; Old Age; Suffering; An Analysis of Evil; A Disordered World; The Savior; Christ and Suffering; The Treasury of Pain; The Trials of Old Age; The Temptations of Old Age; The Glory of Death; The Fragrance of Old Age. Price, \$2.50



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## PARENTS AND PRIESTS

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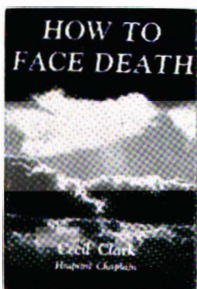
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## LETTERS

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

### Half the Pie

I am in hearty accord with the articles in THE LIVING CHURCH by Will Connelly, "Pie Over Miami Beach," in protesting any raise in the budget for the National Council. It is a sorry day when the National Council demands more than 33 1/3% of the general budget, but this time, they are asking for more than one-half of same.

The Presiding Bishop may be weary of hearing of the "bureaucracy at 281," but unless protests are made against unbusiness-like requests, they will continue to increase.

L. N. FRAZIER

Jonesboro, Ark.

### Tithing

As a lifelong worker, contributor, and canvasser for the Church and the community, I take exception to the article "Maturity in Stewardship" [L. C., September 21].

When tithing was first advocated by the Church in its early history, there was no other place to give moral and financial support. The Church did all the social work and administered all the hospitals and educational institutions.

Rightly or wrongly the Church has handed these responsibilities of Christian stewardship to lay organizations so why should the Church expect to receive the entire amount of the tithe?

My husband and I have tithed, or more, all our lives, but we attempt to divide our volunteer service and support equally between our Church and those other organizations which carry on the work which the Church in time past saw fit to abandon.

MILDRED R. BRUEL

(Mrs. Alvin)

Bridgeport, Conn.

### A Knowing Smile?

The expedient, apparently blessed by Lambeth, of the "Church of Lanka" puzzles me.

When we ordain a minister, the ordination sentence explicitly says it is for a bishop, priest, or deacon, "in the Church of God." Nothing about its being merely for Episcopalians or Anglicans.

If clergy ordained by Anglican formulas kneel down for a composite, conditional reordination, are they not saying, "My orders previously given were inadequate?" Do they think this? Or are they pretending, because the end justifies the means?

Imagine a Roman priest, coming into our

### ACU CYCLE OF PRAYER

October

5. Chapel of St. John the Divine, Champaign, Ill.; St. Paul's on-the-Hill, St. Paul, Minn.
6. St. Matthew's, Raytown, Mo.
7. St. Luke's, Lebanon, Pa.
8. St. Mark's, Philadelphia, Pa.; St. Matthew's, Portland, Ore.
9. Christ Church, Red Hook, N. Y.
10. Convent of St. Helena, Newburgh, N. Y.
11. St. Paul's, Brooklyn, N. Y.

Communion, being required to go through such a degradation of this priesthood! But he never is.

What an opportunity we now offer Rome to refer to the decision of Leo XIII! And to smile knowingly.

MARY McENNERY ERHARD

Swansea, Mass.

### Flaunting the Rubrics

May I voice a very strong affirmative for Bishop Oldham's contention [L. C., September 7] that the priests of the Church should live up faithfully to their ordination vows and follow the rubrics as provided in our Book of Common Prayer.

I am especially concerned when our priests and bishops disregard not only the rubrics relating to the order of the service, and — more dangerous to the life of the Church — when they disregard the rubrics which are intimately associated with the teachings of the Church.

Specifically, the Church notes in its rubrics on page 75 of the service for the Administration of the Sacrament of Holy Communion, that the priest should exhort "those who come to receive the Holy Communion," and following the exhortation, the rubric states the General Confession should be made "by the priest and all those who are minded to receive the Holy Communion. . . ."

In the diocese I now reside in the words above are interpreted to mean any baptized person, willing to accept the teachings of the Church and be confirmed or not.

As I look through the rubrics of our Book of Common Prayer to determine who may receive Holy Communion or who may (under the circumstances) be minded to receive the Holy Communion, I come across a rubric on p. 281 of the service for the administration of the sacrament of Holy Baptism which states:

"It is expedient that every adult thus baptized, should be confirmed by the Bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion."

This would seem to indicate an adult who was not confirmed would not be allowed to receive Holy Communion (excepting, of course, one on point of death).

Somewhat further in the Book of Common Prayer this contention is supported in the rubric on page 299 in the service for confirmation (the completion of baptism) where it notes,

"And there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The flaunting of the rules prescribed in the rubrics can become a serious breach of the Faith.

EDWARD S. TATTERSHALL

Williamsburg, Va.

### ANGLICAN CYCLE OF PRAYER

October

5. Rupert's Land, Canada
6. Sacramento, U.S.A.
7. St. Albans, England
8. St. Andrews, Dunkeld, and Dunblane, Scotland
9. St. Arnaud, Australia
10. St. Asaph, Wales
11. St. David's, Wales

October 5, 1958

ARPER

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THE RT. REV. JAMES A. PIKE

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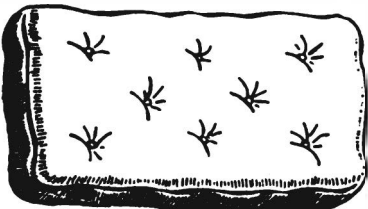
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# searching the scriptures

by the Rev. Robert C. Dentan, Ph.D.

## International Relations

Genesis 10; 28:10-14; Zechariah 8:20-23; Isaiah 19:23-25; Matthew 8:5-13; John 12:20-23; I Corinthians 12:12-13; Revelation 1:4-7.

Such a phrase as "international relations" is, of course, a purely modern one. Because men of the Bible never used it and did not think in terms of the problem as we formulate it today, some would argue that the Bible can have nothing to say which is really relevant. But, even though the ancient world knew nothing of "nations" in our modern sense of the term and certainly nothing of the complexities which now characterize our global common life, the underlying problem was not so different as it might seem. It is simply the problem of how the people of the world, diverse in so many ways but similar in so many others, can live together upon the earth without destroying each other. The great leaders of both the Old and the New Israel, moved by the Spirit of God, were very much concerned with this matter, and the basic affirmations which they were led to make at least suggest the lines along which a solution is to be sought.

The first passage to be considered (Gen. 10) is one of those which the casual Bible reader is likely to skip over rapidly because at first glance it seems like nothing except a list of names. But the names are those of the various peoples of the earth as the Hebrews conceived them and the striking fact is that they are all represented as descendants of a single common ancestor, Noah. Going back even further, they are all descended from the first man, Adam. As St. Paul said, God has made of "one" every nation of men (Acts 17:26 RSV). This assertion of the original, physical and metaphysical unity of the human race is obviously an important presupposition for any discussion of international relations.

### Final Unity

If the original unity of mankind is the Bible's first principle on this subject, God's intention to bring about its final unity is the second. To this end God selected one man, Abraham, and one nation, Israel, to be the agents through which His blessing and unifying grace should come to "all the families of the earth." This promise, first given to Abraham (Gen. 12:3), was repeated to successive generations, last of all to Jacob, the father of the twelve tribes of Israel (Gen. 28:10-14).

Although this purpose was often forgotten in later times, when the "election"

of Israel was interpreted in nationalistic terms, it reappears frequently with the greatest of her teachers. Zechariah, who, for example, sees men of all nations coming to worship the Lord of Hosts in Jerusalem (Zech. 8:20-23; cf. Isa. 2:1-4; 42:6; 49:6; 56:7; 60:1f; Dan. 7:27; Zeph. 3:9; Zech. 14:16).

The most remarkable of all passages of this type is the late oracle now found in Isa. 19:23-25, which sees the future Israel, not dominating other nations by force or even by the power of her faith, but quietly fulfilling her long-promised role as a center of blessing in the midst of the earth (v. 24 RSV), serving as a bond of unity between her ancient enemies, Egypt and Assyria, now reconciled with her and with each other.

### Beginning to Be Fulfilled

The New Testament sees the ancient promise beginning to be fulfilled in the work of Christ. When a Roman centurion comes to Jesus for help (Matt. 8:5-13), our Lord regards it as a foretaste of the time when "many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob" (v. 11).

In the Fourth Gospel, the climax of Jesus' ministry is reached when "certain Greeks" express a desire to see Him (John 12:20-23). Then He knows that the foundation of His work of reconciliation has been laid and the ingathering of the nations has begun. "The hour is come."

The remainder of the New Testament takes it for granted that Christ's work has obliterated for Christians all distinctions of nation, race or culture. This is explicitly stated in I Cor. 12:12f (as well as Gal. 3:28; Eph. 2:14; and Col. 3:11).

### No Ready Solutions, But —

The last book of the Bible opens with a hymn-like passage (Rev. 1:4-7) in praise of Him who is "the prince of the kings of the earth" (v. 5) and for whose sufferings on their behalf "all the kindreds of the earth" one day shall mourn (7). This last verse is an echo of Zech. 12:10 with the setting significantly transferred from Israel to the nations.

While the Bible offers no ready solution to our present international problems, it does contain the presuppositions with which a Christian must face them: belief in the basic oneness of men, faith in God's purpose finally to unite them, and assurance of Christ's ultimate dominion over all the nations.

# The Living Church

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## Things To Come

**October**

5. Eighteenth Sunday after Trinity  
General Convention, Miami Beach, Fla., to 17  
Triennial Meeting, Women of the Church, Miami Beach, Fla., to 17  
Episcopal School Week, to 11
12. Nineteenth Sunday after Trinity
15. Annual Corporate Communion for Episcopalians in the Academic Community.
18. St. Luke
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

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.

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October 5, 1958

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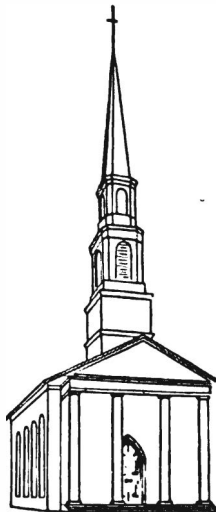
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Archbishop Mampre Calfayan, Primate, Diocese of the Armenian Church of America, presents a *panakio* (jewelled medallion) to Bishop Scaife of Western New York for his service to the Armenian Church, at an Armenia Church celebration held at St. Paul's Cathedral, Buffalo, N. Y., August 31 (see page 17).

### NICENE CREED — ARMENIAN VERSION

**W**e believe in one God the Father almighty, maker of heaven and earth, of things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of God the Father only-begotten, that is of the substance of the Father.

God of God, light of light, very God of very God, begotten and not made. Himself of the nature of the Father by whom all things came into being in heaven and on earth, visible and invisible;

Who for us men and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the holy virgin Mary by the Holy Spirit;

By whom he took body, soul and mind and everything that is in man, truly and not in semblance.

He suffered and was crucified and was buried and rose again on the third day and ascended into

heaven with the same body and sat at the right hand of the Father.

He is to come with the same body and with the glory of the Father to judge the quick and the dead; of whose kingdom there is no end.

We also believe in the Holy Spirit, the uncreate and the perfect, who spake in the law and in the prophets and in the Gospels;

Who came down upon the Jordan, preached to the apostles and dwelt in the saints.

We believe also in one universal and apostolic Church;

In one baptism of repentance for the remission and forgiveness of sins;

In the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life eternal.

Amen.

# The Living Church

Eighteenth Sunday after Trinity  
October 5, 1958

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

## EPISCOPATE

### Long Live the Bishop

The bishop sat, as he had sat so often before, in his episcopal chair before a group of candidates for Holy Orders, asking the prescribed questions:

"Do you trust that you are inwardly moved by the Holy Ghost. . . ."

"Do you think that you are truly called. . . ."

"Are you persuaded that the Holy Scriptures. . . ."

Suddenly he broke off the questioning, and turned to Bishop Shires, his newly retired suffragan. With what was almost literally his last breath, he said, "Bishop, will you continue, sir?"

In a moment, the Rt. Rev. Karl Morgan Block, bishop of California, was dead. Few in the Church realized it, for the bishop remained seated erect in his chair, and it was not a new thing for the bishop to have to ask for help in completing a service. During months of illness, he had been subject to attacks which made speaking impossible.

But the Rev. Canon Richard Byfield, standing close to his chief, saw the twitching of hands, saw a marked change in the color of the bishop's face. A priest-physician made a hasty examination and instructed those nearby to move the bishop to the sacristy. Bishop Shires went on to finish the service in ignorance of the death of the diocesan — as were Robert G. Pumphrey, Henry Jesse, Jr., and Charles Erickson, Jr., the ordinands.

Bishop Block's sudden death on September 20 in Grace Cathedral, San Francisco, Calif., came as a great shock to many people who had long been associated with him. Some 200 men of the Brotherhood of St. Andrew, meeting in Pacific Grove, Calif., at their Pacific Provincial Conference, immediately stopped their conference when notice of his death arrived, to hold a special memorial service. Bishop Pike, who, as coadjutor, became diocesan upon Bishop Block's death, was present at the conference.

Bishop Block had belonged to the BSA for many years, and according to Charles O. Phillips, president of the California Brotherhood, the entire conference had been dedicated to him. The bishop had



San Francisco Examiner  
Bishops Block with (from left) Bishops Parsons, Shires, and Pike\*  
"Make us deeply sensible of the shortness and uncertainty of human life."

been scheduled to address the conference, but had excused himself to take part in the ordination.

The BSA had planned to present Bishop Block with a gold trophy upon his retirement in December. There are only two such trophies in existence; the first was given to Bishop Shires when he retired.

Bishop Block was born in Washington, D. C., in 1886. He received the B.A. degree from George Washington University, the B.D. degree from Virginia Theological Seminary in 1910, and was priested the same year. He served churches in New Jersey, Pennsylvania, Virginia, and Missouri, and in 1938 was elected bishop coadjutor of California. He had previously been elected coadjutor of Kansas but declined the election. After Bishop Parsons' retirement, Bishop Block became diocesan bishop in 1941. He was the author of *Our Common Life* and *The Sword of St. Michael*, and held the D.D. degree from Roanoke College, Virginia Theological Seminary, and the University of the South, the LL.D. degree from Washington University, St. Louis, Mo., and the S.T.D. degree from the

Church Divinity School of the Pacific.

Funeral services for Bishop Block were held September 24 at Grace Cathedral, and Bishop Pike preached on "Eternal Life," closing with a prayer to "Make us deeply sensible of the shortness and uncertainty of human life." The Very Rev. C. Julian Bartlett, dean of the cathedral, who also spoke, said "We of the cathedral church must say, 'The bishop is dead — long live the bishop!'"

### Will You Continue, Sir?

by the REV. RICHARD BYFIELD

With the passing of the Rt. Rev. Karl Morgan Block, the diocese of California and the Church at large have lost one of their greatest leaders.

His contributions to the national Church are well known. Since 1952, he has been vice-president of the House of Bishops, and he served for many years as Chairman of the Overseas Department of National Council. Many Churchmen will remember his strong leadership at General Conventions of the Church, in particular his insistence upon higher budgets for the work of the national Church. As one of the "elder statesmen"

Continued on page 16

More news of the episcopate  
on page 16

\*Picture taken on September 7, on occasion of Bishop Shire's retirement.

**BISHOP IS DARNED:** Suffragan Bishop Street of Chicago was a little slow in getting his hand out of a closing car door as he left the consecration of Bishop Lickfield of Quincy. Result, a torn finger that required six stitches to repair. Clerical safety experts point out that this is an uncharacteristic consecration accident. More typical is the case producing minor burns from sealing wax as the bishops use their rings to seal the consecration certificates.



**CONVENTION PLATFORM:** *Protestant Episcopal Standard*, voice of the Episcopal Evangelical Fellowship, urges the following on General Convention: (1) amendment of Canon 47 to deny to bishops the right to refuse to accept as rector of a parish any priest who is "a minister in good standing in the Church"; (2) budget action to deal with too much "centralization in New York which is out of proportion to the Church's missionary work"; (3) keeping the word "Protestant" in the name of the Church; (4) opposition to the proposed new magazine.



**HALF MILLION TO L. I.:** Will of the late Miss Susie K. Anderson left half a million dollars to the support of the episcopate of the diocese of Long Island and made generous bequests to other institutions of the Church, including the Hospital of St. John in Brooklyn.



**TWELVE PER CENT:** American Church Union claims that 12% of the deputies to General Convention are ACU members. ACU Convention activities include: a Corporate Communion, Tuesday, October 7, 7:30 a.m. at All Souls' Church, Miami Beach; a Service of Witness, Friday, October 10, 8:15 p.m., at St. Stephen's Church, Coconut Grove, with Bishop Shevill of North Queensland as preacher; and a meeting of ACU deputies to discuss "problems of common concern" at a time and place not yet announced.

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### Okinawa Discretionary Fund

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**DELA WOMEN:** Diocese of Delaware is circularizing all General Convention deputies to get support for a resolution granting women the right to serve as deputies. Amendment would change words in Article I, Section 4 of the Constitution to read "lay person" instead of "layman."



**SITUATION IN CHARLOTTESVILLE:** New York *Times* carried story that St. Paul's Church, Charlottesville, Va., would offer space for the holding of private, segregated classes to replace the public schools closed in the dispute over integration. Facts are that St. Paul's refused to allow such use of its buildings, but that Christ Church, Charlottesville, has agreed to take in such classes if necessary.



**TRAGIC IRONY:** Behind him was the tension and danger of months of struggle for Negro rights in the Deep South, the threatening phone calls, the bomb-torn home. Now the Rev. Martin Luther King could relax and bask in fame, an author quietly autographing his new book (*Stride Toward Freedom*, reviewed in L. C., September 21) in a Harlem department store. Suddenly an apparently deranged Negro woman struck at him, driving a letter opener deep into his chest [see photo]. At Harlem Hospital, surgeons removed the weapon from its position near the aorta, listed Dr. King as "critical." Within a few days, pneumonia developed, and the latest word from doctors was "Prognosis is guarded." Among the bedside visitors was New York's Governor Harriman. Dr. King's assailant was hospitalized for mental observation and was said to be able to give no coherent reason for the attack.



©1958 New York Daily News  
**Dr. King after attack.**

As this issue of THE LIVING CHURCH goes to press, the Church is making last-minute preparations for General Convention. Next week's issue will carry news of its early action and opening events.

## An "Abomination"

Asserting that race or national discrimination "is an abomination," 12 Churchmen will send an appeal to deputies of General Convention, requesting them to issue a statement of continued support of "embattled" clergymen and laymen who work in critical and tense racial areas.

At a recent meeting in Eaton, N. H., called by the Rev. David A. Works, rector of Christ Church, North Conway, N. H., and director of the North Conway Foundation, the group included Bishops Hall of New Hampshire and Campbell, suffragan of Los Angeles, several clergymen of whom two are Negroes, and laymen. Five participants were from the Deep South.

"It is the inherent moral imperative" of the Church under present conditions to clarify its position on racial desegregation, the statement said. It also declared that to deny anyone the right of equal education, housing, employment and public accommodations because of race, creed, or color, is a "failure of Christian love."

## Radio-TV Coverage

During General Convention, the Division of Radio-TV of National Council plans to make one and one-half minute news film clips to send to local stations in all dioceses throughout the nation. It also plans to make one clip of each bishop, and one of a representative of each diocesan Woman's Auxiliary.

The Radio-TV Division also has announced that it will service any requests from dioceses to film or tape programs. It has arranged network programs to coincide with Convention and to bring it to nation-wide attention.

These are:

*Lamp Unto My Feet:* Sunday, October 5, 10:00-10:30 a.m., E.S.T., CBS-TV. The dramatization of W. H. Auden's *Age of Anxiety*. Dr. Leyman Bryson will be the moderator, and the guest will be from General Convention.

*Church of the Air:* Sunday, October 5, 9:30-10:00, a.m., E.S.T., CBS-radio. Preacher will be the Most Rev. Henry Knox Sherrill, Presiding Bishop.

*Faith In Action:* Sunday, October 19, 8:15-8:30 a.m., E.S.T., NBC-Radio. Discussion and round-up of General Convention, with the Rev. Dana F. Kennedy, executive secretary of the Radio-TV Division, as moderator.

As a service to the Florida dioceses, the Division plans to have one full time person placing Convention personalities as guests on local programs.



# MISSIONARY WORK

# U. S. A.

## Overseas Mission Society

More than 30 leading bishops, priests, and laymen of the Church were scheduled to gather at the College of Preachers September 29, just before General Convention, for a three day conference on world missionary concerns. Announced as lecturer and leader was the Rev. Canon M. A. C. Warren, D.D., general secretary of the Church Missionary Society in the Church of England. Conference sponsor is the Overseas Mission Society, "a nationwide movement of Episcopalians concerned with bringing new life and vision into their Church's overseas missionary enterprise." The Society's headquarters are at the Washington Cathedral.

## Three Priests Needed

The National Council's Overseas Department has announced a pressing need for these overseas personnel:

- (1) A single priest to serve as curate in a large parish in the Virgin Islands.
- (2) An experienced and mature married priest, preferably without children, to serve in an important mission in Nicaragua.
- (3) A single priest to serve in the interior of Alaska as a district missionary.

Prospective applicants may obtain full information about these posts by writing to the Rev. Donald E. Bitsberger, 281 Fourth Avenue, New York 10, N. Y.

## IMC Appointments

Bishop J. E. Leslie Newbigin, of the Church of South India's Madhurai-Ramnad diocese, has been appointed general secretary of the International Missionary Council, effective July 1, 1959. Dr. Charles W. Ranson of London and New York, the former general secretary, became director of the IMC's Theological Education Fund last June.

Bishop Newbigin is now chairman of the IMC. He also is a member of the Central Committee of the World Council of Churches, and played a prominent role in negotiations that culminated in the formation of the Church of South India in 1947. [RNS]

## Pacific Preaching

Among nine clergymen participating in the U. S. Air Force's ninth annual series of overseas preaching missions and convocations will be the Rev. Edward M. Pennell, rector of St. Francis Church, San Francisco, Calif. He will preach at bases in the Pacific during the Air Force's program there, from October 5 to November 3. Jewish, Protestant, and Roman Catholic clergy will also take part, and missions will also be held in Greenland, Labrador, Newfoundland, and Alaska.

## PUBLIC AFFAIRS

## For Local 301 and G.E., A Silent Mediator

A new chapter in labor history began when the clergy of Schenectady, N. Y., supervised a strike vote taken by Local 301, biggest local of the I.U.E.

Negotiations between the union and General Electric were carried on in New York. Local 301's members were asked to decide whether or not they would strike when a settlement had been reached. Authorization to strike failed to carry by a narrow margin.

Co-ordinator of the clergy committee was the Rev. William S. Van Meter, rector of St. Paul's Episcopal Church, Schenectady, who headed a 30-member group including four Roman Catholic priests and two Jewish rabbis as well as various Protestant clergymen.

For 30 hours the committee inspected the ballot boxes, sealed them, supervised the voting, and finally counted the votes, 10,324 in all.

Fr. Van Meter, ordained a priest in 1946, served as Deputy Commissioner of Labor for Oregon from 1949 to 1955 with the approval of Bishop Dagwell, then the diocesan for Oregon. In 1955 Bishop Barry of Albany brought him to his present work, so that he might continue as consultant to the Division of Urban-Industrial Church Work of the National Council. He is also vice president of the Schenectady Council of Churches.

"The election enabled the Church to serve as an effective mediator in a crucial economic and social situation without preaching or even having to say a word," said Fr. Van Meter.

## Decision Reversed

by Nanci Lyman

An almost audible sigh of relief could be heard in certain quarters of New York City as a result of a reversed decision by Hospitals Commissioner Morris A. Jacobs. A recent meeting of the City's Board of Hospitals voted 82 to reverse Dr. Jacobs' decision of two months ago which had placed a ban on disseminating birth control information and prescriptions in city hospitals. Dr. Jacobs, a member of the Board and its chairman, did not vote.

The question of whether or not birth control information and prescriptions should be handed out in city hospitals has created controversy since it was raised more than two months ago. At that time Dr. Jacobs ruled that a Protestant diabetic woman should not be fitted with a contraceptive device at Kings County Hospital.

Chief among the opponents to the birth

control ban, who were pleased with the decision, is the Protestant Council of New York. At a September 10th meeting, the Council passed two resolutions giving approval to action taken earlier by a delegation which had met with Dr. Jacobs.

Chairman Arthur Atha, a Churchman, later praised the strong support of Church-people, remarking, "If it weren't for the Episcopalians I don't know where we'd be." He particularly cited the Rev. J. W. Kennedy, rector of the Church of the Ascension, who had stated at the meeting, "The recent Lambeth Conference went along with certain measures on birth control, and there is no reason why the Protestant Council shouldn't, either."

The Most Rev. Henry Knox Sherrill, Presiding Bishop, who recently returned from Europe, said he would not comment on the controversial birth control problem. However, he stated that he supports 100% the position taken at the Lambeth Conference.

## HEALING

## Spiritual Therapy

by GEORGE RILEY

The spiritual healing movement is a growing and healthy one, it was indicated at an International Conference on Spiritual Therapy, sponsored by the Order of St. Luke the Physician, and held at St. Stephen's Church, Philadelphia.

The four-day sessions had an aggregate attendance of nearly 8,000. Although the conference was predominantly Episcopal, there were representatives of 30 Churches from 29 states and six provinces of Canada. Of these 653, including 97 clergymen and 15 M.D.'s, paid a registration fee.

Ninety knelt at the altar for appointment and consecration as new members of the Order, to go forth in almost 90 parishes to engage in the laying-on-of-hands and in intercessory prayer. This service was conducted by St. Stephen's rector, the Rev. Dr. Alfred W. Price, warden of the Order. Dr. Price was assisted by the Rev. William Wood, Church of England evangelist and chaplain of the Order there, and by Dr. Klaus Thomas, German Lutheran pastor and physician, chaplain of the Order in Germany, who is noted for his program to prevent suicides.

Featured speakers were Fr. Wood, Dr. Thomas, Dr. George Ritchie (young physician from Richmond, Va., and a volunteer counselor in its downtown Methodist Church), and Mrs. Agnes Sanford, author and Churchwoman.

The two physicians testified that countless persons declared medically incurable were alive because of "spiritual cures." A dynamic, evangelical speaker, Dr. Thomas maintained that he himself was "miraculously restored to health through faith."

"The sick are the most receptive to Christ's invitation," he said, "and those

verging on suicide, ready to throw away their lives, are often more ready to be saved spiritually than the average person."

"Many persons who go to a doctor want to be sick," Dr. Ritchie observed. "They are afraid to face some failing or condition in life, or have a feeling of guilt or insecurity because of a personal sin, or an unhappy relationship in home or work. These bring on physical or mental conditions that medicine can't cure."

Dr. Price and Fr. Wood both stressed the importance of "prayer fellowships." Fr. Wood said he could not carry on but for some 800 "assistants" who offer up intercessory prayer for the thousands requesting it.

Dr. Price reported 105 such "assistants," all of whom themselves had been helped in some way at St. Stephen's altar, and who in turn have prayed for almost 20,000 others who have requested prayer. He said "about 40% of these report being helped, or healed."

The Rev. Dr. John E. Large, of the Church of the Heavenly Rest, New York, warned that "Sacramental healing should not attempt to replace the physician in case of bodily or mental ills." He offered this rule of thumb to the spiritual healing practitioner: "To seek to heal sometimes, to relieve often, to comfort always."

## Personality Reorganized

In Washington, D. C., the Rev. Kenneth W. Mann urged psychiatrists and psychologists attending the annual meeting of the American Psychological Association to "seek every opportunity to consciously integrate moral and religious values as they attempt to reorganize a patient's personality." Dr. Mann is chaplain of the Good Samaritan Hospital in Los Angeles and assistant to its religious and health research department.

Counseling is superficial which does not include reference to absolute values, said Dr. Mann. He noted a "rising tide of opinion . . . that religious values are not so irrelevant to the therapeutic process as had formerly been imagined," but warned that these values must not be "imposed, but made available."



Spiritual Therapy Conference: 90 knelt at altar.



Community of Divine Charity: After the break, conciliation.\*

## Fifteen Sisters

The Community of Divine Charity has been formally instituted at the Bishop McKim Memorial Cathedral of St. Mathias at Maebashi, Japan. Bishop Okubo of North Kanto, the Community's visitor, presided and the Rev. Granville M. Williams, SSJE, the Father Superior of the American Congregation of the Society of St. John the Evangelist, preached the sermon. Five Sisters made their life profession, the minimum required in their Rule for the formation of the community. There are five more sisters under annual vows as well as three novices and two postulants.

Fr. Kimura, SSJE, founded the community of which he is warden 10 years ago.

Of the 15 now in the Community, there are only two who came from Church families. For most of the others, coming into the Community involved a break with their families that in many cases threatened to be permanent. Almost miraculously, through many prayers, and through the patient conciliation of Fr. Kimura, all of these families have been won at least to acquiescence. For some it is reasonable to hope even for conversion.

Hitherto the work of the Community has been largely that of nursing in the Sanatorium at Harunaso. Most of the sisters are trained nurses, but recently a greater variety of work has been undertaken. A kindergarten has been established at Harunaso for the children of the town, and one of the sisters has already been specially trained in this work.

## New CSI Bishop

All of the bishops of the Church of South India were present at the consecration of the Rev. M. M. John as Bishop of Central Kerala on the Feast of the Transfiguration. The new CSI Ordinal [L. C., September 28] was used, with the CSI Liturgy. While CSI bishops usually wear the rochet with a saffron colored stole, Bishop John wore the chimere as well, according to the Anglican tradition. He succeeds the late Bishop Jacob.

## Successor in Hungary

A successor to anti-Communist Bishop Lajos Ordass of the Hungarian Lutheran Church has been chosen. He is the Rev. Dr. Zoltán Káldy of Pécs. Bishop Ordass had returned as head of the Church shortly after the 1956 Hungarian revolt, but last winter was relieved of his office as primate, and in June was forced to "resign" as bishop of the Southern District.

## Moderate Patriarch

In Belgrade, Yugoslavia, Bishop German Djoric was installed as Patriarch of Serbia. He succeeds His Holiness Vikentije, who died July 6 [L. C., July 20]. Two other men considered were, according to Religious News Service, unpopular with the Communist Government. Bishop Djoric is considered "moderate" in his attitude toward the government.

\* Mother Agnes Yachiyo of the Community of the Nazareth is at the left.

# The Bishop of North Queensland

by Francis James\*



Bishop Shevill: He would "appear in bathers six days a week" to help build his cathedral.

**Bishop Shevill,  
expected guest at the  
1958 General Convention,  
has a Renaissance-like  
range of activities**

The Rt. Rev. Ian Wotton Allnut Shevill, aged 40, sixth Lord Bishop of Australia's half-jungle diocese of North Queensland, is the "baby" of his country's episcopal bench, its most lively and unpredictable and, strangely, its least "Australian" representative.

An accomplished all-rounder who has never risked losing his ability to master a new technique or discovery by concentrating exclusively on any one of his great talents, he is probably the best-known Australian bishop because of the Renaissance-like range of his activity.

Bishop Shevill combines with effortless ease all these and other rôles:

- ✓ Radio broadcaster. He conducts regularly from his verandah at Bishop's Lodge, Townsville, one of Australia's most widely heard radio sessions.
- ✓ Television personality. Although not the first Australian bishop to appear on TV, he is easily the most skilled. He was one of the oversea bishops at Lambeth who was in demand by both the B.B.C. and I.T.V.
- ✓ Oriental authority. He is the only man in this century to have received the coveted degree of M.A. in Oriental Studies from Sydney University, where the standards in oriental languages, especially, are formidably high.

✓ Missionary historian. His latest work, to be published early next year, is regarded by authorities who have seen the ms. as embodying the most original approach yet to the history of Christian missionaries in Japan. It is said to be highly critical of much missionary enterprise in that country.

✓ Film producer. Of his major productions, numbering a dozen, the best known in Australia is one produced six years ago on the Australian Aborigines. This was banned by the censor for its outspoken criticisms of government policy, but released after demonstrations supporting the future bishop.

✓ Poet. An accomplished lyrical poet in his younger days, the bishop published some satirical verse while a theological student, and achieved a wide reputation for the famous *Dirge of the Deaconesses*, written in the style of Pope, which brought to light some undesirable aspects of deaconess training which have since been remedied.

✓ Pamphleteer. While still a university student, Bishop Shevill founded the Anglican Truth Society, most influential of the non-official publishing concerns in the Australian Church, whose aim is to expound the faith and to combat heresy. He wrote himself the scholarly "Modern Heresies," regarded as the standard Australian treatise on sects in North Queensland.

✓ Missioner. He is generally regarded as Australia's most successful missioner, and has conducted missions in most Australian cities.

✓ Publicist. He has an unerring eye for the page one headline, personally gets a better "press" than any other Australian bishop, and more publicity for the Church in Australia in consequence. He received gifts from his diocese from all over Australia some years ago, following publication of a picture of him in bathing trunks, with one of his clergy, playfully throwing a colleague into the sea during a vacation camp. On being reproached by some for "lack of dignity" he retorted "If this publicity brings me help to build my new cathedral I'll appear in bathers six days each week!"

✓ Master tactician in debate. It was entirely due to Bishop Shevill that the General Synod of 1955 (at which Bishop Sherrill preached the sermon on the first day) adopted the vital resolution on the authority of the bish-

ops in matters of faith without which the new Australian Church Constitution would never have been accepted.

The bishop was in fact educated at an exclusive private Presbyterian school in Sydney; but four years in England (at London University, then as S.P.G. Secretary for Education) saw the ripening of those talents which have since come to full flower in the Australian Church.

Intensely interested in missionary enterprise since his term as Home Secretary of the Australian Board of Missions, Bishop Shevill has a large Aboriginal mission station in his own diocese.

For three years past, the bishop has been the staunchest supporter of fund raising and promotion techniques in Australia. He has a wholly un-British disregard for protocol, and what Australians regard as the distinctively American gift of "getting things done." After investigating at first hand the work of the national Department of Promotion and the techniques of fund raising firms in America during the 1954 Anglican Congress, he set out to show that Australia could profit from the example of her sister Church, and organized what became the first diocesan canvass in Australia.

He gave decisive support to the Sydney priest who pioneered promotion in Australia, the Rev. Ronald Walker, and sponsored the famous resolution of General Synod in 1955 which in effect committed the Australia Church to a national every member canvass. This resolution showed the bishop at his best as a conciliator, for although he is himself the unquestioned intellectual leader of the Australian Anglo-Catholics, his old theological college principal, Archdeacon T. C. Hammond, the leader of the conservative Evangelicals, was the seconder of the resolution.

The consequences, which might have attracted little attention in the U.S.A., were revolutionary in Australia. The immediate result was the creation of a National Promotion Council, with the bishop as chairman. This Council, with its specially chosen delegates from most dioceses, has come to be regarded as a more powerful body than the annual informal Bishops' Meeting or even the Standing Committee of General Synod.

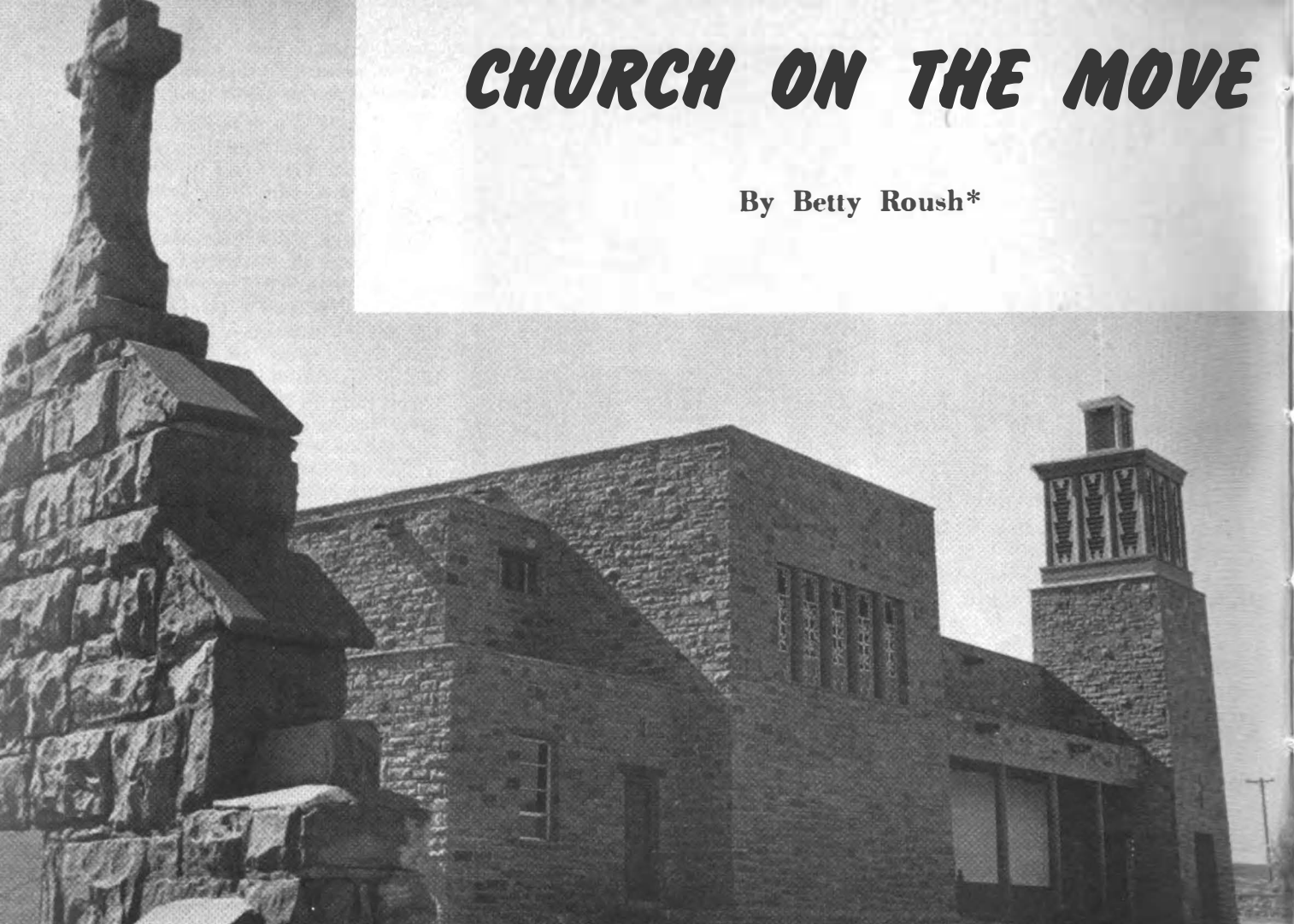
It is working toward the establishment of an official magazine for the Australian Church, and a central secretariat with even wider powers, comparatively, than the National Council in America. Most of its members think that Australia will one day create the office of presiding bishop, without diocesan responsibilities.

For all his brilliance and impressive record, Bishop Shevill is the most modest of men, and of frugal habits. He would rather ride a horse than travel by air. He keeps fit by taking exercise equivalent to a five-mile trot every day, yet manages to read an average of ten books and a score of learned periodicals each week, and of course says all his daily offices.

\*LIVING CHURCH Australian correspondent, and Managing Director of *The Anglican* newspaper.

# CHURCH ON THE MOVE

By Betty Roush\*



Good Shepherd Mission to the Navajo Indians, Fort Defiance, Ariz.: In the eyes of a young state, all things are possible under God.

**T**he baby state is growing up. At General Convention this fall Arizona hopes to celebrate its centennial in the Church by becoming the 77th† diocese.

In 1859 the territory that is now Arizona received its first episcopal supervision under Bishop Talbot of the North-West diocese. What supervision he could give the 5,000 inhabitants, who were scattered through 113,000 square miles of mountain and desert, is hard to imagine. But for the Church it was a start.

A section of the North-West diocese was re-designated in 1865 as "the missionary jurisdiction of Nevada, including Nevada, Utah, New Mexico, and parts adjacent."

Life was rugged in the "parts adjacent." The hardy Episcopal clergy who ventured into Arizona found things pretty much as pictured in current Western movies: little law, less order, much fighting, and no concern for man's immortal soul.

Still, those valiant clergymen accepted

men as they were, and from such improbable material built their congregations. In one pioneer church a gentleman with a beautiful tenor voice showed up to sing with the choir. No doubt the rector was shocked to learn that his lead tenor was also the town's leading dealer at stud poker. But the "gentleman" with the voice like an angel continued to sing.

By 1892 Arizona, under territorial government, had several well-defined communities and a population of 50,000. Along with New Mexico it was under the jurisdiction of the Rt. Rev. John Mills Kendrick.

Although Bishop Kendrick's office was at Santa Fe, in New Mexico, his interest in the "parts adjacent" was keen. Under his guidance the Church in Arizona grew from a handful of communicants in the gay nineties to well over a thousand by 1910.

By the time the Rt. Rev. Julius Walter Atwood took over in 1911 the missionary district of Arizona had three self-supporting parishes, ten missions, nine full-time clergy and contributions of \$15,000 a

year. That was the beginning of the modern era.

President Theodore Roosevelt then authorized the dam that bears his name. Water brought fruitfulness beyond imagination to the desert of central Arizona. Statehood in 1912 brought the stability of law and order. Automobiles, and later airplanes, brought people by the thousands. The baby state jumped from 100,000 population in 1900 to 1,200,000 in 1958, and the increase continues to exceed the wildest predictions.

It would be understandable if the Church had not kept pace. The size alone of the district made it, and still makes it, difficult to administer. But obstacles have only spurred this enthusiastic area on.

When money was needed, money was raised, though not always in such picturesque fashion as in the early days at Tombstone. The Rev. Endicott Peabody, who later became headmaster of Groton.

\*Mrs. Roush is a member of Trinity Cathedral, Phoenix, and a member of the Christian education committee there. Her husband, Dow Ben Roush, is an attorney and a vestryman at the cathedral.

†There are now 75 dioceses. The missionary district of N. Texas will also petition General Convention for diocesan status.



The oldest church building in Arizona is St. Paul's, Tombstone. A percentage from the "pot" each night built a wrought iron fence.

was rector. His impassioned pleas for money to build St. Paul's were heard even in the gambling community, and a percentage from the "pot" was set aside each night, totaling enough to build a wrought-iron fence around the church.

Money from more conventional sources poured in during Bishop Atwood's tenure, from 1911 till 1925. Contributions were quadrupled while the population doubled. Building was slower, but 27 clergy kept up with the congregations by traveling many miles and using available halls.

The Rt. Rev. Walter Mitchell guided the Church through the depression years and the war, and with the help of dedicated laymen maintained the gains even though there was a loss of clergy.

And in 1945 the present Bishop, Arthur B. Kinsolving, II, took over the reins for the growth that has brought the baby state to the verge of diocesan status.

At the beginning of 1958 the population of Arizona was 1,200,000. The Church has 16,902 communicants, 18 self-supporting parishes, 27 missions, 43 full time clergy and an operating budget of \$671,000.

In addition to the operating budget the district has a diocesan fund, which was set up in 1956 with a goal of \$500,000. Over \$600,000 was pledged to this fund. By June of 1957, \$286,000 had been collected. The total as of September, 1958, was \$410,000.

As a missionary district, Arizona has needed \$24,000 annually from the national Church for operating expenses. The diocesan fund is a guarantee against that expense, and a promise that future building and personnel needs, over and above the operating budget, can be met.

The seat of the district is at beautiful Trinity Cathedral, which covers an area of two city blocks in downtown Phoenix. The cathedral also serves as a parish church and has a large parish house which is used for local and district meetings. In the past few years Trinity and several

other parishes have established missions, as their congregations grew. These mission churches have now become parishes.

In the mountains and pines near Prescott, the Arizona Church Conference Center is a busy place in summer, with conferences for youth and family groups.

In Tucson, at the University of Arizona, the Church maintains the Episcopal Student Center, as well as St. Luke's in the Desert, a hospital for indigent tuberculars.

In Phoenix, St. Luke's Hospital, for cardiac and tubercular patients, was founded by the Church many years ago.

A retreat in Coolidge, a day school in Prescott, the Good Shepherd Mission to the Navajo Indians, all are part of this district where, in the eyes of a young state, all things are possible under God.

Even integration. In most any church on any Sunday there will be Indians, Negroes, Orientals, Mexicans, and Caucasians. A lady with white gloves sits next to a man in cowboy boots and sport shirt, and all are equally at home.

From this warm-hearted district have come many leaders in the national Church. The Presiding Bishop's chairman for Laymen's Work in the 8th Province is Stephen Shadegg, who is nationally sought as a speaker. Mrs. John Newcomer serves on the executive board of the Division of Women's Work of National Council. Bishop Scarlett and Bishop Carman were called from Trinity Cathedral.

This is the Church on the move. Compare the statistics for Arizona and the nation. In 1910, 1 of 98 Americans was Episcopalian, 1 of 160 Arizonans. In 1958, 1 of 91 Americans is Episcopalian, 1 of 100 Arizonans. The rate of increase in Arizona is far greater than the national rate of increase.

Faith in God and energy in spreading His Kingdom have brought the dream of diocesan status close to the reality Arizona is ready to shoulder.

**Born in the days  
of the wild west,  
the Church in Arizona  
has survived and grown  
in spite of obstacles,  
and now, in 1958,  
seeks diocesan status.**

The clergy of Arizona, with Bishop Kinsolving shown in the first row, center. Several priests are absent from this picture.



# EDITORIALS

## Start It Right

We have been telling everybody who would listen to us for more than a year that we believe one of the Church's great needs is for a mass-circulated magazine addressed to the laity. We still believe that, and we hope General Convention will take constructive action to bring such a magazine into being soon.

Since we so believe, we have debated long and seriously in our own minds the proposals for a new magazine which the April National Council meeting put forward and which will be presented to General Convention. We wanted to believe those proposals were a practical plan for meeting the need.

Finally, and most reluctantly, we have come to the conclusion that National Council's proposals are unsound and that we must urge a different plan upon General Convention.

The National Council proposal is that National Council would elect a 15-member board for the new magazine, not more than four of whom would be Council members. The treasurer of National Council would be a member *ex-officio*. This board would be responsible for determining policy, selecting staff, and supervising financial arrangements.

Capital for the new magazine would be raised as part of the capital funds drive National Council is proposing. It is suggested that the magazine get \$300,000 in 1959, \$200,000 in 1960, and \$100,000 in 1961.

The magazine would be a monthly and would be sold primarily in bulk orders to parishes which undertook to subscribe for all their member-families. Subscription price has been tentatively set at \$2.00 a year for subscriptions in such cases, double that for individual subscriptions.

Our objections to this plan are two-fold. One objection concerns the relation of the magazine to National Council; the other concerns the financial plan.

The proposal clearly gives National Council effective control over the magazine. While it could have only four of its own members on the board, it would select the entire board.

It has been argued that it is only fitting and proper for National Council to direct the magazine, since it is an executive arm of the whole Church, and since it would be raising the money.

It is just because it is an executive arm of the whole Church that we oppose the National Council's controlling the magazine. One of the things people have a right to expect of a good Church paper is independent evaluation of official programs and policies. No matter how much independence the Council might in fact accord to the new magazine under the proposed set-up, Churchpeople in general would not believe that it really was independent. As the Council's finances are audited by outside auditors, so its

activities should be commented upon by outside journalists. This is a key principle of all first-class journalism in America and in the free world as a whole.

Another point of some relevance here is the matter of the record of National Council as an administrator of publishing enterprises. Seabury Press, which is organized along lines somewhat similar to those proposed for the new magazine, has done some excellent work. It has, however, proved to be a far more costly undertaking than National Council expected — and this largely because of its close tie with another National Council arm, the Department of Christian Education, which took much more time than expected to get its curriculum ready for publication.

The National Council's own publications have not been entirely successful. If they had been, there would now be no need for talk of a new magazine. At least part of the difficulty here has been the unwillingness of National Council to assign key personnel full time to any one publication.

Finally, if we were members of National Council, we would not want to bear responsibility for the new magazine. Any such periodical worthy of its salt will make enough people angry from time to time to add substantially to the already heavy burden of criticism which National Council must bear. We see no reason why National Council should have to deal with wrathful subscribers (often, as we well know, articulate and determined people), in order to keep those subscribers' dislike of this or that article from reacting upon their support of entirely separate National Council programs.

So, on every count, we feel that it is essential that the new magazine be organized entirely separately from National Council.

Now, the question of money. National Council has proposed \$600,000 be given from the capital funds drive over a period of three years. This has aroused in some circles an image of spendthrift prodigality.

To such an opinion, any responsible magazine man will react explosively. Far from being a lavish endowment, it represents a penurious half-measure that almost certainly would keep the magazine from reaching its goal of Churchwide circulation.

*Episcopal Churchnews* ran well over \$500,000 in the red in its five years of life. It achieved a peak circulation of the same general magnitude as *THE LIVING CHURCH*'s. ECN's staff was competent and intelligent. It made mistakes, of course. Any new publishing venture will, and part of the cost of financing a new magazine is paying for such predictable mistakes. The new magazine needs, for any security, and for the freedom to promote and develop itself on any but the most meager scale, finances considerably in excess of those proposed. And it most of all needs to have this fact understood in advance, so that it does not have to return to the National Council later as a beggar for supplementary funds.

Is there any way Convention can deal constructively with the problem this year? We think there is.

General Convention can approve the idea of a mass-circulated layman's magazine operated and financed entirely separately from National Council.

It can appoint a Joint Commission to study the

by the Very Rev. William S. Lea

problem and (at Convention's choice) either go ahead with the project or report back to the 1961 General Convention.

This Commission should be given a reasonable budget for exploratory studies: something in the neighborhood of \$20,000. It should be instructed to coöpt a body of experts in magazine publishing and business management who are also Churchmen. The Commission (or the next General Convention) should establish some sort of executive board, which would set the main outlines of policy, launch a soundly conceived and well-executed campaign for voluntary contributions to finance the magazine, and employ the publisher, editor, and other key personnel.

The magazine would remain responsible only to General Convention. It would, in this respect, be similar to such notably effective agencies as General Theological Seminary and the Church Pension Fund. It would be the official organ of the Church, but it would operate in complete independence of other Church agencies.

## Time to Grow Up

Three years ago, when we asked Church leaders what they considered to be the most important issues coming up before the Honolulu General Convention, one of them replied, "No important issues are coming up" — and the replies of the others, though less blunt, came to much the same conclusion.

At Miami Beach this year, everything seems to be coming up at once — vital problems of finance, of national Church administration, of Church unity, of the choice of a new Presiding Bishop.

For a long time — since the end of World War II, to be precise — the parishes and dioceses of the Church have been engaged in a happy program of local expansion. New parishes have been established, old ones have grown, struggling ones have achieved a stronger position. All these developments have been of great value to the life of the whole Church and the forwarding of Christ's mission on earth, and there wasn't much that General Convention could do, either to help or to hinder them.

Now, the time has come for a similar growth and expansion on the national and international scale — for the future of Christian history will not be decided just in our "green and pleasant land," but in Asia, Africa, Latin America, Europe, and the islands of the sea. The natural and healthy self-centeredness of the past decade would be unnatural and pathological if it became a permanent attitude of parishes and dioceses. Adolescence is attractive in young people but repellent in adults.

The call for a definite missionary advance which has been presented to this Convention is, in our opinion, a call from God. We hope that the Miami Beach Convention will respond wholeheartedly and enthusiastically.

## Convention and the Parish

It seems a long way from the average parish church to the General Convention. Yet what is done by our deputies to the General Convention this year will affect vitally every parish in the Church. It is for this reason, if for no other, that we should follow the actions of the Convention with prayerful concern; it is important to know what is at stake.

So far what is gaining prominent attention is the proposed increase in the budget and the possibility of a large capital funds drive on a national scale. It doesn't take much imagination to see that this matters to every parish. Such proposals call for the kind of sacrifices to which we are not accustomed. They present problems of conflicting loyalties, and raise fears of bureaucracy and centralization of authority which are seen as very real threats to both diocesan and parochial freedom.

We have no desire here to debate this or any other specific issue before the Convention. What we should like to urge is that budgets are only means to ends, and that at this stage in our history what is needed is renewed enthusiasm for the elemental function of



the Church, namely, to win souls for Christ and convert the world — in other words, Evangelism. We cannot raise the budget which will be proposed, nor generate any real support for a capital funds campaign, unless we get a much larger number of committed people.

We therefore respectfully suggest that General Convention keep its eyes on the local parish. It is here, in our parishes, that the important decisions will be made. Our grand, over-all strategy can become so "grand" and so "over-all" that it misses the boat entirely. Unless there is a revival of vital and dynamic evangelism, the Episcopal Church can commit spiritual suicide in our generation. The so-called "return to religion" has largely spent itself; last year we added to the Church through adult accessions hardly more than Billy Graham claims in one of his campaigns. The statistics are confusing and the prospect uncertain, to put it mildly.

We insist that what is needed is a realistic program of winning souls for Christ. If a great evangelistic challenge came from General Convention, parish churches would respond with enthusiasm which could transform the Church and which, as a by-product, would bring forth the amount of money needed to make such a program effective.

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**EPISCOPATE**

Continued from page 7

in the House of Bishops, he was friend and confidante to many bishops, including, of course, the Presiding Bishop.

To those who worked with him, however, his list of distinctions, which included numerous honorary degrees and the Order of the British Empire bestowed by Her Majesty, Elizabeth II, were not of primary importance. Instead, his co-workers will most remember the warmth of his personality and the real zest with which he faced the administrative problems of one of the fastest-growing dioceses in the Church. He liked to speak of himself as a "real estate operator," and an "ecclesiastical gambler," and many of the diocesan missions owe their existence to his foresighted purchase of land in areas which had not yet begun to be thickly settled. "Whenever Bishop Block buys a piece of land, I look for a town to grow up around it," one real estate broker remarked.

Bishop Block was fond of saying, "I invest in personalities, not places," and many a young vicar has felt his sense of responsibility to his mission church deepen considerably as the Bishop dwelt at length upon the importance he attached to the man's tenure there. He had the knack of making every post in the diocese seem important to the priest who held it, and on many occasions the mission clergy refused calls to larger parishes because of the Bishop's interest in their work.

He often seemed to make snap decisions, and liked to speak of "paralysis by analysis" when someone suggested further study of a matter. In most cases, however, the decisions he made turned out to be the right ones. He carried the details of a huge number of operations in his head, and would often startle one of his clergy by suddenly continuing a conversation which had been begun months ago.

Most of all, Bishop Block will be remembered by his clergy and people as a man who, in his own words, "loved to preach," and would do so on every possible occasion. His sermons were erudite without ever being dry, and filled with illustrations from his younger days. Most of his stories were funny ones, and he was able to "cap his own stories" for literally hours on end, as one would remind him of another. He once ruefully confessed his weakness in this area by saying, "Generally speaking, bishops are generally speaking!"

Even the manner of his dying was characteristic of the man. His last words, spoken to retired Suffragan Bishop Shires, were: "Bishop, will you continue, sir?" These words, spoken during the ordination of three men to the diaconate, were taken as the text the following day by his successor, the Rt. Rev. James A. Pike, when he preached on the subject, "Eternal

Life." "With true Christian *savoir-faire*," Bishop Pike said, "Bishop Block recognized that the work of the Church must go on." Bishop Block would have enjoyed the choice of "*savoir-faire*."

It was the closing scene he himself would have chosen. At the height of the characteristic action reserved to the episcopate, garbed in full vestments, pectoral cross and ring, his crozier near at hand, the last rites of the Church he loved being spoken over him — this he would have seen as "decent and in order." And he always insisted upon that.

**New Bishop for Quincy**

by the Rev. ARTHUR M. GARD

Francis William Lickfield was consecrated the fifth bishop of the diocese of Quincy on Saturday, September 20, in the Cathedral of St. John, Quincy, Ill.

Chief consecrator was Bishop Burrill of Chicago, with Bishops Essex, retired, of Quincy and Brady of Fond du Lac as co-consecrators.

Among his consecration gifts was a gold pectoral cross, with amethysts and diamonds, from the Church of the Redeemer, Chicago, and the bishop's ring, a gift from the clergy of the diocese of Chicago. The cope and mitre were given by the clergy of the diocese of Quincy; a purple cassock from the Clerical Union of Chicago; and the diocesan altar guild of Quincy gave the new bishop a check for \$250.

Bishop Lickfield, 50, succeeds the Rt. Rev. William Leopold Essex, who reached the canonical retirement age of 72 last February. When elected, Fr. Lickfield was rector of the Church of the Redeemer, Chicago. He was also president of Chicago's standing committee, a trustee of the diocese of Chicago, and a member of the cathedral chapter.

Bishop Lickfield begins his work as



Bishop Lickfield  
Missionary problems and the "Garden of Eden"





Bishop Heistand of Harrisburg (right) and his wife are shown with gifts of a silver communion service and portrait of the Bishop, presented to him by the diocese, at a celebration of the 15th anniversary of his consecration. At left is the Rt. Rev. Earl M. Honaman, suffragan of the diocese, who preached at a service held in the Scottish Rite Temple, Harrisburg, Pa. A reception followed, and in the receiving line were the Bishop's four children: twin daughters, Ethel and Suzanne, and the Rev. Messrs. Joseph and Hobart Heistand, both priests of the Church.

Bishop of Quincy in a predominately rural diocese of 31 churches and missions. The major cities are Quincy, Peoria, Galesburg, Kewanee, Rock Island, and Moline. In between are the many small towns and rural communities, such as the Orangeman (North of Ireland) settlement of farmers south of Rock Island. In the midst of urban and industrial life, with the attendant problems of employment, labor, and housing, is the new St. Paul's, of Peoria, with 1400 communicants and Fr. Gordon E. Gillett as rector. Peoria is served by three churches.

Churchmanship is generally uniform throughout the diocese; the Eucharist is the center of Church life and activity. There is a strong emphasis in all churches on loving the Lord and Saviour, sacramental practice, and social service.

The Woman's Auxiliary, an extremely strong and active organization throughout the diocese, will give the bishop the utmost cooperation.

Missionary problems are paramount in the diocese; the Illinois River valley is exploding with industrial influx and expansion; development has begun in Chilli-cothe, Henry, Peoria, Canton, Lewistown, and Princeton. Three vacancies will need to be filled immediately.

Fourteen clergy at the present do the work in the various churches in the diocese with candidates and postulants for the future. They are strong and loyal, Catholic, and carry tremendous burdens in a large geographic area. Examples are the Very Rev. Channing F. Savage, dean of Rock Island deanery and rector of Christ Church, Moline, and the Rev. Leroy Zavadil, rector of Trinity Church.

Bishop Lickfield will enjoy the "Garden of Eden," as Pike County is called in the south of the diocese.

The idea of a diocesan office is developing, which can be organized by Bishop Lickfield along modest lines of a small diocese for maximum efficiency, and the diocesan magazine, *Light*, reaches 85% of the Church in the diocese of Quincy.

The bishop will live in Quincy, the see city of the diocese.

### For Bishop Scaife, a *Panakio*

The Armenian Apostolic Church has bestowed one of its highest honors on the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York [see page 6]. At a celebration of the Divine Liturgy in St. Paul's Cathedral, Buffalo, N. Y., the Most Rev. Archbishop Mampre Calfayan, Primate of the diocese of the Armenian Church of America, presented Bishop Scaife with a *panakio*\* — a jeweled medallion on a gold chain, given to persons who have rendered notable service to the Armenian Church.

A citation from Vasgen I, Catholicos and Patriarch of all Armenians, praising Bishop Scaife's friendship and service, was read in both Armenian and English. Bishop Scaife has long been noted for his interest in and friendship toward the various branches of Eastern Christendom. He has been chairman for several years of the Episcopal Church's Commission on Assistance to the Eastern Orthodox Churches.

\*Armenianized form of the Greek *panagion*, "all holy," which designates a similar ornament worn by Eastern Orthodox bishops.

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# BOOKS

## A Modern Classic

**THE MYSTICAL THEOLOGY OF THE EASTERN CHURCH.** By Vladimir Lossky. London: James Clarke, 33 Store St., W.C.1. 16s. Available from Ian Michell, Ipswich, Suffolk, Eng. Pp. 252. \$2.50 including postage.

It is a cause for rejoicing that this modern theological classic is now available in English. At the present time, with the renewal of theological intercourse between Anglicans and Russian Orthodox, it is extremely valuable to have such a reliable and informative presentation of the theological spirit of the Eastern Church. *The Mystical Theology of the Eastern Church* book combines careful scholarship with the warmth of the deep personal devotion of its author. Any prayerful reader can find here a new sense of the glory and richness of the Gospel.

In the West, the text-book formulations of the theologians have usually had little contact with the dynamic personal faith of the mystics. Eastern Orthodoxy, on the other hand, has always encouraged a close relation between Christian thought and practice, between study and prayer. Westerners certainly have much to learn from such a tradition, and this book is an introduction to the wholesomeness, vigor, and integrity of Eastern Christian thought.

It is much to be regretted that the author of this book met a premature death earlier this year. Vladimir Lossky came from a distinguished family of scholars. He left Russia as a young man after the Revolution and settled in the cosmopolitan intellectual community of Paris. Although unswerving in his loyalty to Orthodoxy, he had a wide knowledge and understanding of Western religious thought. He and his charming family have had a multitude of Anglican friends and have all been enthusiastic members of the Fellowship of St. Alban and St. Sergius, the well-known association dedicated to promoting better understanding between Eastern and Western Christians. This present book, published originally in French several years ago, has been ably translated by members of this Fellowship.

H. BOONE PORTER, Jr.

J.B. By Archibald MacLeish. Houghton Mifflin. Pp. 153. \$3.50.

The provocative and beautiful story of Job, the witness of God, of the trials he endured and his eventual spiritual triumph, has fascinated writers for over 2000 years. The Biblical book certainly

ranks as one of the greatest poetic allegories ever penned. Many an author has drawn from it, many a painter has illustrated it, and many a composer has sought to capture in the abstractions of music something of its spirit.

The latest effort in the field is without doubt one of the very finest. It is cast in the form of a verse drama by a writer who has long been intrigued by the problems of unifying poetry and the stage. Archibald MacLeish has many times demonstrated that he is a fine poet. Here he has outdone himself.

Poetic drama is a treacherous field. In so many instances either the poetry or the drama takes so bold a lead that the other is lost in the shuffle. But here MacLeish gives us almost perfect balance. The lines flow in magnificent verse: the characters emerge with startling sharpness (both those from the original Job tale and those MacLeish adds); and the stage possibilities kindle the imagination.

In J.B. MacLeish has succeeded in harnessing his poetic forces to such an extent that whether his people speak philosophically about the nature of evil, chatter their small talk around a dining room table, or beg God for understanding, the apt line is always forthcoming. Trivia becomes almost memorable. And remember, the ability to accomplish this was one of Shakespeare's assets.

This is not meant to compare the two authors. Nothing could be more unfair to both of them. J.B. is eminently a product of the 20th century. It deals with our own problems through the modernized sufferings of Job. They become wholly of this moment, yet they reek of all time past.

How MacLeish accomplishes this and still sticks remarkably close to the traditional story of Job makes for one of the most fascinating aspects of this remarkable play. In some ways he has accomplished what several biblical scholars might consider impossible — he has added a new dimension to Holy Writ and done it with absolute fidelity to the original, and with complete reverence.

Unlike Robert Frost's use of the Job story, this is not an extension in terms of MacLeish's own philosophy. It is heart and marrow of a 2000 year old puzzler with modern details that quickly relate it to the lives of those of us who are less perceptive and gifted than Mr. MacLeish.

ROBERT H. GLAUBER

## In Brief

**NOTABLE SERMONS FROM PROTESTANT PULPITS.** Charles L. Wallis, Editor. Abingdon Press. Pp. 206. \$2.95. Adequately described by title. Clergy of Episcopal Church included: Theodore Parker Ferris, rector of Trinity Church, Boston, Mass., and Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh.

# sorts and conditions

IT SEEMS that I have reached the age when the obituary columns of the newspapers assume a new importance. Deaths among family and friends are becoming more frequent. As time goes on, we move toward the point where we have more friends in the Church Expectant than on earth, and more to look forward to in dying than in living.

THROUGHOUT history, people have speculated about relationships with the world of the dead and have wondered about the possibility of communication with them. Mediums and spiritualism have been with us for a long time. The Bible has a terrible and pitiful passage in which King Saul, the man who meant well but never managed to do right, resorted to a medium to call up his old mentor, Samuel.

"SAMUEL said to Saul, 'Why have you disturbed me by bringing me up?' Saul answered, 'I am in great distress; for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams; therefore I have summoned you to tell me what I shall do.'"

TO WHICH Samuel replied, "Why then do you ask me, since the Lord has become your enemy?"

NECROMANCY, or calling up the spirits of the dead to ask questions of them, was strictly forbidden in ancient Israel, and Saul was violating his own laws when he went to see the witch of Endor. Christianity also insists that communication with those who have gone before us must not be sought through the agency of sight or sense. St. Paul, when at Philippi, cured a slave girl of her mediumistic propensities, and thereby incurred the wrath of her owners.

ACCORDINGLY, I do not believe that psychic phenomena of any kind — whether clairvoyance, or extra-sensory perception, or the messages that come through mediums, or ouija boards, or automatic writing, or any other such things — have anything to do with the Christian faith, the Christian concept of life after death, the Christian doctrine of the communion of saints, or the Christian idea of the relationship between soul and soul.

WHETHER some other objective reality may be involved in one or more of these things is another question. Some of them may represent unexplored powers of the human psyche. Some of

them may represent actual communication with another world; but, in that case, it is the wrong world. There is a possibility that you may be talking with a devil when you think you are talking with your dear dead aunt; but there is no possibility at all that you are talking with your aunt.

THE COMMUNION of saints is a communion only in Christ. He is the only Medium between the living and the dead as He is the only Mediator between God and man. We are in His keeping, and so are those who have gone before us. We do not know "where they are right now," nor what they are thinking, nor what they are doing. Except that we know, if they died in His Faith, that they are growing in knowledge and love of Him and unfolding the full beauty of their potential character in His service.

THEY HAVE been born, and we are still in the womb. Our eyes are not yet ready for seeing, our ears are not ready for hearing, our mouths cannot taste, and our minds cannot encompass the sights and sounds and realities of the world into which they have been born. Indeed, they are still infants within it. What they know of heaven is probably about as much as a baby knows of life in the USA.

WHAT ABOUT the continuing concern of the dead for those they have left behind? Accumulated Christian experience testifies to many examples of it, in the stories of the saints. And again, the trend of these examples is that those who have grown most in the knowledge and love of our blessed Lord are those who give the most evidence of continuing influence upon the affairs of this world. Christ is the center of our contact between the two worlds, and the closer we are to Him, the better our communications through Him with each other.

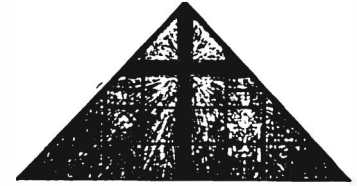
THOSE WHO have gone on to fulfill their destiny in Christ would, if a medium could summon them back to talk with us, probably reply in the stern words of Samuel: "Why then do you ask me, since the Lord has become your enemy?" Our real communion with them is Communion in One Father, One Saviour, One Spirit: it is a higher, more meaningful form of communication than any we have known through the agency of the senses, and if we will but depend upon it we shall find that it is sufficient for all our needs.

PETER DAY.

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by Bill Andrews

## A Tough Standard

(fiction)

October 5, 1958. The Every Member Canvass of St. Martha's Church almost came to a dead stop before it got started.

Thursday night I was over trying to fix the fan on the Church heating plant, and the rector was in his study working on his sermon. He finished before I did and put on the coffee pot. After I had washed up, we drank our coffee and talked about the canvass.

I told him that I gathered, from what little reading on the subject that I'd done, that a good operating principle was to get pledges from the canvassers before they had started to work, so that they could bear witness to the cause of stewardship. The rector agreed that was a good idea.

"That means I ought to get in my pledge before we have the canvassers meeting," I said. Fr. Jones replied, "You should and I should."

"You know," I remarked, "I don't really know what I ought to give. I can give more than I did last year. I want to give what a Christian ought to give. But how do I know what that really is. I'm not ready to sell all I possess and give to the poor, like Jesus said."

Fr. Jones smiled, "Our Lord didn't ask you to. He gave that advice to a rich young man, not to you."

"Well, what is a Christian standard of giving?" I asked.

"It's your conscience," Fr. Jones said with a smile. "You have to figure it out. Of course, there's one standard — but I don't think you'll like it."

"What standard," I said — but I guess I knew what he was going to say next. He said: "Tithing."

I muttered unhappily, "You mean 10% of my income." He said, "Yes."

I explained to him very carefully the state of our family finances. I make so much in a year. We live quite economically — almost stingily by the standards of our upper-middle-class suburb. My average savings in a year will run about 2% of my income, and my present Church pledge is another 2%. Other charities would barely add up to 1%. That means I'd have to take all these and add 5% of my income to bring my pledge up to a tithe. "The money just isn't there," I told my priest. He nodded and said, "It's your money and your conscience."

I went home to think it over, with the rector's pledge card for a full tithe of his small salary in my pocket to make me uncomfortable.

Today at the Family Eucharist, I was daydreaming through the opening part of

the service, when I heard words spoken loudly and aimed directly at me. It wasn't a miraculous voice (or was it?), but only Fr. Jones reading the Epistle. What I heard was, ". . . In everything ye are enriched by Him . . . so that ye come behind in no gift."

I didn't hear much of the sermon. But those words of the Epistle kept banging away at my mind.

After dinner I mentioned the problem to Sue, expecting the kind of wifely explosion that always greets my latest enthusiasm for some expensive item I think we ought to purchase.

There wasn't any explosion. "Of course we ought to tithe. I've known that a long time. But I was waiting for the idea to catch up with you. We'll make out. You may eat chuck instead of steak some nights, but we'll come out all right."

It is, apparently, that easy. Or — I should say — I hope it is, because we are committed to a full tithing pledge.

I guess St. Martha's will have a Canvass after all.

# SCHOOLS

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# PEOPLE and places

## Appointments Accepted

The Rev. David V. A. Browne, formerly vicar of St. Timothy's Church, Brookings, Ore., is now vicar of St. Mary's Church, Gardiner, Ore. Address: Box 955, Gardiner.

The Rev. William H. Chard, formerly rector of St. John's Church, Fall River, Mass., in charge of St. Stephen's, Fall River, is now rector of the Church of the Redeemer, Providence, R. I. Address: 83 Dana St., Providence 6.

The Rev. Dr. William G. Christian, formerly rector of All Saints' College, Vicksburg, Miss., is now executive secretary of the department of missions of the diocese of Southern Virginia. Residence: Midlothian, Va.; office: Union St., Petersburg, Va.

The Rev. Walter D. Edwards, Jr., formerly vicar of Christ Church, Pearisburg, Va., is now vicar of St. Elizabeth's Mission, Roanoke, Va. Address: 1801 Windsor Ave. S. W.

The Rev. Porter F. Florence, rector of Holy Trinity Church, Memphis, Tenn., has added the congregation of St. Edward's Church, Memphis, to his care. St. Edward's and Holy Trinity Churches merged recently to form the new Holy Trinity Church.

Construction of the first unit of a church structure is scheduled to begin on October 20. On its new six-acre lot, Holy Trinity will among other things become the center for recreation for all Episcopal churches in Memphis and Shelby County. An athletic director will be named to handle this phase of the program.

The Rev. Laurence E. Hall, formerly in charge of St. Philip's Church, Muskogee, Okla., is now rector of St. Luke's Church, New Orleans, La. Address: 2436 St. Bernard Ave.

The Rev. Frederick C. Harrison, Jr., formerly in charge of St. James' Church, Kannapolis, N. C., will be rector of St. Andrew's Church, Charlotte, N. C. Address: 3601 Central Ave.

The Rev. E. Perren Hayes, formerly assistant at the Church of St. James the Less, Scarsdale, N. Y., is now assistant at St. Peter's Church, Westchester, 2500 Westchester Ave., New York 61.

The Rev. Edward G. Holtam, formerly fellow and tutor at GTS, is now rector of St. Thomas' Church, Greenville, Ala.

The Rev. Thomas G. Johnson, formerly in charge of St. David's Church, Lincoln, Neb., is now rector

of St. Matthew's Church, Alliance, Neb. Address: Box 430.

The Rev. H. Raymond Kearby, formerly rector of Christ Church, Nacogdoches, Texas, is now rector of St. Michael's Church, La Marque, Texas.

The Very Rev. John H. MacNaughton, formerly rector of Holy Trinity Church, International Falls, Minn., is now dean of the Cathedral of Our Merciful Saviour, Faribault, Minn. Address: 121 Seventh St. N. W.

The Rev. Philip H. Robb, formerly a student in the school of social work at Howard University on National Council scholarship, is now a chaplain on the staff of the New York city mission, with special care of Westfield State Farm, Bedford Hills, N. Y. Address: South Dr., R. D. 2, Brewster, N. Y.

The Rev. Samuel D. Rudder, formerly chaplain at St. Augustine's College, Raleigh, N. C., is now in charge of Emmanuel Mission, Memphis, Tenn. Address: 423 Cynthia Pl., Memphis 5.

The Rev. Arthur W. Rudolph, formerly vicar of Christ Church, Victorville, Calif., and St. Christopher's, Trona, is now vicar of the Church of the Redeemer, Los Angeles. Address: 481 S. Indiana St., Los Angeles 63. He will work for a doctor's degree at the University of Southern California.

The Rev. Edward C. Shaw, formerly curate at Trinity Church, Geneva, N. Y., is now rector of St. John's Church, Auburn, N. Y., and Episcopal chaplain at Auburn State Prison. Address: 106 S. Fulton St.

The Rev. Arthur R. Steidemann, formerly of St. Louis, Mo., is now in charge of Grace Church, Kirkwood, Mo.

Grace Church, which will celebrate its centennial next year, recently bought a four-acre tract of land three blocks from its present location. Eventually a new Grace Church will be built there. A large house at the new site has been remodeled for use as a church school and parish house.

The Rev. Vincent H. Strohash, formerly vicar of Christ Church, Patterson, N. Y., in charge of the Church of the Resurrection, Hopewell Junction, is now in charge of the latter church and also new work in the southeast Poughkeepsie area in and around Red Oaks Mill.

The Rev. Edward T. H. Williams, formerly chaplain at Hoosac School, Hoosick, N. Y., is now

secretary for college work for Province II. Address: 1047 Amsterdam Ave., New York 25.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been named by Bishop Pardue of Pittsburgh to serve also as priest in charge of "Old West Church" near California, Pa. An outdoor shrine that marks the site of the Old West Church was recently built and dedicated in preparation for the city of Pittsburgh's bi-centennial celebration in November.

## Missionaries

Miss Jean Aubrey, R. N., has returned to Alaska after furlough in the United States. She is stationed at St. Luke's Mission, Shageluk.

The Very Rev. Mainert J. Peterson, dean of the Cathedral of St. Luke, Ancon, C. Z., has returned to the Panama Canal Zone after furlough in the United States.

The Rev. James B. Price, who was appointed to the missionary reserve last year, is now in charge of Holy Cross Church, Kingshill, St. Croix, Virgin Islands. The Rev. Mr. Price, who served as curate at St. Columba's Church, Washington, D. C., was married in August to Miss Joan Coates of Washington.

## Marriages

The marriage of Miss Katie Lea Stuart, daughter of Mr. Banks Stuart and the late Mrs. Cora Lea Aubert Stuart of Mebane, N. C., to the Rev. Dr. C. Kilmer Myers, son of Mr. and Mrs. Harry Edward Myers of Schuylerville, N. Y., took place in Trinity Church, New York, on September 21.

Bishop Donegan of New York performed the marriage ceremony and the Rev. Dr. Heuss, rector of Trinity Parish, celebrated the nuptial mass. Dr. and Mrs. Myers will reside in the vicarage of St. Augustine's Chapel, 292 Henry St., New York.

## Resignations

The Rev. Dr. E. H. Eckel, rector of Trinity Church, Tulsa, Okla., for 28 years, will retire from the active ministry. His successor, the Rev. Dr. Curtis W. V. Junker, will begin work on November 1.

The Rev. Thomas Foster, rector of All Saints' Church, Brooklyn, Mich., has retired. Address: 247 Harding Ave., Ironwood, Mich.

The Rev. Dr. J. Lewis Gibbs officially retired on January 1 after 39 years as rector of Emmanuel Church, Staunton, Va. However, he carried on until the arrival of his successor, the Rev. Victor S. Ross, Jr., on August 16. Dr. and Mrs.

# CLASSIFIED

advertising in **The Living Church** gets results.

## CAUTION

CLERGY in the West are advised to use extreme caution in dealing with a man named Frederick S. Kauffman, who claims to be a communicant of Christ Church Cathedral, Indianapolis, Indiana. Further details can be learned by writing the Rev. Austin J. Staples, P.O. Box 408, Independence, Iowa.

CAUTION is urged in dealing with transients claiming connection with the Rev. O. C. Edwards, Trinity Church, Morgan City, La. Details upon request.

## CHURCH FURNISHINGS

ANTIQUARY SANCTUARY-LAMP. Robert Robbins, 1755 Broadway, New York City.

## FOR RENT

SEASONAL RENTAL, beach houses accommodating 4-6, 6 rooms or 3 rooms. Treasure Island, Florida. The Rev. Lisle Caldwell, 247D Hillcrest Manor, Utica, N. Y.

## FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

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## LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

## POSITIONS OFFERED

WANTED — Correspondence requested in regard to rectorship for active parish of 500 communicants. Reply Box C-190, The Living Church, Milwaukee 2, Wis.

DIETICIAN to plan and supervise meals in home for Church women, presently about forty residents. Would also be required at times to relieve Assistant Superintendent. Must live in. Excellent accommodations with private bath on large estate. Write complete details and salary requirements to Superintendent, Home for Church Women, 4501 Old Frederick Road, Baltimore 29, Md.

## POSITIONS WANTED

EXPERIENCED PRIEST, 45, desires Midwest parish. Reply Box E-189, The Living Church, Milwaukee 2, Wis.

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- (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.

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# 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. PAUL'S CHURCH  
KEY WEST, 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 (Chol), 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;  
6:30 Episcopal Young Churchmen & EP; C by appt

**HOLY TRINITY** Trinity Place & Flagler Dr.  
Sun HC 7:30, Family Service 9, 1S HC 11, 2S MP,  
Baptism, 3S Lit & AC, 4S MP; Tues HC & Hearing;  
Thurs 7, 10

Gibbs make their home at 120 College Circle, Staunton, Va.

The Rev. J. Fred Hamblin will retire as rector of St. John's Church, Newark, N. J., on November 1.

### Changes of Address

The Rt. Rev. F. W. Lickfield, Bishop of Quincy, formerly addressed in Chicago, where he was rector of the Church of the Redeemer, may now be addressed at 2174 Main St., Quincy, Ill. Mail for the diocese of Quincy should also be sent to that address, according to the Bishop's secretary.

The Rt. Rev. David S. Rose, Suffragan of Southern Virginia, formerly addressed in Corpus Christi, Texas, where he was rector of the Church of the Good Shepherd, may now be addressed at 110 Union St., Petersburg, Va.

The Rev. Robert Burniston may be addressed at the Church of the Advent, Washington and Franklin Sts., Cape May City, N. J.

The Rev. Raymond W. Davis will be on leave of absence from Truro Church, Fairfax, Va., to study at St. Augustine's College, Canterbury, Kent, England, from October to June. The Rev. Churchill J. Gibson, Sr. will be in charge of the parish.

The Rev. Harry W. Hansen, missionary in Japan, may be addressed at St. Luke's Church, 70 Asahi Machi, Tomakomai, Hokkaido, Japan.

The Rev. Lee W. Heaton, of the diocese of South Florida, formerly addressed in Daytona Beach, Fla., may now be addressed at Box 216, c/o Church of the Holy Comforter, Crescent City, Fla.

The Rev. Martin H. Risard will continue to serve the Bridger, Mont., field but will now be addressed at Box 457, Red Lodge, Mont.

### Depositions

Paul Hamilton Baker was deposed on September 18 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

### DEATHS

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

The Rev. João Timóteo da Silva, priest in the district of Central Brazil, died September 6 in Porto Alegre, R.G.S., Brazil. Fr. da Silva was born in Brazil in 1896, priested in 1925, and served churches and parishes in Brazil. He was rector of St. Mark's Church and mission, Santos, São Paulo, Brazil, from 1935 until 1952, when he came to the mission of Curitiba to serve as priest. He was Archdeacon of Paraná and Minister of Missions Curitiba and Paraná.

The Rev. Edmund Leslie Rolls, vicar of the Church of the Redeemer, Delano, Calif., since 1954 and former LIVING CHURCH correspondent, died August 22 in Delano.

Mr. Rolls was born in England in 1892, and was priested in America in 1918. He served parishes in Washington and Montana before going to Idaho, as vicar of Trinity Church, Rupert, for four years, and as rector of the Church of the Ascension, Twin Falls, for 12 years, until 1953. He was dean of the Twin Falls deanery for 17 years, and a Living Church correspondent for 14 of these, as well as the editor of the Idaho Messenger. Surviving is his wife, May; a son, Stewart; two grandchildren, Billie and Stephen; and a brother, Wallace.

Francis H. Kent, active layman at St. Luke's Church, Germantown, Philadelphia, Pa., for over 50 years, died September 8, at the age of 79.

For many years a vestryman, Mr. Kent was among the founders of the Order of St. Vincent. He was master of ceremonies at St. Luke's for over 50 years, directed the work of the Acolyte Guild, and was associated with the Confraternity of the Blessed Sacrament.

# CHURCH DIRECTORY

(Florida Churches listed on page 22)

## LITTLE ROCK, ARK.

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

## 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 9); Wed & HD 10; EP 5:30; 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 Delmar 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. Philip E. Pepper, c  
Sun Masses 8, 10; Daily 7, Thurs 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;  
Wkdays: 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 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, 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

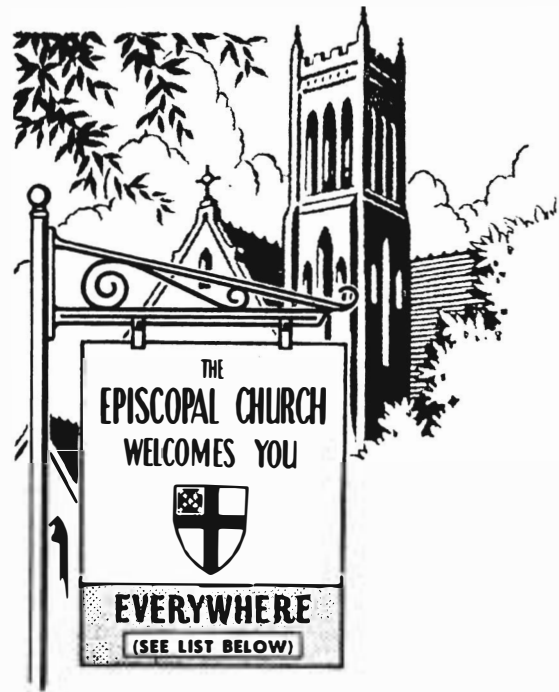
**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**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 & Ser, 10 HC & Ser (1st & 3rd), MP &  
Ser (2nd & 4th)

## UTICA, N. Y.

**GRACE** downtown Utica  
Rev. Stanley P. Gesek, 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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
William H. Wagner, canon  
Sun 8:30, 10:45

## CENTRAL AMERICA

### SAN JOSE, COSTA RICA

**GOOD SHEPHERD** Rev. John B. Kelley  
1 Blk. So. & 1/2 Blk. 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

**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.

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# *A Welcome from Thomas White*

## *AND AN INVITATION TO VISIT BOOTH F-10*

Thomas White and Fred Long, of Thomas White and Associates, are happy to be a part of General Convention and extend a cordial invitation to all of their clients and other bishops, clergy and laymen to visit them in Booth F-10.

Thomas White and Associates are dedicated to *stewardship education*. Our executives and a majority of our staff are Episcopalians, and most of our work is with the Episcopal Church. We are fellow laymen who have faced the same problems in our own parishes that confront you in yours, with the important difference that we also have had broad professional experience in hundreds of parishes throughout the country.

We believe — and experience seems to prove — that the Budget Expansion Program is the only permanent solution to the stewardship problem. This program enables many a mission to attain parochial status, the aided parish to become self-supporting, the delinquent parish to meet its apportionment in full, and the wealthy parish —

previously unchallenged — to recognize and accept its greater responsibility to support the work of the Church at diocesan and national levels.

In more than 30 Episcopal dioceses it has been our privilege to assist large and small parishes, and even the smallest missions, in stewardship education programs designed to develop new leadership, to draw more people into active participation in the life and work of the Church and, as an end product, to lift the pledging and giving level *on a permanent basis*.

Every diocese, with or without a capital fund need, will do well to investigate this stewardship education program in the interests of a stronger church.

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