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November 9, 1958

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**Church
Leaders
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Convention**



Young Japanese: A nuclear reactor may help bring him the Good News [see p. 23].

RNS

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Your Disciples

Every college has one or two popular teachers who are declared by their students to be the best they have ever had. Sometimes the popular professor is famed for his wit, his charm, his "human touch," his patience, or his ability to "make us understand the subject." Some say, "He makes us think," while others say, "He makes us work." But no matter how he is described, it is a living relationship with his pupils which is thus revealed. They respect, admire, and follow him.

From earliest times great teachers have had their following. In Greece the pupils of one philosopher literally dogged his steps, and gave the name to the peripatetic school.

Let's examine closely a notable Christian word: disciple. We all know that a disciple is a follower. The word refers to people who listen to a leader, and come back day after day for more. Sometimes they ask questions, and he answers in terms they can grasp, often with illustrations from familiar, current events. The crowds listened to Jesus and followed Him, forgetting time and food. He also listened to them, and fitted His teaching to their needs.

Some of them came closer day by day, until He recognized them and saw their possibilities. From these He once chose 70 for a practice mission, and later 12, to whom He gave intensive training. While we can see an eternal meaning in His few words which have been preserved, He was actually addressing definite people, under the circumstances of their lives and times. They became His disciples, at first by their own approach, then by His own touch.

Accepting Discipline

The word disciple has written across it the very word *discipline*. The idea is harsh if we think of compulsion — of things we are compelled to do because a leader says so. But the word becomes a living, loving relationship if we think of it as the glad acceptance of the leader's purpose. What he says calls for effort, and the devoted disciple is willing to give himself to this.

"He makes us work," is not the complaint of slaves, but the glad admission by the student that he has been induced to study diligently. Was it interest in the subject, or the skill of the teacher? Clearly, it was the acceptance of a discipline under the stimulus of the leader.

Your pupils are your disciples. The idea may stagger you, but you cannot escape it. This is the solemn challenge of the new way of teaching, under our

Church's new educational approach. Pupils no longer listen to a standard story, admonition or instruction, but are led to participate, and to begin to practice the Christian life more intelligently, under loving leadership.

There may be some danger that you make them too much your personal followers. St. Paul saw this when he rebuked those who claimed, "I belong to Paul . . . or Apollos . . . or Cephas." He knew the danger of personal popularity. Any forthright person may not only stir, but also may weaken, his students' originality. But as long as we are aware of the risk, we can avoid this outcome. They are your disciples for the moment, that you may lead them to Christ and His Church.

Personal Acceptance

They must not only accept the teacher, but the teacher must accept them and make them his own. He must try constantly to understand them. *These Are Your Children* is the title of the book by Jenkins, Shacter, and Bauer, which has proven to be immensely helpful to teachers. It describes typical traits in children of each age, year by year, with charming illustrations. Every teacher should read this book — at least the chapter dealing with the age of his class, and then the years just before and after.

Such thorough child study is a great help. Yet still you must understand your class. These are your children — this group which has been assigned to you. You may be fortunate in having not more than ten, meeting in a private room, where a real group can be developed. Or, you may have to manage a class of twenty, under conditions of confusion that are a strain. Yet still you must adjust yourself to your problem.

To reach them — no ideal or typical class, but this, your class — to stir and start them on the Christian way — this is your vocation. You are called to make them your disciples.

ANGLICAN CYCLE OF PRAYER

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

November

9. S.W. Virginia, U.S.A.
10. Spokane, U.S.A.
11. Springfield, U.S.A.
12. Sudan, The, Africa
13. Swansea and Brecon, Wales
14. Sydney, Australia
15. Tasmania

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The Living CHURCH

Volume 137 Established 1878 Number 19

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Things To Come

November

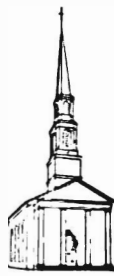
29. Twenty-third Sunday after Trinity
31. Consecration of the Very Rev. Roger Wilson Blanchard as coadjutor of Southern Ohio, Cincinnati.
16. Twenty-fourth Sunday after Trinity
18. Fifth World Order Study Conference, National Council of Churches, Department of International Affairs, Cleveland, Ohio, to 21.
23. Sunday next before Advent
27. Thanksgiving Day
30. First Sunday in Advent
Advent Corporate Communion for Men and Boys of the Church.

December

1. St. Andrew (transferred from November 30)
2. National Council, Seabury House, Greenwich, Conn., to 4.

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November 9, 1958



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BOOKS

An Appealing Picture

I REMEMBER JESUS. By Randolph Crump Miller. Seabury Press. Pp. 96. \$2.25.

With November 30 the First Sunday in Advent, those who want the Seabury Book for Advent 1958, which is Randolph Crump Miller's *I Remember Jesus*, will do well to order it right away.

Dr. Miller, who is a priest of the Church and Professor of Christian Education at Yale University Divinity School, has in this small book given us an appealing picture of Jesus' earthly ministry as seen by a middle-aged man who recalls his childhood memories when, as a boy of 12, he saw and knew Jesus and His disciples.

To say more than this about *I Remember Jesus* would be to give away the secret, which is effectively kept till the end. Buy the book and see how early in the story you can guess who the presumed author is.

Dr. Miller tells his story with skill and charm; he has also based it on critical principles commonly accepted.

FRANCIS C. LIGHTBOURN

STUDIES IN THE EARLY BRITISH CHURCH. By Nora K. Chadwick, Kathleen Hughes, Christopher Brooke, Kenneth Jackson. New York: Cambridge University Press. Pp. 356. \$8.50.

Future students of the history of the Celtic Church, so often the prey of controversy and conjecture, will profit greatly from such careful and objective studies

Presents Album

Seabury Press marked the retirement of Bishop Sherrill by presenting him with an album containing texts of letters commenting on his long years of service. Among those writing were the Archbishop of Canterbury, President Eisenhower, W. A. Visser 't Hooft, Roman Catholic Archbishop Cushing, Whitney Griswold, president of Yale, Nathan Pusey, president of Harvard, and Dean Acheson.

as those contained in the present volume, a successor to the rather more general *Studies in Early British History* edited by Nora K. Chadwick four years ago.

Four of these essays are technical studies in the transmission of Welsh traditions; of special interest to the Church historian are those that deal with the preservation (and sometimes expansion or indeed creation) of Celtic traditions by the Norman

successors of Celtic clergy at St. David's and other sees of South Wales.

The last two essays are of more general interest — Dr. Hughes' "Distribution of Irish Scriptoria," which surveys the learned work of monks and hermits in the 8th-11th centuries, and Kenneth Jackson's "Sources for the Life of St. Kentigern." His historical conclusion is the modest one that "One may reasonably accept that Kentigern was a real person, founder of the Church at Glasgow and missionary in



Cumbria" (p. 341) about 600 A.D. The lives, 10th century and later, belong to the history of pious romance, but their composition is itself a historical fact which illuminates the state of the Church in various parts of present-day Scotland.

E. R. HARDY

GOD AND THE HUMAN FAMILY. By John Williams. London: SPCK. 5/- (allow about \$1.25 if ordering through an American dealer).

The first of the special SPCK post-Lambeth studies has now been published. Called *God and the Human Family* it has been written by the Rev. John Williams. Its title makes the subject matter clear, while the name of John Williams, author of nearly a dozen books, is guarantee of its quality. In a foreword, Bishop Bayne of Olympia commends this book as a valuable aid to the study of pressing modern problems about family life and morality.

This is the first of five study books which SPCK plans as follow-ups to the Lambeth Conference Report.

Other books in this series are *Towards the Centre* by Sir Charles Jeffries, which will be on unity, to be published in December; *The Call of God* by Canon Fenton Morley on the Ministry to be published in the Spring of 1959; *Into all the World* by Douglas Webster on missions, to be published in fall of 1959.

DEWI MORGAN

In Brief

GOD'S FAMILY. A Prayer Book and Guide to Confirmation, Communion and Church Teaching, being a Younger Version of *In His Presence*, by Denis E. Taylor. Wallington, Surrey: Religious Education Press. New York: Morehouse-Gorham. Pp. 48. Vellum Linson cover (may be cleaned by sponge), 75 cents. Adequately described by subtitle. Simple language, attractive color illustrations. Based on English Liturgy. An American edition would be useful.



Where the Money Comes From

Quotas by Dioceses — 1958 and 1959

	1958 Quota	1958 Expectation	Quotas 1959		1958 Quota	1958 Expectation	Quotas 1959
Foreign				Fifth Province			
Brazil	\$ 3,000.00	\$ 3,000.00	*	Chicago	\$ 176,008.00	\$ 190,000.00	\$ 207,839.11
Central America	1,000.00	1,000.00	*	Eau Claire	7,924.00	7,924.00	9,449.48
Cuba	3,000.00	3,000.00	*	Fond du Lac	19,650.00	19,650.00	23,107.38
Liberia	1,000.00	1,000.00	*	Indianapolis	34,497.00	34,497.00	42,586.33
Mexico	1,000.00	1,000.00	*	Michigan	191,829.00	191,829.00	230,988.92
Philippines	1,000.00	1,000.00	*	Milwaukee	47,561.00	49,659.00	54,964.02
Total	\$ 10,000.00	\$ 10,000.00	*	Northern Indiana	25,024.00	25,024.00	28,864.77
First Province				Northern Michigan	8,366.00	8,366.00	10,319.46
Connecticut	\$ 219,541.00	\$ 219,541.00	\$ 264,479.42	Ohio	148,457.00	180,000.00	177,856.80
Maine	30,000.00	30,000.00	36,588.45	Quincy	9,381.00	8,400.00	10,899.44
Massachusetts	268,012.00	268,012.00	311,069.04	Southern Ohio	101,495.00	169,409.00	120,113.11
New Hampshire	29,569.00	29,569.00	31,800.06	Springfield	20,512.00	16,500.00	24,557.34
Rhode Island	89,785.00	89,785.00	103,512.86	Western Michigan	43,095.00	43,095.00	51,844.84
Vermont	19,328.00	14,000.00	22,958.85	Provincial Total	\$ 833,799.00	\$ 944,353.00	\$ 993,391.00
Western Massachusetts	71,830.00	71,830.00	85,278.75	Sixth Province			
Provincial Total	\$ 730,839.00	\$ 722,237.00	\$ 855,687.43	Colorado	\$ 52,830.00	\$ 52,830.00	\$ 67,610.48
Second Province				Iowa	35,819.00	36,000.00	42,211.46
Albany	\$ 91,579.00	\$ 91,579.00	\$ 108,796.36	Minnesota	83,520.00	83,520.00	101,850.71
Central New York	92,000.00	95,048.00	109,150.01	Montana	13,707.00	13,707.00	16,225.38
Long Island	209,992.00	135,345.00	244,653.90	Nebraska	29,159.00	29,159.00	33,978.53
Newark	177,992.00	177,992.00	210,760.24	North Dakota	7,045.00	7,045.00	8,785.12
New Jersey	136,827.00	136,827.00	166,476.40	South Dakota	11,960.00	12,000.00	14,471.29
New York	499,338.00	395,325.00	573,780.22	Wyoming	17,570.00	17,570.00	19,676.99
Rochester	52,118.00	52,118.00	62,029.91	Provincial Total	\$ 251,610.00	\$ 251,831.00	\$ 304,759.96
Western New York	78,917.00	78,917.00	91,750.52	Seventh Province			
Dominican Republic	600.00	600.00	*	Arkansas	\$ 23,064.00	\$ 24,000.00	\$ 27,789.68
Haiti	2,000.00	2,000.00	*	Dallas	77,799.00	77,799.00	95,994.29
Panama Canal Zone	4,000.00	4,000.00	*	Kansas	33,821.00	33,821.00	40,896.89
Puerto Rico	2,500.00	2,500.00	*	Missouri	51,708.00	51,708.00	61,025.55
Virgin Islands	1,000.00	1,000.00	*	New Mexico and Southwest Texas	25,467.00	25,467.00	30,753.26
Provincial Total	\$1,348,858.00	\$1,173,246.00	\$1,567,397.56	North Texas	19,633.00	19,633.00	23,517.61
Third Province				Oklahoma	36,420.00	36,420.00	44,920.41
Bethlehem	\$ 49,813.00	\$ 51,000.00	\$ 57,680.04	Salina	6,780.00	9,000.00	8,508.78
Delaware	56,728.00	75,000.00	68,176.32	Texas	128,420.00	128,420.00	157,338.13
Easton	13,688.00	13,688.00	16,975.12	West Missouri	33,608.00	33,608.00	41,900.25
Erie	25,673.00	25,673.00	31,481.77	West Texas	55,372.00	55,372.00	65,969.55
Harrisburg	41,855.00	41,855.00	50,508.05	Provincial Total	\$ 492,072.00	\$ 495,248.00	\$ 598,613.40
Maryland	135,390.00	135,390.00	161,298.99	Eighth Province			
Pennsylvania	294,722.00	294,722.00	348,704.30	Arizona	\$ 25,204.00	\$ 25,204.00	\$ 31,382.75
Pittsburgh	87,036.00	87,036.00	102,041.68	California	102,809.00	102,809.00	124,724.68
Southern Virginia	55,163.00	55,163.00	66,443.44	Eastern Oregon	10,499.00	10,499.00	13,247.67
Southwestern Virginia	31,700.00	32,580.00	38,102.07	Idaho	8,055.00	8,055.00	10,227.51
Virginia	118,559.00	120,000.00	145,646.52	Los Angeles	183,989.00	183,989.00	225,712.49
Washington	120,050.00	120,050.00	141,763.45	Nevada	6,315.00	6,315.00	7,879.28
West Virginia	39,086.00	39,086.00	46,193.54	Olympia	61,918.00	61,918.00	78,043.11
Provincial Total	\$1,069,463.00	\$1,091,243.00	\$1,275,015.29	Oregon	42,526.00	42,526.00	52,537.99
Fourth Province				Sacramento	24,722.00	24,722.00	30,364.24
Alabama	\$ 59,960.00	\$ 75,000.00	\$ 70,609.42	San Joaquin	21,330.00	21,330.00	26,028.51
Atlanta	54,972.00	54,972.00	68,869.47	Spokane	21,679.00	21,679.00	27,704.81
East Carolina	26,285.00	26,285.00	31,241.30	Utah	5,379.00	6,000.00	7,829.78
Florida	41,825.00	41,825.00	51,646.80	Alaska	6,000.00	6,000.00	*
Georgia	23,909.00	24,009.00	29,671.09	Honolulu	8,000.00	8,000.00	*
Kentucky	37,299.00	41,441.00	43,314.84	Provincial Total	\$ 528,425.00	\$ 529,046.00	\$ 635,682.82
Lexington	19,975.00	10,000.00	23,751.02	Grand Totals			
Louisiana	69,484.00	69,484.00	82,421.27	\$5,962,721.00	\$5,947,374.00	\$7,072,966.00	
Mississippi	31,839.00	31,839.00	38,186.94	*No foreign or overseas quotas are included in 1959 figures.			
North Carolina	72,721.00	72,721.00	86,615.54				
South Carolina	29,424.00	29,424.00	35,230.44				
South Florida	103,582.00	103,582.00	130,305.25				
Tennessee	71,792.00	95,000.00	85,561.67				
Upper South Carolina	34,213.00	34,213.00	40,796.87				
Western North Carolina	20,375.00	20,375.00	24,196.62				
Provincial Total	\$ 697,655.00	\$ 730,170.00	\$ 842,418.54				

The Way It Works

Diocesan quotas necessary to supply \$7,072,966 of the \$8,060,300 budget adopted by General Convention have been announced by the National Council.

Quotas are arrived at by a complicated mathematical formula which has been unchanged for several years, and which seeks

to relate the quota to the operating expenses of the diocese.

Overall, the quotas have been increased by 19%. Because of variations in growth, quota increases for individual dioceses and districts range from 46% to 7%.

Approximately a million dollars of receipts other than from quotas are budgeted for 1959, mainly from the United Thank Offering and from income from trust funds.

The budget is slated to rise almost a

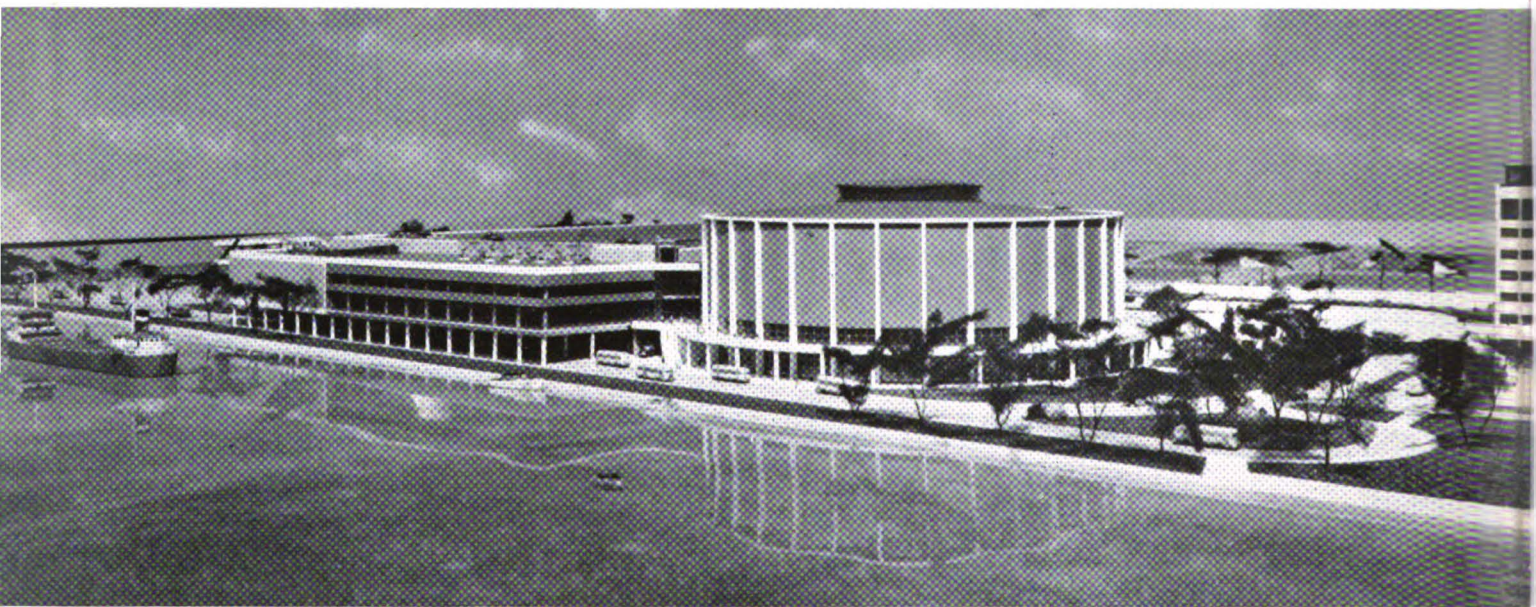
million dollars a year in each of the years, 1960 and 1961. Quotas for these years are set at \$8,009,067 and \$8,832,467 respectively. Individual diocesan and district quotas cannot be set for the years after 1959, since such quotas must be based on up to date expense figures.

The table above gives the quotas for 1958 and 1959 for each diocese and province. Also given is the expectation figure — the jurisdiction's own estimate of what it will pay on its 1958 quota.

Almighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of our favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out

of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

From the Book of Common Prayer, p. 36



Site of the 60th General Convention

by Margaret Phinn

General Convention accepted the invitation to hold the 60th General Convention from September 17 to 29, 1961 in Detroit, Mich.

Bishop Emrich asked the diocese of Northern Michigan and the diocese of Western Michigan to join Michigan in extending the invitation.

Convention headquarters will be the mammoth new Cobo Hall-Convention Arena, now under construction and named in honor of the late mayor, Albert E. Cobo, who started so many civic programs in the industrial city.

Detroit's great Convention-Exhibit Building is scheduled for completion in 1960, and will be outstanding among the world's auditoriums for sheer size and flexibility. It will offer more than 400,000 (9 acres) square feet of almost totally unobstructed space to house trade shows, expositions, exhibits, and conventions. The 100,000 square feet in one unit and 300,000 in another can be combined to house one major event, or partitioned to hold as many as four events simultaneously.

At a cost of more than \$50,000,000, the project will include underground and overhead parking facilities, with Detroit's new super-expressway passing directly underneath the structure.

Both General Convention and the Triennial Meeting will be held in this building.

On hearing of the decision of the House of Deputies, Bishop Emrich expressed his enthusiastic approval:

"I am very pleased that Michigan will be host in 1961 to the General Convention of the Episcopal Church. It is a great honor, and on behalf of all three Michigan dioceses, I wish to express our appreciation. We will have fine facilities for the meetings, the worship, and the housing

of Convention in Detroit. We will work hard to welcome everyone and to make it an outstanding occasion. We are anxious to show Detroit to the Episcopal Church and to show our whole Church to Detroit."

Picturesque, century-old Mariners' Church, moved by the City of Detroit at great cost to preserve it as a landmark, is also located in Detroit's Civic Center, a stone's throw from where Convention will be held.

Members of the diocese are hoping the '61 Convention will accomplish great things. They are keenly conscious that the last General Convention in Detroit, in 1919, produced the revolutionary changes in the National Council and office of the Presiding Bishop which actually organized the Church along 20th century lines to handle complex problems of modern times.

The Rev. Canon I. C. Johnson, rector of St. John's, Detroit, and a key figure in the diocese since 1930, is chairman of the convention planning committee. He is also chairman of the diocesan department of finance.

The diocese of Michigan has focused on 1961 for several years now with a vast and far-reaching program to bring to fruition the new Diocesan Center which will be completed by that time. The \$1,500,000 structure, adjoining the Cathedral Church of St. Paul in the heart of Detroit's Cultural Center, will house the cathedral's parish house and diocesan offices.

In conjunction with convention Bishop Emrich has set a goal throughout the diocese — from the northernmost tip of the "thumb" to the border of Ohio State and from the smallest mid-state mission to Detroit's great urban churches — to fix up, paint up, shape up for the next General Convention.

The Living Church

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

**Twenty-Third Sunday after Trinity
November 9, 1958**

U. S. A.

Retirement Eve

by the Rev. GEORGE L. GRAMBS

"I am grateful for what you have said, and I am grateful for what you have left unsaid," was Bishop Washburn's reply to Charles W. Kappes, Jr., who had just spoken feelingly and briefly about the bishop's retirement and handed him an envelope, the contents of which were a token of the affection from clergy and lay people from all over the diocese. The scene was the Cathedral House in Newark, N. J., where a reception was given to Bishop Washburn on the eve of his retirement as diocesan of Newark. Because of a slight indisposition, Mrs. Washburn could not be present for the affair which was to have included her.

The reception on Sunday evening, October 26, followed a simple, but impressive service of thanksgiving at Trinity Cathedral for Bishop Washburn's life and ministry. Bishop Stark, Coadjutor of Newark, read the first part of the service. Robert Worthington, executive vice president of the Church Pension Fund, read the first Lesson, and the Very Rev. Lawrence Rose of the General Theological Seminary read the second — representing two of the bishop's extra-diocesan interests. Suffragan Bishop MacAdie read the Litany of Thanksgiving. At Bishop Washburn's own request there was no sermon. He explained to Bishop Stark that he was "tired of listening to my own obituary."

For three years Bishop Washburn was coadjutor and for 23 years bishop of the diocese of Newark. In that time he has confirmed nearly 32,000 persons and ordained 169 to the priesthood. He has been chief shepherd to the 205 clergy and nearly 98,000 members of the Church in the diocese.

In 1941 he sent 800 personal Christmas cards to those from the diocese who were serving in the armed forces. This number had increased to 5,000 the next Christmas.

Only a little more verbose than Calvin Coolidge, he has not "pointed with pride" to his achievements, but from others on his staff have the figures come. He has expressed satisfaction that Trinity was incorporated as a cathedral during his episcopacy.

No seminarian from Newark has ever

been beyond his wise and affectionate guidance. His constant care for men studying for Holy Orders has marked his ministry.

He has been outspoken against moral ills and religious decadence. As long ago as 1933 he advised Americans to give up artificial distinctions based upon class, color, or creed. "Isolation within walls of prejudice and fear is imprisonment under the sentence of death." In 1954 he said to the convention, "The Church and its members cannot be neutral in a war in which the stake is the American way of life. We must be, and we are, forever and unalterably, opposed to Communism and its heresies."

This summer the Bishop and Mrs. Washburn moved to Ridgefield, Conn. His date of retirement is November 1; but in November and December he will take Confirmation appointments for Bishop Donegan of New York. Until next May he will continue serving as president of the Church Pension Fund. He has been reelected by General Convention to another six year term as trustee of the General Theological Seminary.

A Shadow Hidden

Bishop MacAdie, Suffragan of Newark, kept hidden from the public a double portion of sorrow that cast its shadow over his consecration on October 22. On October 21, the night before this great milestone in his life, his brother, Alexander MacAdie of Jersey City, N. J., died; the funeral to be on the day after the consecration. Another brother, Charles, of Westfield, N. J., had died on October 8, only a fortnight before.

Washington Nominees

Nominations for a bishop coadjutor of the diocese of Washington were announced October 31 by the Rev. E. Felix Kloman, chairman of the nominating committee appointed last June. Nominees are:

The Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., the Rev. William F. Creighton, rector of St. John's Church, Bethesda, Md., the Rev. Canon Charles S. Martin, headmaster at St. Albans School, and the Rt. Rev. George M. Murray, suffragan bishop of Alabama.

Bishop Dun of Washington announced his intention to retire no later than 1962.

B R I E F S

POPE JOHN XXIII: The new Pope is a man marked from his earliest years of priesthood for distinction. For nine years, beginning in his early 20's, he was both a seminary professor and private secretary to a bishop. After war service in both medical corps and chaplaincy, he worked among young people and students. At 39, in 1920, he gave one of the principal addresses at a great Eucharistic Congress. In 1921, he became head of the Central Council for the Propagation of Faith in Italy, rising to the Superior Council the next year. In this missionary post he travelled widely in western Europe. Next he was given a titular archbishopric and began a distinguished career as a Vatican diplomat, serving in Bulgaria, Turkey, Greece and France. He became a cardinal and Patriarch of Venice in 1953. One of his favorite axioms, RNS reports, is "See everything; turn a blind eye to much of it; correct a little." The new Pope is the second man to claim the title John XXIII, but the other is considered to have been an anti-Pope. Pope John is 18 years older than the Presiding Bishop-elect.

▽

MISSOURI ELECTS: Diocese of Missouri will hold a special convention December 4 to elect a bishop coadjutor to assist Bishop Lichtenberger and succeed him when his resignation takes effect on May 15. Permission was granted for the election by General Convention after Bishop Lichtenberger was elected Presiding Bishop. [Curiously, canon law does not provide for election of a coadjutor in the case of a man elected Presiding Bishop; only grounds given — Canon 39, Section 2 (a) — are that the bishop is "unable by reason of age, or other permanent cause of infirmity, or by reason of the extent of Diocesan work, fully to discharge the duties of his office." Nonetheless, a challenge of the action on legalistic grounds is almost inconceivable.] The coadjutor will be diocesan in all but name, in any case, since Bishop Lichtenberger has announced that he will turn over all his diocesan duties to the coadjutor on the latter's consecration. A committee to receive nominations has been appointed under the chairmanship of the Rev. Murray Kenney, and a lengthy list of un-screened possibilities has been released.

Intermarriage Warning

Looking toward the holding of the Fifth Province synod in Milwaukee in 1960, the diocese of Milwaukee voted at its annual council to raise \$5000 or more toward the redecoration of its cathedral. The gift is also intended as a farewell gesture to the Very Rev. Malcolm DeP. Maynard, dean of the Cathedral, who is scheduled to retire this spring, and whose years of faithful service and Christian example received special notice in Bishop Hallock's pastoral address. The cathedral congregation will itself contribute another \$5000.

Council also approved revision of its canons, allowing for the incorporation of its executive board in accordance with the laws of the State of Wisconsin.

It was reported that a series of week-ends at Nashotah House for high school and college students, sponsored by the Episcopal Churchmen of Milwaukee, has already borne fruit in five vocations.

One new mission, St. Martin's, Brown Deer, Wis., was welcomed into union with the diocese.

The bishop's pastoral address strongly stressed the responsibility of Episcopalians to rear their children as Episcopalians, and noted the increasing problems occasioned by the intermarriage of Episcopalians with persons of other faiths. Churchmen were especially warned that the Ante-Nuptial agreement insisted upon by the Roman Catholic Church is null and void *ab initio*, and that, according to the pronouncement of the 1948 Lambeth Conference, an Episcopalian signing such an agreement commits a sin.

Bishop Horstick of Eau Claire spoke at the annual Council banquet. Mrs. Lou Schaefer, retiring executive secretary of the diocese, was especially honored at this dinner for her 32 years of service, and was presented with a set of luggage to mark the occasion.

The Division of Women's Work of the diocese of Milwaukee adopted for itself the aforementioned name in response to the change of name by the national women's organization. This is one of the first instances so far in which this action has been taken on a diocesan level.

Photo Judges Named

Judges for the Church's 4th Annual Church Photo Contest have been announced by the Church's Public Relations Division, sponsors of the contest. They are: the Rev. Malcolm Boyd, rector of St. George's Church, Indianapolis, who was active as a writer and producer in radio, television, advertising and the movies before his ordination; Miss Gertrude Orr, Director of Promotion for the diocese of Washington and editor of the monthly diocesan magazine, "The Washington Diocese"; and Miss Gin Briggs, a freelance photographer, whose most recent assignment was the coverage of General Convention, Miami Beach.

International Refugee Year

A suggestion that the free nations of the world sponsor a year in which all countries would combine their resources to help refugees has been made by the Very Rev. Francis B. Sayre, Jr., the dean of Washington Cathedral. He spoke at a service in Washington, D. C., commemorating United Nations Week.

"One can measure the trouble of our times," Dean Sayre said, "by counting our refugees, who now number more than 30,000,000."

He pointed out that 7,000 Hungarian refugees, on the second anniversary of the revolution which caused them to flee their homeland still live in Austrian refugee camps.

He said that an "International Refugee Year" in which all free nations joined whole-heartedly "could clean up the problem of displaced persons." [RNS]

Last Rites

The Rev. Canon Edward Benjamin Ferguson, director of Christian Social Relations for the diocese of California, was killed in an automobile accident in the early morning hours of Wednesday, October 29.

Canon Ferguson was on a duck hunting expedition when he lost control of his automobile on the east-bound highway near Vallejo, Calif., and the car rolled



The 58th General Chapter and Retreat of the Congregation of the Companions of the Holy Saviour (C.S.S.S.) was held September 8 and 9 at the Church of the Annunciation, Philadelphia, Pa. The Order was founded in 1891 as a society of bishops, priests, deacons, and candidates for Holy Orders, living under a Rule for the strengthening of their spiritual life.*

*Shown attending the C.S.S.S. General Chapter and Retreat are, from left, the Rev. William Elwell, Retreat Conductor; Mr. John F. Walker, the Rev. Frank Williamson, Jr.; the Rev. Benjamin H. Wood (Master); the Rev. Robert L. Ducker; Mr. William J. Shepherd; Mr. Robert C. Hofmeister; the Rev. William R. N. Haire; and the Rev. Robert S. Harris.

over, throwing him to the pavement. Death was caused by multiple internal injuries, including a punctured lung. He lived long enough to receive the last rites of the Church at the hands of the Rev. George Gooderham, vicar of the Church in Fairfield, Calif.

Canon Ferguson had held his last post since 1955, having previously served as canon almoner in the diocese of Dallas from 1948. Ordained in 1940 in North Carolina, he had served parishes in North Carolina, New York, and Tennessee. A graduate of the University of North Carolina, Canon Ferguson had attended General Theological Seminary and Duke University Divinity School. He had recently received the degree of Master of Social Work from the University of California.

Discipline Decline

"The greatest danger to our spiritual life today is the decline of Catholic discipline, and the increasing tendency to substitute for this a variety of 'cultic activities,'" said the Rev. Dr. P. M. Dawley, professor of ecclesiastical history at the General Theological Seminary, addressing Milwaukee's annual clergy conference. "We are losing our ability to produce saintly lives within our own tradition," he said, "and yet this is our vocation."

Clergy tend to neglect their daily offices, and the disciplined devotional life which belongs to their order, Dr. Dawley said. Laymen display a great lack of loyalty to their Church, a lack partially expressing itself in irregular attendance.

Dr. Dawley also spoke on unity.

"Unity may be obtainable if we can go back behind the controversies of the 16th century," he said, "and meet on the common ground of Scripture as interpreted by the early Fathers. This has already been done, most successfully, in the field of liturgics, and should be attempted in other fields."

Dr. Dawley pointed out that Anglican "freedom" is freedom to appeal to the past, without being fettered by Confessional dogmas of the 16th century — either those of the Reformers, or those of the Council of Trent. It is this freedom which may make it possible for Anglicanism to play an important and constructive role in the Ecumenical Movement, he said.

Medically Minded

At St. Matthew's Church, Detroit, Mich., the Guild of St. Luke has shipped 723 pounds of medical supplies to the Holy Cross Mission, Kailahun, Sierra Leone, West Africa. Members of the guild, all medically connected or interested people, have also sent clothing to the needy of Haiti, sponsor a blood bank locally, and maintain a tract rack of religious pamphlets and free medical literature.

AUSTRALIA

Traffic Stood Still

The Archbishop of Sydney and Primate of the Church in Australia, the Most Rev. Howard West Kilvinton Mowll, died on October 24 in Sydney of a heart attack. He was 68 years of age, and this year had celebrated the 25th anniversary of his appointment as archbishop.

Born in Dover, England, in 1890, Dr. Mowll was educated in England. From 1913 until 1916 he taught at Wycliffe



RNS

Dr. Mowll
All men are God's children.

College, Toronto, Canada, and held a professorship there from 1916 to 1917.

During World War II he served as a chaplain with the Canadian Armed Forces, and was later named dean of Wycliffe College. Three years later he was appointed bishop in Western China, where he served until his call to the Sydney archbishopric in 1933. He was named primate of the Australian Church in 1947, succeeding the Most Rev. Henry Le Fanu.

He became chairman of the National Missionary Council of Australia in 1948, and in the same year became president of the Australian section of the World Council of Churches. In 1956, Dr. Mowll headed an eight member Anglican delegation from Australia to Communist China, and his favorable report of the Church there [L. C., January 20, 1957] caused a wave of controversy in America [L. C., February 3, 1957].

Mr. Francis James, LIVING CHURCH correspondent in Australia, writes of Dr. Mowll:

"Dr. Mowll was known as a conservative evangelical. His election to the primacy by the Australian bishops in 1947 constituted recognition of his outstanding qualities of tact, tolerance, and personal charm. During the past ten years, Dr. Mowll made the pri-

macy a reality instead of an honorific title, by visiting every Australian diocese, including remote areas, which made him a familiar figure to all Australians. He attended the Amsterdam and Minneapolis (1948 and 1954) conferences, and visited Churches in many other lands, where first hand observation and personal friendships afforded him unique knowledge of the mission field. Devoid of color consciousness, Dr. Mowll regarded all men as God's children. His approach to questions was individual and personal, never scientific or political. Thus he achieved enormous prestige in the Ecumenical movement, whose Australian constituents regarded him as 'their own' archbishop.

"A missionary at heart, Dr. Mowll's insistence upon Asia's importance to Australia's future development stirred the government as well as the Church to greater effort of collaboration with Northern neighbors.

"The state funeral for Dr. Mowll in Sydney brought traffic to a standstill for two hours, while the populace lined the streets 20-deep for the cortege."

YUGOSLAVIA

Macedonia Separate

A semi-independent Macedonian Orthodox Church was established recently by priests and laymen in that part of Yugoslavia. It will recognize the authority of the Serbian Orthodox Patriarch in Belgrade. The gathering which formed the new Church also voted to restore the Ochrida archbishopric, which has been under the control of the Serbian Church since the 12th century.

The formation of the new Church is involved in a complicated political situation, according to Dr. Paul Anderson, associate editor of THE LIVING CHURCH and expert on Orthodox affairs. After the war the Tito government tried to undermine the Church by setting up independent bodies in each of the provinces of Yugoslavia, but the Patriarch and synod resisted this successfully. However, the Macedonian population, which is a mixed one of Greeks, Bulgars, and Serbs, dislikes domination from Belgrade, and hence the government-sponsored move for Church autonomy was welcomed there.

The fact that the new Church recognizes the authority of the Serbian patriarch represents a compromise.

WALES

Cremation

The Archbishop of Wales, Dr. Edwin Morris, has spoken out against "irreverent and indecent" scattering of human ashes after cremation. He says, "The ashes should be preserved in consecrated ground. . . . Cremation has become increasingly popular and is encouraging, quite improperly, a certain attitude of carelessness and almost of irreverence to

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mortal remains. . . . Cremated ashes should be treated with almost the same reverence as the body itself."

A Canon law revision which is currently proceeding in England includes a draft canon which says "Cremation of a dead body is lawful in connection with Christian burial."

UGANDA

Fire and Tension

Burning of an Anglican mission and chapel in Uganda is reported by Religious News Service. The fire occurred after the first direct election for registered Africans in Uganda. The mission buildings were set ablaze, RNS said, despite a strong police guard in the vicinity. Exact location of the mission was not reported, but it was described as being in the "northern area." There was said to be tension between Roman Catholics and non-Roman Christians after the election.

JAPAN

\$5,000 Scholarship Gift

The Central Theological College of the Nippon Seikokwai in Tokyo has received from St. James' Church, New York City, a cash gift of \$5,000 which will be used to endow a scholarship in memory of the late Robert H. Coleman, missionary priest in Japan from 1950 to 1957. This sum will be invested in Japan, and the annual income from it will pay the main part of a seminarian's yearly expenses.

SCOTLAND

Bishop Resigns

The Rt. Rev. Eric Graham has resigned as bishop of the diocese of Brechin, Scotland, founded in 1150. Dr. Graham, a distinguished scholar of Oxford University, was consecrated bishop of Brechin in 1944, and received the D.D. degree from the Scottish University of St. Andrews.



By the Very Rev. Sherman E. Johnson
Dean of the Church Divinity School of the Pacific
Member, Program and Budget Committee



THE PAINLESS SELL

may be the wisest policy
for Program and Budget
until the Church learns
to use its muscles
to the point of pain —
which is far short of the
pain of the Cross.

In its new Program and Budget the Church adopted a painless sell. Too often a good program has had to be cut down to size by the National Council at its February meeting because the quotas were not yet raised. This time the Program and Budget Committee decided on a program that should not need any cuts and would be built up to full strength in 1961.

It is a little like our early morning plunges in the Miami surf — enough exercise to be invigorating but not enough to wear anyone out. Until the Episcopal Church can learn to use its muscles to the point of pain — and that is very far short of the pain of the Cross — it may be a wise policy.

On the whole it is a good program. The many who wrote agonized letters to the Committee were clear that missionary work must go forward. The Committee built the budget up in steps so that by 1961 the Home Department will get almost what the National Council asked. Everyone will applaud the thousand dollar increase of salaries of missionary bishops so that they will get \$8,000, and the upping of pay for clergy and women workers. Best of all, there is a salary reserve so that home missionaries can be appointed when and where they are needed. By 1961 the figure for this will rise to \$110,000.

It makes sense to put the Negro, Indian, Spanish, and Japanese work into a special item and no longer charge them to aided dioceses and missionary districts. Now everyone can see what the strictly local aid amounts to, and how it is gradually being cut down as self-support increases. The two new dioceses of Arizona and Northwest Texas indicate this trend.

Town and Country work jumps almost at once to the desired figure. College work goes up more gradually, but the increase over 1958 is nevertheless very great. The Armed Forces Division is gradually stepped up, and will get a much-needed roving missionary for Europe. The four colleges of the American Church Institute for Negroes — which we still need very badly — are saved from bankruptcy.

The overseas missionary districts got more than the National Council asking. Bishops' salaries are increased to the \$8,000 figure, as at home, and there are base increases for unmarried clergy. The married ones already have special allowances.

Election of the first native Filipino, the Rev. Benito Cabanban, as Suffragan Bishop of the Philippines, and of the talented and steady young Edmund Sherrill for Central Brazil, pointed up the development of the overseas field.

Yet the deputies were unhappy at the disparity between salaries of missionaries and local clergy employed in the overseas field. The problem is not simple, and it varies from country to country, yet the National Council will certainly have to look into it.

There are great budget increases for the Philippines — now our largest responsibility — and for Central America, the Canal Zone, Mexico and Taiwan. Although direct appropriations to the Nippon Seikokwai are gradually reduced, we actually spend more on Japan in educational projects and American personnel.

Fortunately the budget provides a good missionary reserve so that new appointments can be made as needs arise. On the other hand, the seminary needed in Puerto Rico is postponed until 1960. It will get \$25,000 in that year and the succeeding year.

As with the seminaries at home, the Church is only beginning to realize how important theological education is and what it costs.

The proposal for a capital asking ran head on into the many campaigns of parishes and dioceses for their own needs. The Committee added no capital figure for 1959 and proposed only moderate figures for the next two years — a half million and a million respectively. Yet the provision for construction and new work in the budget is a momentous decision, as momentous as the proposal to revise the Prayer Book, which passed the House of Deputies with just as little hesitation.

Likewise there is real hope for a mass-circulation Episcopal Church magazine. The program does not provide enough to put the paper in every home within three years, but enough to study and pilot-test the new project, so that a solid decision can be made.

The Department of Christian Education perhaps fared hardest of all. Of course it will go forward. It will have funds to develop a curriculum for small Church schools and a summer program for training parish assistants; its very valuable work with parish and preparatory schools is increased modestly; and the

Division of Leadership Training will be expanded. The Unit of Evaluation, which tests the new curriculum, will get about what it needs. But the Division of Curriculum Development is pruned drastically in the first year and increased only a little in the next two.

The Church's concern with the inner city and its problems is reflected in increased support to the program of Urban-Industrial Church Work. In the Department of Christian Social Relations there is further provision for the problems of the aged, alcoholism, and the American Indians relocating in city areas.

The Department of Promotion is given no increased help in 1959. More will be spent, however, on the development of radio and television in the two succeeding years. It is still far from enough to reach the great masses of the country.

Scattered throughout the program there are little pieces of help to good projects. For example, the American churches in Europe are no longer chapels of ease for wealthy expatriates but parishes attended by military personnel and business people who have a hard time raising the budgets and repairing the roofs. A modest appropriation eases this problem.

On looking backward and forward, one gets the impression of a Church that is gradually awaking and rubbing its eyes. Think of the increased effectiveness of the seminaries in Japan, the Philippines, Haiti, Mexico, and Brazil; the pioneer work in Central America and Colombia; the spread of our influence to Okinawa, Hong Kong, Singapore, India and Pakistan; and the relevance and contemporaneity of our new program at home.

Measured in dollars, it is no very ven-

turesome program. The purchasing power of eight to ten million dollars in food, clothing, and automobiles is hardly greater than what the Church gave many years ago. The parishes spend proportionately much more on stained glass, pews, kitchens, and the salaries of their priests.

Certainly it is a problem of education. If the average parishioner could see only part of the picture that the Committee on Program and Budget analyzes in its long hours at Convention, the word tithing would have the overtones of thrilling opportunity. The program is not so many dollars. It is the lives of men, women, and children. On it depends whether people in Michigan, Idaho, Okinawa, and Alaska will be built into the warm fellowship of the Church and experience the love of God. It is worth something more than a painless sell.

How the Program and Budget Committee Works

By the Rt. Rev. Thomas H. Wright

Bishop of East Carolina

Chairman, Joint Committee on Program and Budget

It was the feeling of the members of the Program and Budget Committee that we went through a real religious experience during the two weeks spent together in Miami Beach. We assembled as a committee on September 29 at the Sherry Frontenac Hotel in Miami Beach. The 24 members came from almost every part of the country, some of us knew each other, having served together in Honolulu, but many new faces were present.

The Program and Budget Committee represents the democracy of our Church. Twelve bishops are chosen each triennium by the Presiding Bishop, usually about two years ahead of Convention and certainly before most issues begin to arise and be debated. The other 18 members (six priests and 12 laymen) are chosen by the chairman of the House of Deputies in an objective and impartial manner. He takes no suggestions or advice concerning these members and usually, I assume, the selection is made on the basis of number of Conventions attended, geographical distribution, and, in the case of the laymen, the type of work in which the person is engaged. Neither the Presiding Bishop nor the convener of the Committee has the slightest idea who will be chosen until after the selection is made and the individuals notified by the Secretary of the House of Deputies.

It soon became apparent to the chairman that we represented about every point of view concerning the Program and Budget of the Church. I believe there were no proposals that had been heard from individuals or read in the press that were not made and promoted the first few days of the committee meetings. Approximately 25 letters from bishops or dioceses were sent to the Committee and studied; each proposal for the

budget being given due consideration. All of these letters (except two) suggested considerable reduction in the budget proposed by National Council, and two of them recorded approval.

The first week of the committee was given to hearing proposals, gathering all information available from heads of departments through committee meetings and general hearings and being sure that we had all available facts and information on hand for an objective study.

We approved the budget, not from the standpoint of "What the Church could do," but from the question "What are the needs of the Church at the present time."

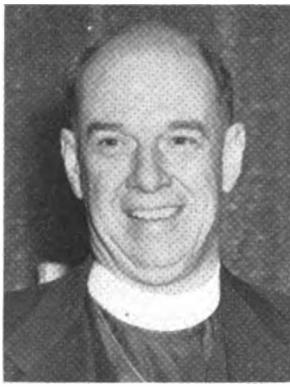
It soon became apparent to the Committee that, even if the total budget suggested by the National Council was allowed in the first year (1959), a large portion of this money could not be put into operation immediately by the various departments. For example, the personnel requested in many cases could not be secured that rapidly, the new work suggested could not be put into effect without some additional preparation, etc. The idea, therefore, of a three year step-up budget slowly began to develop among all members of the Committee and there was no division concerning this from the very start of our second week together when we began shaping the Budget. This basic decision having been made, we tried to approach every department from the standpoint of its basic needs for the three years' program. The budget, we felt, must come out of the needs of the program. The Program of the Church always comes first — never the Budget first.

As we began to move into the second week of our meetings, it became apparent to the chairman of the committee that not only had we developed a remarkable *esprit de*

corps in the Committee, but also we were developing a unanimity of feeling toward all basic decisions which were before us. The Committee's report represented, therefore, finally the unanimous decision of the whole Program and Budget Committee.

I think it is interesting to know the amount of time that this Committee spent on developing the Program and Budget, considering the capital needs suggested by the National Council, and discussing the proposed new national Church magazine. Before coming to Miami Beach eight members of the Committee had been requested by the convener to make a particular detailed study of some phase of the program: overseas work, Home Department, Christian education, Christian social relations, finance, general administration, promotion, and cooperating agencies. As we came together, therefore, and divided into subcommittees at least one member of each subcommittee had a detailed knowledge of some phase of the Church's program and had collected all information available from every source that he could find. While at Miami Beach, we spent approximately 91 hours meeting as a whole committee, and approximately 51 hours in subcommittees, making a total of 142 hours given to our deliberations. The program and budget arrived at, therefore, came from *no casual thought*.

Above all, one who served on the Program and Budget Committee in Miami Beach felt that the Holy Spirit in a real sense was present with us, as we met and prayed together. On the second morning of our meeting a corporate Communion was held in All Souls' Church with the chairman of the committee as the celebrant. At this service we prayed for God's guidance and for the presence of His Spirit in the meetings of our Committee. We believe that the Holy Spirit was present as we met. Many matters that seemed insoluble when first discussed opened up and revealed themselves to us, we felt, in a definite way. Our Program and Budget Committee report, we believe, was a *carefully considered, unanimous, and dedicated* decision which we presented to the General Convention of 1958.



Bishops Welles, Lichtenberger, and Washburn

By the Rt. Rev.
Edward R. Welles
Bishop of West Missouri

THE PRESIDING BISHOP-ELECT

Two of his brother bishops explain what manner of man is

The Right Reverend Arthur Lichtenberger

By the Rt. Rev. Benjamin M. Washburn
Retired Bishop of Newark

My friendship with Arthur Lichtenberger began when he was rector of a Massachusetts parish very near the one in which I was serving. Our association became more intimate during his ministry in Newark as dean of our cathedral, and later as a professor at the General Theological Seminary.

One of Bishop Lichtenberger's chief characteristics is his friendliness, springing from his genuine love of people. He is no respecter of persons, but draws to himself high and low, rich and poor, one with another. Young and old, the student and unlettered, find him approachable. As they talk with him they sense his concern for them and their problems. There is a simplicity and a naturalness in his attitude toward them, with never a suggestion of aloofness or condescension.

This explains his helpfulness as a pastor. He is too realistic to expect that members of his flock can qualify for sainthood. He knows what human frailty is in all its depth. He also knows the reality of the grace of God, and he accepts people where and as they are. By his sympathy and understanding they are led to have faith in themselves and God, because as their pastor he has faith in them. When

disciplinary action must be taken, he tempers justice with mercy.

In many ways he has shown his interest and his skill in bringing together men of varied minds and opinions. He has his own convictions which are rarely, if ever, based on prejudices. Under his leadership members of a parish, or of a diocese, find that they can work together even though they do not think alike. This has been true wherever he has served. He has obeyed his ordination vow to set forth quietness, peace, and love among all Christian people, and especially among those that have been committed to his charge.

Bishop Lichtenberger has a neat and tidy mind; he reads more widely than many bishops, and I think more carefully and thoughtfully. He has the further ability to communicate to others what he reads and knows. He does not waste words, but speaks to the point clearly and logically.

I have always remembered a remark made to me by a somewhat worldly layman who was a member of our Newark cathedral congregation. Speaking of Dean Lichtenberger he said, "When that man goes into the chancel I know that God is there."

Bishop Lichtenberger radiates a joyous, virile and active religion.

Let me try to sketch some aspects of the versatile personality of Arthur Lichtenberger, our Presiding Bishop-elect, by commenting on six key words: love, internationalist, concern, honesty, theologian, and youthfulness.

Love

The Bishop of Missouri loves God and loves people; that comes first. It is a quality which knows no barriers of class or race, and which occurs so quietly and naturally that one is not quite sure just when one begins to like and love him in return.

Internationalist

This Christian love is so boundless that it reaches to the ends of God's world. As a result the new Presiding Bishop is an internationalist in his thoughts, words, and deeds. An utterly loyal American, he sees his duty as a Christian citizen in an international setting.

Concern

He is a man of many concerns, inevitably growing out of his Christian love and international outlook. His concern for the reunion of Christendom was dramatically highlighted by his vigorous leadership in our Church's study of the Church of South India, but many of his fellow Churchmen are even more grateful for his year-in-year-out irenic contributions, both to a deeper unity within the Episcopal Church and to a growing sense of fellowship and confederation with other Christian bodies in the U. S. A. His concern for social justice has strengthened the position of the Church and its relevance in our present secular scientific age, his concern for Christian education has been evidenced throughout his ministry as a teacher in China, as a parish priest involved in Church school work, and as a seminary professor.

Honesty

Honesty is another primary facet of Arthur Lichtenberger's character. In personal thought, private conversation, and public debate, his honesty is ever apparent. It is not an agonizing kind of honesty, but it is a happy, cheerful honesty that comes naturally to him. It results in an attractive and winsome fairness in his dealings with others.

Theologian

Theologians of breadth and depth are too rare in the ranks of the episcopate. Here is a man who has earned the label, and our whole Church will benefit from the fact during his years as Presiding Bishop.

Youthfulness

Youthfulness of outlook coupled with maturity of experience is a gift of God enjoyed by Bishop Lichtenberger. We see this in his freshness of approach to old problems and new opportunities, in the spirit of adventure and confident hope that permeates many of his pronouncements and undertakings.

He will lead us far in the years ahead.

BISHOP SHERRILL

AN APPRECIATION



The Presiding Bishop and his wife at Convention.

By the Rev. Canon Theodore O. Wedel

The General Convention at Miami Beach was, in many ways, Bishop Sherrill's Convention. Everyone was conscious of the fact that the man who has led our Church at home and represented it on the world scene for 12 years was about to retire. Not only at the great dinner given in his honor, but throughout the entire Convention there was discussion and grateful evaluation of what he has meant to the Church.

What can we say of this man? Perhaps the most obvious comment is that Henry Knox Sherrill is a man of strong convictions. In these days of confusion and uncertainty this is an asset of inestimable value. He knows what he believes and why; he knows what is important and what is non-essential; he brought to the leadership of the Church a definite sense of direction. Of course, everyone did not always agree with him — this is inevitable when there is forceful leadership. But with the generosity which only the really strong can exhibit, he

always "bent over backward" to be fair to those who disagreed with him. Even when his strong convictions and quick and ready tongue led him to say something sharp to an opponent, he always found an early opportunity to seek out the one with whom he had differed and to reestablish a relationship. Great strength, combined with warm relationships and sparkling humor, is a matchless asset in a leader.

Bishop Sherrill's courage and daring have been other marks of his leadership. In a day when government and business and almost every human organization emphasizes size and growth, it is all too easy for the things of the spirit to seem insignificant. With boldness, Bishop Sherrill has put to the man in the pew and to the leaders of business, education, and government the fact that God and His will come first. His very daring, and the claims he has laid upon all our consciences for our time, and talent, and money, have caught our imaginations and enlisted for the Church assets which

have never before been fully tapped. His completely transparent conviction that the Kingdom of God and His Christ is the most important cause to which any man may give his life has been communicated to people in every walk of life.

The "bigness" of Bishop Sherrill's concept of God and the Church has been especially evident in his devotion to the Ecumenical Movement. He knows that God's plans for His Church cannot be contained within any one earthly manifestation of ecclesiastical order. While devotedly loyal to the Church he headed, and to the Anglican tradition of which it is a part, he displayed in ecumenical discussion a quality of humility and of openness to the convictions of others which has done much to further the cause of Church unity. A Baptist or Methodist or Orthodox or Roman Catholic finds it easy to discuss his deepest concerns and convictions with Bishop Sherrill, because he knows that he will be listened to and respected.

“Go” Signal for the Seabury Series

Convention gives acclaim and offers guidance to Sunday School revolution

By Peter Day

The Department of Christian Education of the National Council is now in its fourth year of producing Episcopal Church Sunday School materials known as the Seabury Series. Immediately upon their appearance and before they were put into general use, these materials were vigorously attacked by some highly regarded Church leaders, and a resolution was introduced into the 1955 General Convention in Honolulu calling for a return to a more traditional type of Sunday school curriculum.

Originating in the House of Deputies, that resolution was watered down by the Committee on Christian Education in an effort at compromise, and the relatively meaningless resolution that resulted was defeated in the House of Bishops.

But this year, at Miami Beach, after three years of actual experience, both friends and foes of the Seabury Series felt that it was time for General Convention to say what it thought about the Seabury Series without compromise or ambiguity. The Department deserved to have either a go-ahead signal or a stop signal.

The go-ahead signal was represented by a resolution introduced by the Rev. Reamer Kline of the diocese of Connecticut; the stop signal by a resolution introduced by the Rev. Don Frank Fenn of Maryland. These two resolutions, with other resolutions, memorials, and communications, were referred to the Committee of the House of Deputies on Christian Education for consideration and report.

The membership of this Committee included strong representatives of both conflicting points of view, as well as some uncommitted members. As the Convention began its sessions, there was no way of telling what the Committee as a whole would recommend, or whether it might

have to present majority and minority reports.

Under the leadership of the Rev. William C. Warner, chairman, the Committee agreed that its goal should neither be a “whitewash” glossing over just criticisms of the Department’s work nor a compromise such as was attempted in 1955. Rather, the goal should be a forthright evaluation of the work of the Department with the best directive for the future that that Committee could frame and ask the Convention to adopt.

With this in mind, the Committee invited the principal proponents of the two points of view, Dr. Fenn and Dr. Kline, to present their data and arguments. Next, they had a session with the Rev. David Hunter, director of the Department, and asked him many pointed questions about the Department’s present activities and future plans.

Another witness strongly opposed to certain aspects of the Department’s program. General Charles H. Gerhardt of South Florida, was heard at length.

Then, in response to a general invitation to interested deputies, some 22 priests and laymen came before the Committee and testified to their experience with the Seabury Series in their parishes and dioceses. Every one of the 22 was favorable to the series and the Kline resolution.

It was evident that the supporters of the Department’s program were much more organized than the opponents, although the latter included some of the most powerful personalities in the House of Deputies. But in a gathering like General Convention, such informal organization about a particular issue is generally an indication of sincere conviction and intense interest in the issue, and need not be regarded as reprehensible.

The main points of objection to the

program of the Department of Christian Education were these:

(1) Only one-third of the parishes (containing a little less than half the Church’s Sunday school children) are using the series. It is unfair to have the entire Church paying for developing it when less than half uses it.

(2) The materials contain very little of the Church’s official doctrinal teachings as expressed in Bible and Prayer Book, and a great deal of emphasis on the problems, interests, and concerns of the children—too much “method” and not enough “content.”

(3) Lacking a regular course of weekly lessons, covering definite stints of subject matter, the materials do not give the average teacher the help he (or she) needs to conduct a class week by week.

(4) At the very least, the Department of Christian Education ought to provide leadership training to clergy and teachers who follow a different philosophy and use different materials, hiring people who believe that these non-Seabury materials “insure more certainly the teaching of the Christian Faith as this Church hath received the same.” This phrase, in the Fenn resolution referred to the Episcopal Church Fellowship Series, which is used on about the same scale as the Seabury Series.

The answers to these questions, in reverse order, were given by proponents of the Department’s program as follows:

(1) Leadership training is offered to all parishes, no matter what curriculum they are using, and non-Seabury parishes that avail themselves of it find it very helpful.

(2) The teacher who builds his own weekly lesson plan, using the Bible, the Prayer Book, the Church year, the volumes of the Church’s teaching series, and other resources, finds ample help in the Seabury materials for planning his weekly sessions. To substitute a “canned” lesson plan would defeat the primary aim of real religious communication between members of the group, and constitute a return to a teaching method spectacularly unsuccessful in the past generation.

(3) The religion has to be in the teacher, who must know and believe in the Bible and the Prayer Book. If he is a concerned and reasonably well informed Christian, he needs information about methods more than he needs measured doctrinal doses for his class.

(4) Where the Seabury Series has been put into effect with all the essentials urged upon parishes by the Department, something has happened that is well worth the Church’s money.

That something is what emerged in the testimony of ardent Seabury Series advocates before the Committee.

Parishes which had —

Sent a sizable group of parishioners to Parish Life Conferences;

Made the family service the principal act of Sunday worship;

Instituted a 50-minute class session following the family service;

Maintained a continuing program of training for parents and teachers

— such parishes reported again and again a revitalization of parish life that led some Committee members to think that there was no place in the entire program of the Church where more missionary re-



Hunter, the director of the Department, told the Committee that the revolutionary approach involved in breaking away from the weekly lesson concept had tended to make the first editions of the materials more "method-centered" and less "content-centered" than the class itself should be. Revisions, such as had already been undertaken in courses 1, 4, and 7, were returning to a more "balanced" and "central" emphasis. At no time, however, had the Department advocated teaching Christian truth as a merely subjective experience. Its emphasis was on subjective appropriation of and personal commitment to the great objective truths of the Bible and Prayer Book and the use of these truths as dynamic forces in daily living.

A more "central" curriculum did not, however, mean a Sunday school class more like those of a generation ago. It meant a return to the kind of well-rounded religious instruction given by parents to their children before they

sults had been achieved per dollar spent.

"Came alive," "woke up," "revitalized," were some of the words used in testimony before the committee. One layman, telling of his introduction to the movement through reading Bishop Bayne's *Christian Living* (one of the books in the Church's Teaching Series), commented: "I find that Christian living is interfering with my secular activity."

A parish priest, telling of his parish's 12 pre-Seabury years and three Seabury years, said:

"More is happening to the children, in terms of interest and participation. Something is happening outside the Church setting, in terms of family and community living. Something is happening to the teachers. They find teaching difficult, and that is good. Nowadays, their classes are hacking their way through a jungle, are irrigating a desert, and something is happening to the total parish."

And here again, the word "revitalized" seemed to be the only adequate expression to use.

Another significant bit of repeated testimony was as to the availability of teachers. In the pre-Seabury years, teachers were often hard to find, and rectors tended to lean heavily on teen-agers and senior citizens to fill up the roster. Now, businessmen, lawyers, men and women of real leadership calibre were volunteering, and in many parishes there were two- and three-section grades with teachers and observers to spare.

In most parishes where the series was instituted, the testimony showed, there was a crisis during the first year. The crisis shook the parish from top to toe and became the subject of Sunday sermons, vestry meetings, and impromptu evening sessions of parents. In some cases, the decision was made to abandon the Seabury approach. But where the decision was made to continue, even the most doughty opponents frequently became the ablest teachers and workers.

As to the strengthening of the "content" element in the Seabury materials, Dr.

schooled and about "an increased emphasis on the content of the Church's teaching in ways which will be meaningful to the growing child." It also expressed hope for simplification "where possible" of the teaching methods.

The enacting clause was the Kline resolution with a significant addition at the end:

"Therefore be it resolved, the House of Bishops concurring, that this General Convention record its appreciation of the service rendered in the field of education by the National Council and its Department of Christian Education, and that it call for continued study and development by the Department to bring into existence an increasingly useful set of materials and methods for the whole Church."

The intention was to record definite approval of the main directions of the Department's program and yet to keep before it the importance of revision and improvement and of reaching out to be of service to every parish and mission.

This resolution was sharply debated in the House of Deputies and the vote was not called for until everyone who desired to speak *against* the program had been heard. There was still a goodly number ready to testify *for* the program, but the House had heard enough.

An amendment designed to record disapproval of the Seabury Series was overwhelmingly defeated. A more moderate resolution of disapproval, supported by Dr. Fenn and most of the other opponents of the Seabury Series, was also defeated. Thereupon the Kline resolution, as modified by the Committee, was adopted by a substantial majority. It encountered no difficulty in winning concurrence from the House of Bishops.



turned the job over to Sunday schools, with doctrine serving as the bridge between worship and daily living.

Asked whether the Department was trying to make its material easier for the average teacher, Dr. Hunter replied:

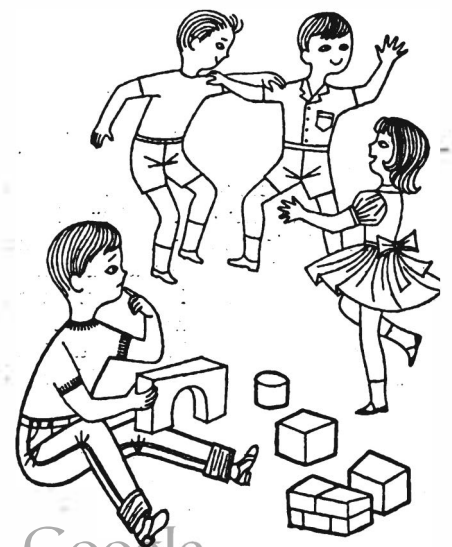
"We are trying to discover how we can help the teacher to make a lesson plan that is not prefabricated from a book. We want to make it easier for the teacher to do this, but not to do it for him."

Asked, "Does the Department plan to give the teacher a track on which to run from Sunday to Sunday?" he replied: "No weekly lesson plan is contemplated."

A matter of general concern and agreement among all parties was the need for materials for very small Church schools. The Department is already hard at work developing such materials.

On the basis of the testimony it had heard, the Committee presented a resolution similar in general to the Kline resolution, modifying the whereases to point up its concerns about small Church

The illustrations on this page are from the Seabury Series. The top and bottom pictures are from the publication "Receiving the Five-Year-Old," and the middle picture is from "What is Christian Courage?" Copyright by the Seabury Press.



Thirty Years Was Too Long

to maintain relationship with CSI as a theoretical problem

By the Rev. John V. Butler

Member of the Delegation to the CSI

The action taken by the 59th General Convention with respect to the Church of South India is significant for many reasons. Yet it is impossible to state or perhaps even to understand at the present time the full significance of the action taken.

One thing certainly is evident to all who have followed this matter from its inception at the Anglican Congress four years ago: the debate in the Church since Minneapolis and the resolution of this debate at Miami Beach has served to point up clearly the general conviction of the Church that it could not afford to turn its back upon the Church of South India. Indeed, one of the heartening stories of our generation is the large measure of agreement achieved within the Episcopal Church on this matter.

The General Convention held at Honolulu endorsed by a large majority the Anglican Congress suggestion that a study be made of the Church of South India, and that a delegation be sent by our Church upon the appointment of our Presiding Bishop.

The delegation itself, under the chairmanship of Bishop Lichtenberger, came back with a unanimous report made to the Joint Commission on Ecumenical Relations. In all probability, the members of the delegation were surprised at the happy measure of agreement amongst themselves after their "on the spot" evaluation.

The Joint Commission on Ecumenical Relations appointed a Theological Committee to act in an advisory capacity to the Commission, and this Committee, led by the Very Rev. Lawrence Rose, dean of General Theological Seminary, also made a unanimous report to the Joint Commission with resolutions offered therewith.

These resolutions differed slightly from those suggested by the delegation. Then, in turn, the Joint Commission itself made its unanimous report containing the recommendations of the Theological Committee for the adoption of suitable resolutions.

Practical Unanimity

I submit that this unanimity represents a most unusual and reassuring convergence of differing viewpoints on a level

far above that of mere compromise. When the recommendations of the Joint Commission were brought before the House of Bishops, there was again practical unanimity in their adoption. The matter was not as happily resolved in the House of Deputies, for the recommendations suggested by the Joint Commission and adopted by the House of Bishops received certain modifications in the House of Deputies. None the less, the amendments made in the House of Deputies were such as to receive concurrence later on in the

House of Bishops, and the vote in the House of Deputies in favor of the resolutions as amended indicated that the proposals dealing with our relationship to the Church of South India met with overwhelming and favorable response.

Surely, it is significant that throughout our consideration of the Church of South India and our relations thereto, there has been a unity in the mind of our Church which is deeply rewarding, and we may well thank God for this quiet determination to give such recognition to the Church of South India as we could, consonant with our Anglican heritage and in loyalty to our tradition.

It should perhaps be noted here that the resolutions as adopted deal only with our relationship to those in the Church of South India of whose Orders there can be no question: i.e., we are dealing only with those already episcopally consecrated or ordained. The resolutions do not raise the question of full intercommunion, but only that degree of relationship consistent with our principles and with our Catholic heritage. What is proposed, as the preamble indicates, is a relationship of limited, partial intercommunion, of interim measures.



A Church of South India clergyman (the Rev. C. A. De Bruin) baptizes a native. If Christianity can become a strong and healthy force in India, it will be stronger in Asia generally.

It would have been *easy* at General Convention to have deferred *all* judgment on the Church of South India until the close of the 30-year interim period. This would have been a "safe" procedure. But it would hardly have given evidence of ecumenical imagination on our part, nor yet of our desire to help the Church of South India as it develops its own inner life. It would have been easy, but hardly true, to have maintained that the matter of our relationship with the Church of South India is purely a theoretical problem. The facts could not sustain such an attitude, for Americans are constantly going to India and Indians are constantly coming here. We knew that we must have a policy accepted by the whole Church or else we would have had in practice a multitude of policies with respect to the Church of South India. The alternative to "no policy now" would have been pastoral bewilderment and ecclesiastical confusion. It is significant that we were willing and anxious to spell out clearly a policy toward the Church of South India that might win acceptance in the entire Church.

A Responsibility Recognized

There is also significance to the fact that by our action we have recognized a responsibility toward former Anglicans now within the Church of South India. Our action should serve to encourage them and give them heart as they make their own distinctive contributions to the life of the Church of South India. The former Anglicans in the Church of South India are tremendously proud of their heritage. Our concern for their future and for the future of their Church will cause them to take fresh courage.

Our action at Miami Beach has also demonstrated that there is a growing awareness within our Church of the unity of the Anglican Communion. Five branches of our Communion had already taken action favorable to the Church of South India. The Lambeth Conference this past summer gave its approval to the life of that Church as it is developing. We have now taken parallel action along with other branches of our Communion, and this should serve to intensify our awareness of what it means to be an active part of the world-wide Anglican fellowship.

Significance may also be attached to the fact that our action gives encouragement to those elements in the life of the Church of South India to which we are deeply committed as Episcopalians. The past 10 years have marked a tremendous growth in the sacramental, liturgical, and institutional life of the Church of South India. Our act of recognition taken at Miami Beach will serve to strengthen those elements and may be of critical importance in the future life of that Church.

There is significance also in the fact that the action we have taken shows our concern for the missionary imperative of our faith. Here is a Church small in num-

bers and influence on the great sub-continent of Asia. It is a tiny minority facing a blatant Hinduism which in turn is more a culture than a religion, and still more an expression of renascent Indian nationalism. If our missionary imperative has validity, we have a clear responsibility toward this struggling Church on a precarious frontier of the Church's life. The only way our Church can share in the evangelism of India is through the Church of India and the Church of South India. India is tremendously important in our world today — perhaps the most impor-

tant single nation in Asia. If the Christian Church can achieve its majority and become a strong and healthy force in India, it will be stronger in Asia generally. Our action at General Convention has clear missionary significance.

It is too soon to assess with any finality the full significance of what has been accomplished by our action with respect to the Church of South India, but it surely must be evident that here was an historic decision and one that will mean much for the unity of the Church both at home and abroad.

THE OFFICIAL MAGAZINE



Convention approved the idea of an official, popular magazine, but refused to buy

A Pig in a Poke

By the Rt. Rev. Gerald Francis Burrill

Bishop of Chicago

Member, Joint Committee on Program and Budget Committee

One of the most interesting matters to come before General Convention was the recommendation from the National Council that a new Church magazine be sponsored and financed during the next triennium.

This proposal was not the product of arm-chair strategists, but the result of a careful poll by a professional firm of a cross section of Churchpeople throughout the country. The results of this survey indicated that Churchpeople, on the whole, did not read Church magazines. Present Church magazines are reaching already committed Churchmen and fail almost completely to reach "fringe" members and the general public. The survey also discovered interest for a Church magazine of "popular" appeal.

Armed with the evidence of "need," the proposed budget recommended by National Council envisioned a program of establishing immediately a magazine of this type and asked for subsidy of \$300,000 for the year 1959, \$200,000 in 1960, and \$100,000 in 1961. The projected plan also recommended a "saturation" circulation throughout the Church, and looked toward the printing and circulation of a million copies in the foreseeable future.

Even before Convention, this plan developed reactions of disapproval on two principal scores: the cost was too excessive to add to an already greatly enlarged budget asking, and the control of the editorial board was to be the National Council, making it, in the minds of many, a "house organ" for "281" and preventing it from becoming an objective, free presentation of Church life.

The pulse of pre-Convention opinion seemed to indicate a rejection of the plan.

It was, therefore, an exciting surprise to discover that the recommendation of the Program and Budget Committee to General Convention proposed a different plan which was accepted with enthusiastic concurrence by both the House of Bishops and the House of clerical and lay Deputies.

Recognizing the need as valid and important, the General Convention has decided to authorize the Presiding Bishop to appoint an editorial board of competent Churchmen "skilled in the field of communication" to "study, design, pilot test, and appraise the proposal for an Episcopal Church magazine."

A Unit of Church Magazine Study will be provided with \$31,000 in 1959, \$46,800 in 1960, and \$54,800 in 1961, to develop and pilot test the new magazine; to test the "objectives, policies, management, format, popular appeal, circulation, estimated costs" and to report with recommendations at the next General Convention.

In summary the General Convention approved the idea of a Church magazine, but it would not buy "a pig in a poke." It wishes to see the proposed magazine, with evidence of its readability and acceptance by a cross section of Churchpeople before it gives the green light on a "saturation" program. It wishes this experiment to be carried out directly under the Presiding Bishop's direction and that the editorial board shall have access and use of all facilities at Church Mission House to advance its work without being a creature of "281" itself.

The Commission is dead, but there is increasing

Discontent with the *Marriage* Canons

By the Rt. Rev. Stephen F. Bayne
Member, Joint Commission on Holy Matrimony

Among the casualties at Miami Beach was the "marriage commission" (as the Joint Commission on Holy Matrimony was generally known). There were few mourners, least of all among those who had long served in that enterprise. I was one of the senior members, with 18 years of service. The Commission had a longer history than most, and had made its proper contribution to the Church's thought and life. It deserved decent burial.

The disappearance of the Commission by no means signifies the disappearance of the problem. The reverse is true. There was unmistakable evidence, in both Houses of the Convention, of mounting discontent with the Church's present marriage laws, and of a feeling that, in another few years, there must be a thorough re-examination of these matters. As discontent increases and as another generation rises which can use the experience we have gained under our present canons, we shall doubtless have a new commission and ultimately a new solution.

To this hypothetical successor, the deceased Commission leaves a not inconsiderable legacy. Part of this legacy is contained in the final report of the Commission, particularly in that section of it known as "Bishop Bayne's Appendix." The virtues and defects of this organ were warmly discussed, I understand, in the House of Deputies, and various appendices were proposed. But, in the end, this object and the report which included it were accepted in routine manner by the Convention.

So they should have been, for they were purely factual. The "Appendix" (actually a preamble) had a curious history. The Commission had been charged to prepare a statement about our Church's marriage teachings: after an abortive attempt at such, we elected to present our canons and let them speak for themselves; then we thought a preparatory statement elucidating how the canons actually worked would be helpful; this was duly prepared, and in some way, the name of the drafts-

man failed to disappear as it should have in the anonymity of a report.

For Bishops, a Grievous Burden

But the whole report summarizes both the strengths and weaknesses of our present situation. The strengths lie, chiefly, in the fact that we have working canonical means to deal with an extraordinarily complicated problem. The weaknesses are defined variously, depending on who is doing the defining, but are perhaps summed up in the attempt of the present canons to permit (at least) two schools of thought equal place in the Church's discipline. While this is a perfectly defensible purpose of a canon, the canon itself, drafted hastily on the floor of a Convention, lacks the clarity and simplicity which good law should have; it is a grievous burden to most of the bishops who must apply it; and it is manifestly unsatisfactory to all who feel (as most Churchmen clearly do and ought to feel) that American society in mid-century deserves a clearer and more forthright witness from the Church than we are presently giving.

The greater part of the legacy awaiting the hypothetical successor is the experience of the Church gained from the years of experiment with the present canons. Many, feeling that the canons are indefensibly ambiguous or ill-drawn, will reject the experience as proving nothing. But a greater number, I think (regardless of this dissatisfaction with what we now have), will examine our experience with care. Particularly will it be helpful to assess what most interested our colleagues at Lambeth last summer, namely our exploration of the degree of responsible consent, of competent freedom of choice, in a given marriage.

Unless one is prepared to say that marriage is contracted like a disease, all sensible morality understands that it is contracted by the partners themselves, in responsible choice. They give themselves, each to the other, for life; and that immense self-giving is the heart of the matter. Clearly, nobody's self-giving is perfect.



Max Tharpe

Marriage: Heart of the matter is self-giving.

And at the extremes — with children or imbeciles, or where freedom is frustrated by fraud or coercion — there are limits beyond which no self-giving is possible. This much even the most conservative doctrine of nullity recognizes.

The "Gray" Area

But the problem area is not at the extremes. It is the area of intention and understanding. This is the "gray" area, so difficult to assess, so impatient of legal precision. What is a "concurrent contract" in our present canon's words? Is it a written paper, notarized, evidencing a deliberate agreement to void the marriage bond? Is it as often an unspoken agreement between two deluded worldlings that if they are not "happy" together they will seek the world's escape? And is the second not as effective in aborting a marriage as the first?

It may be that the Church will feel, in the end, that judgments in this most difficult area involve too many tenuous and subjective factors ever to be satisfactory and reliable, at least within the framework of the traditional doctrine of annulment. At this point we must then face a second question, as to whether the classic "western" doctrine of annulment must govern. There are many who will plead for it, some because they are unhappy unless they can nestle reasonably close to the massive, maternal example of Rome, others because of the inherent neatness of the nullity doctrine itself.

But it cannot stand unchallenged as the only respectable Christian doctrine in these matters, and there will be those who will plead for what is now, somewhat misleadingly, called the "pastoral" approach — a doctrine that marriages can

be destroyed by deaths ^{other} than purely physical. The present canons make room for this doctrine, and that roominess will not be easily surrendered.

These choices must in time be made. And here our experience with our current law may prove decisive. I myself after 11 years of experience have learned very much. I have learned, for example, to distinguish sharply between the two kinds of judgment a bishop must make. Permission to solemnize or "bless" a marriage is a corporate, social, public attestation by the Church that a given marriage is licit and acceptable as a witness to Christ's doctrine of marriage. Permission to share in the Holy Communion is a most solemn judgment on an individual soul in a privilege generally necessary to salvation. I know of no bishop who does not approach these two kinds of judgment very differently, for indeed they involve factors of widely varying nature and significance.

Casual Excommunication

Perhaps this is a line worth further exploration. I grow more uncertain, myself, as the years go on, with any procedure which seems to dispense individuals from the solemn, life-long vows which husbands and wives take before God. Equally do I grow restless at casual excommunication, at the legalistic, sacramental price-tags we seem to place on marital irregularities only. I want to know a lot more clearly than I do now how to evaluate and understand the spiritual state of the distracted children of this world, who stagger into marriage like alcoholics into a bar, and then face the sober, ultimate issues of life with nothing but marital wreckage to show.

I don't know, myself, but what we may in the end come to say is that the Church



can never bless the marriage vows more than once, no matter what the circumstances — to say that God alone can fairly judge the freedom and competence of people to marry again — and then go at the problem of sacramental life afresh, remembering that the sacramental privilege is our Lord's first and greatest instrument of reconciliation and redemption. But this is for another commission and another generation to say, no doubt.

Action and Inaction on Church laws

By the Rev. Don Frank Fenn

Chairman, Deputies Committee on Constitution

Two matters for final constitutional change came up at the last General Convention and were acted upon, one favorably and the other unfavorably.

An amendment was enacted to Article I, Section 7, providing that if it becomes necessary to change the place or time of the meeting of General Convention, the Presiding Bishop may do so, but only with the advice and consent of the National Council.

The proposed change in Article I, Section



2, which would have excluded retired bishops from having a vote in the House of Bishops, was voted down in that House. It was said about the Convention that some of the proponents of this legislation now themselves were approaching retirement. We do not vouch for this. At any rate, the retired bishops continue to have a vote, as well as a seat and a voice.

First action was taken on amendments to Article I, Section 6, Article X, and Article XI, so as to provide that the clerical and lay deputies from the Convocation of the Churches in Europe shall have a vote by dioceses and orders, on all constitutional matters and at other times when such votes are demanded, each deputy having one-quarter vote, the same as those in the missionary districts. Final action will be taken at the next General Convention. Certain minor amendments were made to Article I, so as to include bishops who do not have jurisdiction but have positions and have resigned.

First action was taken on a proposed amendment to Article V, Section 6, making it quite clear that if a missionary district desires to become a diocese, there must be both six parishes and six canonically resident clergy entitled to vote for a bishop.

Again first action was taken on a further alteration of Article XI of the Constitution providing that all final amendments to the Constitution, unless otherwise expressly ordered, would take effect on the first day of January following the adjournment of the Convention at which they were enacted. The

Joint Commission on Structure of General Convention proposed certain alterations of the Constitution which would have provided for a variation of the number of deputies from dioceses of various sizes. The whole matter was voted down by the Convention. [See also page 20].

Alteration of Article I, Section 4, was proposed, changing the word "layman" to "lay person" and "laymen" to "lay persons," thus providing for the seating of women as deputies if the respective dioceses cared to elect them. After much discussion this proposed amendment suffered the fate that it has hitherto and was voted down vociferously.

Certain alterations to the Constitution were recommended by the Liturgical Commission which would have permitted them to publish propers for minor holy days, as well as trial services for all of the offices in the Book of Common Prayer, and the Committee on Amendments to the Constitution pointed out that such alterations would nullify the first part of Article X of the Constitution because these proposals were quite evidently alterations of the Book of Common Prayer and the method of such alterations is provided in this Article of the Constitution.

The Prayer Book Committee, therefore, proposed that the first step be taken in the alteration of the Book of Common Prayer providing propers for minor holy days, final action to be taken three years hence, and General Convention so voted.

In message number 10 from the House of Bishops, regarding the Church of South India, it was proposed that a bishop or episcopally ordained presbyter or deacon of that Church might be granted a license for a period of time to act and officiate in our Church. When the Committee of the House of Deputies pointed out that this was in violation of the last paragraph of Article VIII of the Constitution, it was withdrawn by the House of Bishops and returned with this paragraph deleted. When the message came from the House of Bishops, it was pointed out further that the provision that was made for communicant members of the Church of South India to receive Communion in our Churches, unless the provision was made that they must be episcopally confirmed, would be in violation of Article X which sets up the Book of Common Prayer as a part of the Constitution; in that Book the rubric states that only those who are confirmed, or ready and desirous of being confirmed, should be admitted to Holy Communion. The House of Bishops ultimately concurred with an amendment including the provision.

Too Much and Too Little to Do

is the plight, respectively, of General Convention and provincial synods.

By Clifford P. Morehouse

Chairman, Dispatch of Business House of Deputies

Two interim bodies which had devoted careful consideration to the reorganization of General Convention and of the provincial system found most of their recommendations not acceptable to the rather conservative 1958 General Convention. Despite failure to approve most of their recommendations, however, the Convention authorized continuation of the Joint Committee on Structure and Organization and the Joint Commission to Study the Provincial System.

The Joint Committee on Organization has a long history, dating back to 1937. During the past triennium, under the chairmanship of Bishop Penick of North Carolina, it held five meetings, and came up with a detailed report recommending extensive changes, some requiring constitutional and canonical amendments, some calling for changes in the rules of order of the two Houses, and some requiring no legislative action. In the House of Deputies these recommendations were referred to various committees, which were instructed to report by the fourth day (Thursday), in order that they might be brought together and considered at one time.

On Friday, October 9, consideration of these matters was made a special order of the day for 10:00 a.m. The House of Deputies went into committee of the whole, with Anson McCook, veteran lay deputy from Connecticut, in the chair, and an hour was devoted to informal consideration of the report of the joint committee. By that time some of the minor recommendations, involving only changes in rules of order of the House of Deputies, had been done, notably the recommendation that "the chairman of any standing or other committee shall have full authority . . . to confer with the chairman of any committee of the House of Bishops" having similar responsibility, and also a rule that resolutions should be submitted in writing and in duplicate. But the major recommendations occasioned lengthy de-

bate and met hard sledding, and when the committee of the whole voted to "rise and report," and the various proposals were voted upon, some of the most important ones were defeated.

Proportional Representation

Most far-reaching of these was the proposal that the House of Deputies be reorganized on a basis of modified proportional representation. Under this proposal, representation from dioceses would be based on the number of active clergy in the diocese, and representation would range from three to six deputies in each order (clerical and lay), instead of the standard four in each order which has prevailed since the establishment of General Convention. The debate seemed to indicate widespread opposition to this proposal, and when the chairman of the delegation from New York, one of the four dioceses that would have been increased to six clerical and six lay deputies, spoke in opposition to the change, the matter was rapidly brought to a vote and the proposal was defeated.

Another important recommendation of the joint committee, intended to change the provision whereby the entire clerical or lay deputation from one diocese could demand a vote by dioceses and orders (the roll of dioceses being called) was also defeated. This proposal would have provided that three deputations rather than one would be required for such a vote, and was intended to limit this time-consuming procedure. It was pointed out, however, that on important matters it might be necessary to delay votes in order to permit deputations to confer, to see whether three could be found to unite in their demand for vote by orders, and that this might delay the business of the House almost as long as the vote itself.

On two matters dealing with the procedure at the next General Convention (1961), the recommendations of the joint committee were tentatively accepted, but made advisory instead of mandatory. These involved the setting up of study committees of deputies, "for the consideration, without action, of the projected program and budget of the various departments of the National Council," and the provision of a time schedule for them to

meet each morning. Joint sessions to consider the National Council program would also be limited, and the several departments would be given time in each House to present their cause.

Actually, the committee on arrangements for the Miami Beach convention had tried to anticipate this recommendation, but the lack of adequate facilities for meeting places for these large groups made it impossible. With the thought that such physical difficulties might also limit the possibilities in the next General Convention, the recommendations were passed only in the form of suggestions to the 1961 committee on arrangements. Moreover, an effort to reduce the number of joint sessions, voted by the House of Deputies, was subsequently defeated in the House of Bishops. The matter is now actually in the hands of the committee which will arrange the 1961 General Convention in Detroit.

A recommendation that each diocese and missionary district revise its canons to provide for election of deputies at the meeting one year before each General Convention was adopted. This was actually done by about half of the dioceses this time; but until substantially all of them do so, it will not be possible to appoint and activate standing committees well ahead of the convention, and thus perhaps to speed up the early days of the Convention itself. The need for this was clearly shown in the present General Convention, when the House of Deputies moved slowly during the first week, while its committees were at work, and then had to limit debate and hold an evening session in the second week to complete its



business in the time allotted. This has always been a serious problem, and it is to be hoped that the earlier activation of committees, and the possibility that they may be able to do some work by mail or by meeting on the eve of convention, may speed up the work of the House of Deputies in the first week, and make possible the more even spacing of controversial matters.

Another proposal, that deputies to General Convention should also be members of the provincial synods, at least in the year preceding a General Convention, was decisively defeated. But there was a general feeling that this and other recom-

mendations should be studied further, and it was therefore voted to appoint a new Joint Committee on Structure and Organization, with an appropriation to cover meetings during the next triennium.

Provincial System

The proposals of the Joint Commission to Study the Provincial System fared even more badly than those of the Joint Committee on Structure and Organization. This Commission, under the chairmanship of Bishop Page of Northern Michigan, brought in five recommendations, four of which were defeated in the House of Bishops. These were, in substance:

(1) That the provincial synods should receive and study the proposed national budget a year before General Convention. This was deemed inadvisable, as it would be virtually impossible for the National Council to make up a realistic budget so far in advance.

(2) That the president of the province, rather than the Presiding Bishop, should take order for the consecration of bishops within the province. This was defeated in the House of Bishops, after Bishop Sherrill had pointed out that this was almost the only pastoral task remaining to the Presiding Bishop.

(3) That consents to election and consecration of a bishop should be required only from a majority of the bishops and standing committees in the province, and not from those of the entire Church, as at present. This was defeated, on the ground that the whole Church has an interest in this matter, and not only the province concerned.

(4) That joint commissions should submit their reports in advance to the provincial synods a year before General Convention. This was defeated, on the grounds that it would "freeze" such reports too far in advance of General Convention.

All of these four proposals were lost in the House of Bishops, and so did not come up for action in the House of Deputies. The only proposal of this Commission that was adopted was the recommendation that it be continued "with instruction to report a plan for the realignment of the provinces and the creation of new provinces to the next General Convention," and with the provision of funds to enable it to meet during the triennium.

There is no doubt that both of these subjects — the reorganization of General Convention and the realignment of provinces — need further study and careful consideration. Both the national and provincial organizations of the Church have grown and changed through a process of trial and error, and this process is still continuing. General Convention has too much to do, for a body that meets only for two weeks every three years, and the provincial synods, which meet annually, have too little to do and no really vital place in the life of the Church today. Perhaps it would be a good idea for the two interim bodies set up to study these matters to hold a joint meeting soon to thrash out the relationship of the general Church and its provinces before tackling their assignments separately.

Comments on Convention

By Elizabeth McCracken

Thinking over the General Convention, a few days after adjournment, I am glad about certain action taken, and hopeful in respect to other action not taken, but, I venture to believe, only "deferred."

One immediate action was the enthusiastic vote to raise the districts of Arizona and Northwest Texas from the status of missionary districts into dioceses. Bishop Kinsolving and Bishop Quarterman were applauded, both by the House of Bishops, and at the dinners of their respective seminaries.

Action on two important matters regarding women was, I have faith to believe, only deferred, when votes failed to carry either. One related to pensions for retired deaconesses. The other would add to the Church Pension Fund provision for the sister or mother of an unmarried priest who acted as his hostess and housekeeper for many years.

It was argued by the opposition that the deaconesses already had a Retiring Fund, not nearly large enough indeed, but with the possibility of augmentation. The question as to adding beneficiaries to the Church Pension Fund was opposed. That Fund is so definitely for widows and minor children.

It was gratifying to observe that even those who voted against adding others to the Church Pension Fund saw the dilemma, of the sister particularly, who devoted many years to the service of a brother. Everyone can recall instances of a sister who not only acted as her brother's housekeeper and hostess, but also maintained her full share of "women's work in the Church" — in the parish and in the general Church, often giving up promising and remunerative work in secular field, for which her education had prepared her, or sacrificing probable marriage and a family. A priest, then young himself, when his sister

offered to be the "lady of the house," asked me, as a friend of both, whether I thought such a position might not, if she were "called to the married state," cause her to refuse. Naturally, I said that this was her problem, not his. I have known many "sister hostesses," as have most Churchpeople. The mother's problem is different, and less likely to need the same attention as that of a sister. It is to be hoped that care may be taken of both, should need arise.

Mentioning retirement brings to mind the presence of retired bishops present at the Convention. Not many were there. Among them was Bishop Ivins of Milwaukee, a dear friend to hundreds beyond his former diocese. There were fewer than usual, and they were missed — particularly the former Presiding Bishop, Bishop Tucker. Now that the vote will not be denied them, more may come again to the General Convention. Several, retiring



Bishop Tucker: He was missed.

within the coming three years, will, to the joy of all, continue to be present — and to vote.

Having attended a Convention as a child, it delighted me to count the children who were at this one. One was the very youngest child ever to attend, I think: William Augustus Robinson, of Upper South Carolina, aged two months, son of a deputy.

There seems to be agreement, and that enthusiastic, that this was a good Convention. Hosts and hostesses, deputies, and guests, declared that they had had a "wonderful time."



The women at Miami Beach were not at all content to be busy with just "women's work."

THE WOMEN OF THE CHURCH

This Triennial was different . . .

By Cynthia C. Wedel

Churchwomen today

realize that they

must take their

Christian concerns and convictions

out into the community and the world.



Each Triennial Meeting and each General Convention has certain features or characteristics which make it distinctive. But the Triennial Meeting in Miami Beach seemed to this observer to be quite different in spirit and activity from any of recent years. It was, first of all, a big meeting. The hall was adequate, and there were large numbers of visitors — often as many visitors as delegates.

A noticeable aspect of this Triennial Meeting of Churchwomen was the participation by women from the overseas missionary districts. There have always been such delegates present. Years ago the overseas districts were usually represented by American missionaries home on furlough. In recent meetings, more and more delegates have been members of native congregations from various countries, but they have often seemed to be somewhat overwhelmed by the size and complexity of the meeting, and were noticed more for their unusual costumes than for their active share in the proceedings. In Miami Beach everyone was delighted with the active part taken by these delegates. They asked questions dur-

ing the discussions; gave needed information about their districts; took an active part in all the legislative procedures. More than once it was necessary to employ translators to make announcements in Spanish. At least once, it was necessary to have translation from Portuguese.

But it was not only the women from overseas who participated more actively in this Triennial Meeting. Everyone did! While it would be unfair to say that at previous Triennials there has not been discussion from the floor, there was more this time. On every issue which came up there was question, debate, sometimes disagreement, before a vote could be taken. The unprecedented six ballots which were required to elect members of the General Division of Women's Work were an indication of the serious attention being given by all the women to the work at hand. When the budget for the United Thank Offering was presented, after careful preparation by a committee, hardly an item was accepted without questions and discussion. When the resolutions came in regarding the new status of women's work in the Church, or the name to be used in dioceses and parishes, there were discussions, amendments, and amendments to the amendments.

For a Triennial Meeting which has often been thought of as chiefly a place for information and inspiration, this was most unusual. Everyone has been saying, "What has happened to the women?" Some have wondered if this was a result of a much larger percentage of new delegates, to whom much of the work was unfamiliar. This may, indeed, have had some influence. But there also seem to be other forces at work.

To many of us it seemed that the Triennial Meeting of 1958 was visible evidence of something which has been happening throughout the whole Church during recent years. Much of the credit can be given to the Department of Christian Education with its Parish Life Confer-

ences and other activities involving large numbers of lay people. Credit goes, too, to other departments of the National Council, and to other Church groups with which many of these women have been concerned. A generation or less ago there was a general feeling that it was not very good taste, and perhaps not very "Christian" to speak up, especially in opposition to any idea presented.

People have begun to learn that the way to accomplish anything in a group is to create the kind of atmosphere in which any question may be asked, any criticism expressed openly, and genuine understanding and agreement reached. Instead of sitting quietly in a meeting, and then complaining about it privately afterward, we are learning that it is more constructive to voice our questions or opposition when there is still time to answer them. All of these forces seemed to be working on the women gathered at Miami Beach. There was no wrangling, no bitterness, nor hard feeling. The longest sessions were marked by courtesy and patience.

It may be that one other influence is at work among the women of the Church. This is one of those things about which one can only speculate, but it may be true that in the past many of the women who came to Triennial were chiefly those whose only activity and interest lay in Church work, where they had little experience with organizational problems beyond the rather narrow limits of the parish. Today most active Church women realize that they must take their Christian convictions and concerns out into the community and the world. Therefore, they acquire experience in a variety of organizations — the League of Women Voters, Planned Parenthood, Red Cross; boards and committees of many kinds. In these organizations they learn parliamentary procedures, and the ready give-and-take of debate and discussion. Such women are now coming to the Triennial in greater numbers, and they bring into the Church meeting the skills and experiences which they have gained elsewhere.

The women at Miami Beach were **not** at all content to be busy with just "women's work."

*The United Thank Offering Service of the women of the Church, held in Exhibition Hall, Miami Beach, during General Convention.

The gift of a nuclear reactor to St. Paul's University in Japan, which was approved by the 1958 General Convention, was proposed at the 1955 General Convention. In order to fully explore this suggestion, Convention called for the formation of a Joint Commission on Peaceful Uses of Atomic Energy. After extensive exploration of several reactor types with the scientific staff of St. Paul's University, the Joint Commission selected a new type developed by General Atomics, a subsidiary of General Dynamics Corporation, known as the TRIGA Mark II reactor. A special feature of this reactor type is its inherent safety as well as its suitability for education and training, research, and the production of radioactive isotopes. Included in the gift is a specially designed building of about 7,000 square feet to house the reactor and provide for associated radioisotope processing facilities and laboratories. The total cost of the reactor, building, and related instruments and equipment is \$500,000. Of this amount the Fuji Electric Company in Japan has offered to provide approximately \$140,000 so that the amount which will have to be raised by the Church is \$360,000.

The resolution passed by the 1958 Convention calls for the appointment by National Council of a special committee which will seek to raise this amount through grants and contributions from foundations and individuals.

The reactor will be built at Yokosuka about 40 miles from the main campus of the University in Tokyo on a 7½ acre site which is part of what was previously Camp McGill, a United States Army post. Arrangements for securing this site have already been made by Dr. Masatoshi Matsushita, president of St. Paul's University. Dr. Matsushita was a visitor at Miami Beach, and after favorable action was taken he appeared before the House of Deputies to express his gratitude. He said the reactor would add immeasurably to the stature of St. Paul's University and give it the opportunity to become a major center in Japan for education and research in nuclear science. The University was founded 70 years ago by Bishop Channing Moore Williams, and was built largely with funds raised through the Episcopal Church in this country. It is of major importance to the Church in Japan, producing many confirmations and the great majority of postulants for Holy Orders. The undergraduate colleges have an enrollment of 7,200 students.

In the action taken by General Convention, the nuclear reactor was designated as the 100th anniversary gift from the Episcopal Church to the Nippon Seikokwai (Holy Catholic Church of Japan) which in 1959 will celebrate the centennial year of its founding. After action authorizing the gift was completed by a

The Atom and God's Creation

**The gift of a nuclear reactor to a university in Japan,
where the atom is a prime symbol of evil,
is grounded in theology as well as evangelism.**

By the Rev. William G. Pollard, Th.D.

**Vice Chairman, Joint Commission
on the Peaceful Uses of Atomic Energy**

unanimous vote in the House of Bishops, the Presiding Bishop of the Japanese Church, the Most Rev. Michael Hinsuke Yashiro, appeared before each House to express the appreciation of the Japanese Church for this choice of an anniversary gift and his belief that it would contribute greatly to the mission of the Church to the Japanese people.

An amendment added to the resolution on the floor of the House of Deputies by the Rev. Robert W. Fay of Southern Ohio called for providing an opportunity to contribute to this project for those attending General Convention. A special offering was taken in both Houses and in the Women's Triennial Meeting. Contributions and pledges in excess of \$5,000 were received. The primary drive for funds for carrying out this project will not be undertaken until the special committee called for in the resolution has been appointed, probably at the December meeting of National Council.

The debate on the resolution centered mainly around theological questions about the propriety of making a gift of this sort by and in the name of the Church. This question was dealt with in the report of the Joint Commission on Peaceful Uses of Atomic Energy in the following passage:

"The theological basis for this gift is to be found in the doctrine of creation. In Japan as elsewhere in the Orient there is a widespread and deep-rooted belief in the inherent evil of matter. This view has reached its most virulent form in the case of atomic energy. For what are, certainly, understandable reasons, atomic energy and nuclear phenomena generally are almost universally regarded in Japan as essentially and inherently complete-

ly evil. At the same time western science and technology are worshipped in Japan to an extent which goes far beyond the 'scientism' which we know in this country. In this environment, the concern of the Church with even nuclear phenomena as a part of God's created world, and its desire to share the benefits of such phenomena with a Japanese university founded by the Church, would have dramatic impact. It is difficult to conceive of a more effective way to teach the Christian concern with the whole of God's creation or one which would speak meaningfully to so great a number of people. The mere fact that the Church could involve itself with a nuclear reactor without any internal contradiction would open the way for a new orientation to the relation between spirit and matter.

"Our primary task in Japan is to make manifest the good news of 'the Word made flesh and dwelling among us' in an oriental culture in which the idea of flesh stands in radical opposition to the nature of the divine Word. In this culture atomic energy has come to stand as a prime symbol of the opposition between evil on the one hand and good on the other. The possibility of sanctifying even this part of the natural world to serve divine purposes would be powerfully expressed through the proposed gift of a research reactor to St. Paul's University."

Bishop Kennedy of Honolulu confirmed this evaluation of the project in concluding the debate on the question in the House of Bishops. "It is not only in Japan and the Church in Japan that the impact of this gift will be felt," he said, "but throughout the whole Pacific it will make friends for the Church. And we need friends there!" Noting that the United States has used atomic energy in Japan to destroy, he concluded, "Now we can show them by this gift that it can be used to create."

Food for Thought

Food for thought was plentiful at an assortment of special dinners during General Convention. Reports on some of the dinners appear on these pages [see also L.C., October 26 and November 2].

Ecumenical Relations

More deputies, delegates, bishops, and visitors wanted to attend the Ecumenical Relations dinner in the Basque Room at the Barcelona Hotel on October 8 than there was room for. Two hundred additional tickets had been printed for this first "Ecumenical" dinner at any General Convention. Those who did succeed in getting tickets were rewarded by an impromptu speech by the Presiding Bishop, who spoke with deep feeling on the cause of unity and the part of the Church in the wider fellowship of Christianity.

Reviewing relationships not only with Protestant and Orthodox Churches in the World Council and National Council of Churches, but with Roman Catholic Christians as well, Bishop Sherrill predicted: "The day of unity is coming. Not just cooperation, but the unity which our Lord intended—and I do not omit the Roman Catholic Church. This is not a movement but a life—neither daring nor heretical, but planted by God and a call to us to follow."

The Rev. James W. Kennedy, secretary of the Joint Commission on Ecumenical Relations, spoke of "Ecumenical Relations in Miniature" stressing the need to convey the concern for unity into local parishes throughout the Church.

Summing up the "general attitude and condition prevailing in many parts of the Church" towards Ecumenical relations, Dr. Kennedy said "we admire the island of ecumenicity, but pass it by as something unattainable, or perhaps even undesirable—something we wonder if we really do want to explore close up, even though our twinges of conscience tell us that it is a part of God's creation—part of His plan and His work."

College Work

The unhappy parable of the Episcopal Church is that "it has to spend 75% of its time and energy holding up its britches and only has 25% left to do the real work of the Church." Bishop Bayne of Olympia told the 350 guests at the dinner meeting of the Division of College Work October 9.

"There is a fatal schism in our thinking. We live in a world of divided truth," said the Bishop. "We have never learned that God is one and, therefore, truth is one. When we think of God and the world in separate categories, when we tiptoe around the fact of God and keep Him on a private reservation, strange things happen to the world and the Church."

After enjoying the privilege of 25 years of experimenting with its college work, the Church, said Bishop Bayne, must now face the "shocking, violent test" of the oncoming tidal wave of students and determine what its ministry on the college campus will be.

This ministry, said the bishop, must be threefold. It must, first of all, be a ministry of the unity of truth. College students, today, come from and are in a secular atmosphere where God is optional. They have never had an opportunity to learn about God and truth together.

"Any fact, any truth, is holy because we know it only because God wants us to know it. There is no greater vocation than to know and to teach the truth. I covet for college chaplains and students the sacred task of teaching and learning the fact of God," said the Bishop.

Another ministry on the college campus is the ministry of the obligation of truth. Defining the college as existing to help people learn how to take sides, the Bishop said, "God doesn't teach us for nothing, but so we can make wiser, gentler, more humane, and more far-reaching decisions. Truth is not just a matter of color, or dimension, but what God wants us to know of Him and His ways in order that we may join Him in His work in the world."

The task of the Church on the college campus, as it is in the world outside the campus, he said, is to "take the truth out of a vacuum and plunge it into the heart of life—to teach people to take sides."

Overseas

Bishop Donegan of New York, chairman of the Overseas Department of the National Council, presided at the dinner sponsored by the department, October 9. Introducing Bishop Bentley, vice-president of the National Council and executive director of the department, he expressed "gratitude for his devotion and whole-hearted concern for the missionary enterprise." The Presiding Bishop dropped in and spoke briefly in greeting.

Three bishops of Latin American districts were the featured speakers of the meeting. Bishop Saucedo of Mexico traced the history of the Mexican people from before the time of Cortez.

The history of the Mexicans, said the Bishop, is the history of mankind, dying to live again. Now there is a bloodless revolution in progress in Mexico, of ideas and visions, and the Mexican Church is at work. This youngest of the bishops told the diners that missionary work is not romantic, but must be carried on with firmness and understanding. While the Church is not seeking to make proselytes, it has a responsibility to carry on God's work. He expressed the hope that the Mexican Church may become better known within the USA.

Bishop Richards of Central America sought to disabuse the minds of his hearers from the notion that the five Central American countries in his district are always in revolution, stating that the goals of the several governments are like those of the USA. He urged his hearers to watch for, and to view a new motion picture now in preparation, *Dig a Furrow Deep*, which tells the story of a Nicaraguan mission. He reported that the offering from the opening Convention service will be used to rebuild a church in a town on the Pearl Lagoon.

Bishop Simoes of Southwestern Brazil reminded his hearers that the work of the Church began in Brazil in 1890, and the work done has been good, especially in education and social work. Money and manpower are needed to expand the work. The Episcopal Church is a small minority group; the Roman Church has great influence, but does

not actually persecute. Inflation and political instability present problems, but the Bishop has confidence in the future of his country and in the Church there.

The Archbishop in Jerusalem, Dr. Angus Campbell MacInnes, spoke briefly, calling upon all to remember that all Christians are ambassadors for Christ wherever they are and go, for people look to Churchmen to see what Christianity really is.

Christian Education

"We cannot go back now" was the keynote of three speeches before a large crowd at the Christian Education dinner. The Presiding Bishop started off with a bit of history calling attention to the fact that at the time he came to office in 1946 there was only one member of the national Department of Christian Education while now there is a large department which has helped the Church to put Christian education into a larger and more vital place than at any time in history. He also called attention to the pioneering work we are doing which puts the Episcopal Church in a place of leadership in Christian education which is recognized by other Churches as well as by schools of education.

Bishop Gray of Connecticut, chairman of the National Council Department of Christian Education, also heartily endorsed the present emphasis.

Mrs. Theodore O. Wedel spoke of present Christian education from the standpoint of the adult lay member of the Church and strongly supported a continuance of the philosophy of the national Department. She felt that increased interest in religion is due to present understanding of Christian education, which starts with adults in terms of the Church's Teaching Series and proceeds by parish life conferences and other means to help the clergy and the laity to understand that the ministry and laity are one, with a difference in function, but no difference in essence.

Bishop Dun of Washington reemphasized the position that Churchpeople cannot turn back now since all are involved in the work that has been so well begun. He pointed out a profound awakening and a fuller and deeper dedication has come from the work of the past 10 years in this field.

Bishop Dun sees education as what happens when anyone helps another see what he has not seen. "We cannot turn back. We must not throw out a movement which has already brought so much of renewal and deeper life to the whole Church."

Christian Social Relations

The Christian Social Relations Department is the conscience of the Church, Bishop Sherrill told an enthusiastic group at that department's dinner October 9 at the Barcelona, and should be less of an ambulance and more of a pillar of fire.

Attempting to make the findings of the recent Lambeth Conference on the family and society meaningful for the guests, Bishop Warnecke of Bethlehem stated: "Procreation, care of children, and the need of men and women for companionship 'against the loneliness and rigors of life' should never be deliberately disassociated. Christian family planning should be the result of thoughtful and prayerful consideration. Explosive population figures need to be considered in the light of the value of every man in the sight

of God. The marks of a Christian family should be: seeking to live by the teaching and example of Jesus, joining in Sunday worship and in prayer, Bible reading, and grace at meals at home, sharing tasks and recreation, accepting responsibilities, taking part in society, and showing hospitality."

Bishop Hobson of Southern Ohio reported on the Lambeth study of conflict and reconciliation, stating "Reconciliation demands sacrifice, the expression of forgiving love best seen in the Cross. That is why there is no solution at Little Rock tonight. . . ." He pointed out that British and American cooperation with the natives of West Africa has resulted in a much more healthy situation than exists in South Africa.

Evangelical Societies

The speaker at the Evangelical Societies dinner October 10 was Bishop Pike of California, who said:

"Just as God and His message cannot be confined to a given set of words found in the Holy Scriptures, neither can He or the Gospel be confined to a given set of words in canons or rubrics. He called for loyalty to the canons and rubrics for two reasons: (1) as a matter of moral conscience because of the oath at ordination, and (2) out of loyalty to the fellowship since we are able to change these things by 'democratic processes with which the Episcopal Church is blessed!' "But," he added, "this does not mean that these changeable things are ultimate."

"What is unchangeable is the evangel, the Gospel, the apostolic proclamation, the great verbs of God's might acts for us men for our Salvation." He distinguished this from the "packaging," the nouns which we use—quite necessarily—in each generation as a way of communicating the evangel.

"The 'packaging,' the forms, and structures, and the words—even of Scripture—are always subject to critical judgment. The word 'Protestant' in the name of our Church reflects our conviction that the visible Church is always under judgment, always needs reformation. There is no such thing as 'Protestantism'; there is only the Catholic Faith. But the more truly Protestant we are, the more fully Catholic we will be."

"We must respect our wonderful heritage but not idolize it."

Philadelphia Divinity School

This is an exciting time in theological education, said Bishop Nash, retired, of Massachusetts, in his address at the dinner of the Philadelphia Divinity School, held in the Baccarat Room of the Deauville Hotel, October 15. Bishop Nash is in charge of the Convocation of American Churches in Europe.

Theological education today is exciting because it is creative, he asserted, and said that it has recovered its position in the intellectual world, and can now stand on its own two feet in its own field.

The faculty is the center and life of a seminary, Bishop Nash said. Crucial thinking must be done in the seminaries if we are to produce the Church of the future.

Pointing out that a new subject for study today is ecumenics, which is a field in theological education which is tremendously important, Bishop Nash concluded by saying that we must uphold the intellectual standards of the Church.

Fourth Province

The Rt. Rev. Edwin A. Penick, Bishop of North Carolina, was honored the night of October 13 at the dinner for members of the Fourth Province. Presiding Bishop Sherrill, paying a brief visit to the dinner meeting, spoke of his respect for the senior bishop of the province, and Dr. Edward McCrady, vice-chancellor of the University of the South, presented the Bishop with a key for honored alumni; Bishop Penick was graduated fifty years ago.

Bishop Girault M. Jones, president of the Province, presided at the dinner and introduced various guests. The Presiding Bishop-elect and Mrs. Lichtenberger visited the meeting briefly, and the speaker of the evening was the Rev. Dr. Samuel M. Shoemaker, featured on the Episcopal Hour radio series.

Dr. Shoemaker asked why church people are so poor in their giving to the mission of the Church, and compared per family giving with the nation's per family expenditure for armaments. He said that church people's expectations are too low, that there is more belief than faith, and that Churchmanship

is no substitute for faith. He called for a reassessment of the foreign missions policy of the Church, declaring that pagan America is in need of missionary work, and that it must be remembered that liberty and the Christian faith are related. A half-dead church needs to be reawakened, he said.

Seventh Province

Bishop Welles of West Missouri as president of the province acted as toastmaster for the Seventh Province Dinner, October 13 in the Deauville Hotel.

On behalf of the bishops of the province he presented the Presiding Bishop-elect with a fine copy of the Prayer Book and Mrs. Lichtenberger with a jeweled cross.

Bishop Quarterman of North Texas was introduced as the bishop of one of the two new dioceses, and Bishop Saucedo of Mexico as the bishop of a district which is expected to be incorporated into the Seventh Province.

Archbishop MacInnes, the speaker of the evening, traced the development of tensions in Palestine during the past 40 years, during most of which time he was serving in that land.

CONVENTION SCENES



The Rev. Walter P. H. Parker, Church of the Holy Cross, Pittsburgh, was registered as a visitor by a Miami Beach Convention bureau worker.



Fr. Dunstan, O.S.F., assistant to the Father Minister of St. Francis Seraphicus House, Orlando, Fla., manned the exhibit of the Conference of the Religious Life, at Deauville Hotel.



A group of officers from the San Antonio, Texas, area arrived in Miami, Fla., to attend the opening of General Convention. Landing at Homestead Air Force Base, Miami, were (from left) General Bertrand E. Johnson, Staff Judge Advocate of the Air Training Command, USAF; Chaplain (1st Lt.) John R. McGrory, Jr., of Randolph Air Force Base; Brigadier General John Foster, USAF, Commander of the Alamo Wing of the Reserve; Lieutenant Colonel Morris A. Hale, Assistant Staff Judge Advocate, Air Training Command; Chaplain (Capt.) W. Armistead Boardman, of Lackland Air Force Base; Lieutenant Colonel Janna Tucker, Assistant Staff Judge Advocate of Air Training Command; and Chaplain (Capt.) D. Williams McClurken, of the Harlingen (Texas) Squadron of the Civil Air Patrol.

A Way Out of the Darkness

By the Rev. Harold C. Gosnell, D.D.

Chairman of the Committee on Christian Social Relations
of the House of Deputies

**Convention
tried to shed light
on the Church's obligation
to the plight of Negroes,
American Indians,
alcoholics,
and the aging.**

The keynote of one of the major problems facing our nation today, that of race relations, was beautifully expressed by the Hon. Leroy Collins, governor of Florida, in his welcoming address to the General Convention. As a Churchman the Governor was concerned with the issues before us and uttered a hope that the Church might be a leader in finding some equitable and honorable solution to this dilemma. In his address he said:

"Surely, however, there is within this nation—within the minds and hearts of that vast majority which is not on either extreme—a plan for progress in the field of human rights which can at the same time be a plan for domestic peace, a plan which can be supported with honor by the people of every race, creed, and color. Surely the American people are capable of producing such a plan which can be supported with respect for Christian conscience, and with respect for law; a plan which will be idealistic and at the same time embrace reason and common sense. I think the most tragic aspect of our national racial dilemma is the lack of effort to find a constructive way out of the darkness. It is inaction based on the fear of being misunderstood. This fear must be dispelled. No greater cause could challenge us."

With these words ringing in their ears, the Committee on Christian Social Relations of the House of Deputies was given several race relations resolutions which had been offered by members and deputations of the Convention. In addition to these we soon had a statement which was passed by the House of Bishops which embodied four points of action:

(1) That families foster a Christian understanding of race relations which would lead their children into patterns of thinking that would prevent prejudice and promote mutual trust; (2) That congregations carry on programs of prayer and study to strengthen the

lines of communication between all races; (3) That our Church and civil leaders direct their people beyond the easy standards of local expediency to provide such creative and positive leadership "as will establish that society in which every race will have freedom to enjoy, without discrimination, and without separation, all opportunities in education, housing, employment, public accommodations and all other aspects of Church and civil life"; (4) That our people implement loyally the Lambeth trilateral of "Mutual understanding, calm reason and constant prayer."

Realization that this made no pledge of support to the clergy and lay persons working in areas of strife and tension, a separate resolution to that effect was drafted by the Committee and it was passed in both Houses, asking that our Church give its support to such persons in order that they might "confidently and calmly proclaim the Gospel of Christ."

Open meetings were then held to hear the proposals of those persons and deputations who wished to explain or enlarge on the resolutions they had presented. Clergy and laity, Negro and white, were heard. It was obvious that there was no easy answer and equally obvious that the statement of the House of Bishops would not receive easy concurrence in the House of Deputies. With this thought in mind a new resolution was drafted as a substitute which resolved that we first call upon our fellow Churchmen by God's grace to work together in order that every citizen shall have open access to the public schools of the nation and, that by opening channels of Christian conference and communication between the races concerned in each diocese and community, they anticipate constructively the local implementation of this course; and also that we call on all members of the Church to work actively to eliminate racial discrimination in the life of our Church as well as in the realm of housing, employment, restaurants and all other phases of our common life. A resolution which had been prepared by the entire deputation from the dioceses of Virginia, Southern Virginia, and Southwestern Virginia was offered on the floor of the House of Deputies as an amendment to this and was the one which, after considerable debate, passed the House and was agreed upon in the House of Bishops as well. In a preamble which recognized the natural dignity and value of every man of what-

ever race or color, as created in the image of God and as one for whom Christ died: that discrimination by reason of color or race has its root in human sin; that the Church must confess its own sin in this area; that there is no easy solution to this problem because we are ultimately subject to the will of God and not to the judgments of fallible men; and also that, despite honest differences of opinion, we are bound together, through our union in Christ and His fellowship of love, to seek God's will, the stage was set for the resolution which followed and was adopted:

"Resolved, that we call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, towards the establishment of full opportunities in fields such as education, housing, employment and public accommodations."

Thus spake the Church in legislative and policy session. There were many voices opposed on either side of the issue but this resolution was passed by a substantial majority.

A later resolution tendered by the House of Bishops tackled another side of the issue and was eventually passed also by the House of Deputies. This called upon the members of this Church to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving to all students equal access to our public schools.

The final word was passed to the Church by the House of Bishops in their Pastoral Letter in which a larger statement was possible. This is commended to every Churchman for its tenderness and Christian love and as a course for each of us to follow in good conscience.

It might seem that the consideration of race relations consumed the entire time of the Convention in matters of Christian Social Relations, but such was not the case. The entire Church recognizes that one of the most pressing problems facing it today is the need to organize a program for the care of, the ministry to, and the utilization of the abilities of the older members of the Church and society—specifically those over 65. The Department of Christian Social Relations had released, just before our meeting, an excellent booklet entitled "Aging, Today's Opportunities for the Church." Our Committee felt that the Church should face squarely up to this challenge and advocated the establishment of a staff which would operate under the Department of Christian Social Relations of the National Council both for studies and for consultation with dioceses and districts in advising programs for such work. Our suggestion passed the Convention, but in the budgeting provision was not made for full implementation of this hope until 1960. At least, however, the Church expressed its

concern and laid the groundwork for a program of development in a much needed field which the Committee felt needed immediate attention.

Another problem facing the Committee and the Church was that of alcoholism. Bishops and Deputies alike were amazed at Miami headlines which said "Liquor a Blessing of God, Bishops say." This was both inaccurate and untrue. The Joint Commission on Alcoholism had, during the three years of the triennium, made an exhaustive study of the problem and had just published an excellent booklet entitled "Alcohol, Alcoholism and Social Drinking." Realizing that the 4,000,000 known alcoholics of our nation (and their families!) are a matter of great concern to our Church and its members, our Committee commended the report, urged its study upon all members of the Church and asked for the continuation of the Commission. In this the General Convention agreed and the work will go forward. It was our feeling that our Church had been realistic in its approach to this problem and had placed itself in the position of extending a helping hand to those who would have it.

Still another problem facing our Church, and urged upon us by the Joint Commission of Social Reconstruction in its report, is that of helping the Indian American, a group with whom our Church has been in active work for many generations. The "vanishing American" is far from vanishing, according to statistics, the number having doubled in the past 50 years and half of them now being under 20 years of age. The mechanization of agriculture has increased unemployment on the reservations and migration to urban centers has taken place. Here the problems of assimilation and adjustment must be faced, and it is imperative that our Church, to whom the Indian American often turns in these instances, formulate an understanding of the problems and some projected policies and solutions. By resolution which passed both Houses the General Convention asked the National Council to study the changing needs of the mission of the Church to the Indian American, to re-evaluate it and to suggest methods on the local and diocesan levels of meeting it. These recommendations are to be presented to the 60th General Convention in Detroit in 1961.

Other (and smaller) issues were pressed upon the Committee on Christian Social Relations for their consideration and recommendations and were reported and acted upon by the House of Deputies and General Convention. The main items, however, of race relations, the aging, alcoholism, and the Indian American were given considerable attention and the Committee felt them to be the most pressing and important and that it was vital that the Church make both statement and study in each case. This the Convention did.



Shown (left to right) were the newest bishops of the Church at the Opening Service of General Convention: the Rt. Rev. William Lickfield, consecrated bishop of Quincy, September 20; the Rt. Rev. David S. Rose, consecrated suffragan bishop of Southern Virginia, September 16; the Rt. Rev. James Pike, consecrated coadjutor of California, May 15, and made diocesan after the death of Bishop Block on September 20; and the Rt. Rev. Daniel Corrigan, consecrated suffragan of Colorado on May 1.

You're Welcome

Part of the winding up process of General Convention consists of "thank-yous" to various people and groups who have contributed to the work of the Convention. This year resolutions of courtesy were extended to Presiding Bishop Sherrill; the host bishops; Gen. Lewis B. Rock, Convention manager; the Rev. Don Frank Fenn of Maryland, deputy to 11 Conventions, soon to retire; the Governor of Florida, the Mayor of Miami Beach; the Rev. Canon Theodore O. Wedel; the Rev. Canon C. Rankin Barnes; assistant secretaries and aids; Frank Gulden; Chairman C. P. Morehouse and members of his committee on Dispatch of Business; Committee on Expenses; choirs and organists, who provided music; pages and messengers; press, radio, and television personnel; bus and taxi drivers, waitresses, postal authorities, Douglas A. Bushy of the Promotion Department and his corps of stenographers and mimeograph operators; editors of diocesan magazines; Forward Movement; the Rev. John Fitzgerald, secretary emeritus of the House of Bishops; Franklin J. Clark; Bishops Hart and Goodwin, observing consecration anniversaries.

From Concentration Camp

The Rev. Almon R. Pepper, director of the Department of Christian Social Relations, spoke at a Joint Session of the Presiding Bishop's Fund for World Relief. During the past triennium \$1,545,542.36 has been spent for refugee aid and helping sister Churches in emergency needs.

A living testimony to the effectiveness in human lives of the Episcopal program for refugees was the Rev. Alexander Jurisson, secretary of the Committee on World Relief and Church Cooperation. A priest of the Estonian Orthodox, who had spent years in a concentration camp and

who received help from the refugee program of the Church himself, Mr. Jurisson's deep sincerity and sparkling wit carried the session with him almost to the point of adopting the recommended budget on the spot. He presented a book from three hundred Indonesian refugees now living in Los Angeles to the Presiding Bishop, remarking on its fly-leaf inscription "To the Most Rev. Henry Knox Sherrill, Archbishop." "That is Indonesian for Presiding Bishop," said Mr. Jurisson.

American Church Union

The Solemn Eucharist of the American Church Union was held on Tuesday, October 7, at 7:30 a.m., at All Souls' Church, Miami Beach, with the Rev. Can-

What Convention Did Not Do

What is not done at General Convention is more important than what is done, observed one of the senior priests who attended. He pointed out that some proposed changes in Constitution and Canons were, upon careful examination, found to be ill advised. "In Convention the Church speaks," he said. "It holds fast the tradition; it declares the truth in terms for our day, paradoxical as that may seem to be."

on Albert duBois, executive director of the ACU, as the celebrant. The Bishop of South Florida pontificated at the Mass.

ACU held its Service of Witness on Friday, October 10, at St. Stephen's Church in Coconut Grove, Fla.

Bishop DeWolfe of Long Island officiated at the service of Solemn Evensong.

EDITORIALS

The Decision Is Yours

Shall the Episcopal Church spend the years ahead in a courageous and outreaching witness to the love and power of its Lord? Or will it spend those years in a cautious and calculated doling out of small doses of missionary work?

This decision has *not* been made by General Convention. The budget proposed by Convention is no more than a guess as to the amount Churchpeople will give and an apportionment of this estimated amount among the various phases of the Church's work.

The deciding vote will be made this month by the entire body of contributing members of the Church when they plan their Church giving for the coming year. As they vote on their pledge cards, they can smash the whole financial structure by under-giving, or they can, by the simple action of giving as Christians should give, provide the means for a glorious advance in the spread of the Gospel.

There is nothing unrealistic in the hope that the Church may find herself in a program of really Christian giving. The present budget calls for an increase of 19% in the quotas assigned to domestic dioceses and missionary districts for the work of the National Church. But the diocese of Southern Ohio gave 50% more than its quota in 1957. There is nothing in the economy of Southern Ohio, nothing in the anthropological makeup of its people, nothing in the Church doctrine and organization of the diocese, which makes it any easier for the people of the Cincinnati area to give for missionary work than it is for people in, say, New York or Chicago or San Francisco.

All that Southern Ohio has is a devotion to the cause of Christian missions — and this should be our

Reprints of this editorial,

**"The Decision is Yours," will be made
if sufficient requests are received.**

common heritage as disciples of the Christ who told us to go teach the gospel to all nations. If we are willing to live by the same rule of giving that our Southern Ohio brethren do, we can at once increase the missionary budget by 50% — by \$3,500,000 a year. By doing that we would, in the next triennium, restore the \$7,000,000 cut from National Council's asking by General Convention and provide more than \$3,000,000 additional for advance work not yet planned but desperately needed.

It is, of course, not just a matter of the national Church budget. Dioceses do substantial missionary work with their own resources within their own areas.

Any parish worthy of its status is doing missionary work in its own and surrounding areas. The parishes we know which have the best reason for boasting are not those with the finest organs and most impressive buildings, but those which can point to missions and parishes which were originally organized and supported by these parishes.

But, as we have said before and expect to say often again, there should be no competition between the parish, the diocese, and the national Church for the dollars of their parishioners. As a congregation learns to tithe, the means of supporting the program and maintaining the physical plant of the local church will solve itself readily.

Freed from the depressing struggle to spread too few dollars too far, vestries will discover the need to be true stewards of the congregations' means, judging between the yearned-for refinement or convenience in the parish and the crying need of people in hunger of body and soul throughout the world. The stained glass window will have to be considered in relation to the needs of a back-country mission in the Philippines, and the foam rubber pads for the kneeling benches may have to wait until we have properly established a seminary to send priests into the neglected areas of Latin America.

In some parishes, the division between missionary giving and parish support is in the hands of the individual. But in a far greater number, the decision is really made by the vestry. We urge upon the vestries which have this decision to make that they place missionary giving where it belongs — high on the list of those things which it is essential for the parish to support. We urge these vestries to remember that the assessment and apportionment received from the diocese or missionary district is a minimum, not a maxi-

When I Was Born

When I was born to know the planet's track,
And I was born friend of the elder stars,
What darkling self-refusal holds me back
From mingling in the archangelic wars?
My brother wind rides swift from land to land,
And swift the sun along his patterned course —
Amid this headlong cavalry, what hand
Grasps at the bridle of my fire-maned horse?

Was I my own, held by deliberate fear?
Was it myself who, flung back off the pace,
Enraptured of the picture in the mirror,
Chose not to look on Truth's enkindled face
Lest I should turn to flame? My God, forgive
That I refused to burn, refused to live.

ANNE MCCONNEY

by the Very Rev. William S. Lea

mum nor even a statement of a desirable level of giving.

The tithing parish will, we think, soon learn that its proper balance of expenditure is close to the one-for-one basis—one dollar for missionary work for every dollar spent by the parish on itself.

Dioceses, too, will discover what Southern Ohio has discovered. The increased income from the parishes will support the missionary work of the diocese generally and still leave the means available for substantial over-payment of quotas to the national Church's program.

There is only one obstacle in the way of the fulfillment of this goal—the combination of pride and greed which keeps the ordinary American Christian more hungry for the luxuries of this world than for the blessings that come to the cheerful giver. We do not know of a single case of bodily malnutrition resulting from a family's decision to tithe. We know innumerable cases of spiritual malnutrition resulting from families' decision not to tithe.

The Every Member Canvass is a truly democratic process for settling the budget question. Each member family casts its vote for advance or retreat, for courage or timidity, for the offering of the Catholic faith to all the world or for the maintenance of an ingrown society of self-satisfied Episcopalians.

As a member of the great Christian democratic society of givers, the decision is yours.

Brother's Keepers

The parson can't possibly do all the work in a parish, and yet for some strange reason that seems to be what many lay people expect him to do. One of the reasons why so many parsons break down is that they try to live up to an impossible ideal for their job. Others, of course, don't even try. Many become completely frustrated at what their people expect of them and end up in despair. The real tragedy is that this so often happens to our best men, not to our "misfits." Dr. Das Barnett, of our seminary in Austin, Texas, writes that, "Wherever there is a conflict in role expectancy, as there now exists between the clergy and the people, great instability will be encountered."

Life magazine, a few years ago, pointed this out in an article which indicates that the basic problem is that lay people expect the impossible from their clergy. This speaks to our parish situation and also to the whole problem of evangelism.

A parson in Durham, N. C., found a way of bringing this matter to the attention of his congregation. It is worth considering. He sent out a questionnaire asking his members to tell him how much time he should spend each week on his various duties. He listed these jobs: studying and preparing his sermons and addresses, personal counselling, administering the affairs of the Church (board meetings, committee meetings, budget planning, building programs, financial programs and campaigns), calling on members of the congregation, calling at the hospitals, calling on newcomers to the community, conducting young people's activities, preparing for marriages and conducting wedding services, comforting the bereaved and having funerals, taking part in the work of the general Church and diocese, aiding community activities such as the Red Cross, Boy Scouts, YMCA, YWCA, school board, and giving invocations at public meetings.

This parson's people were shocked when they realized the number of hours they had recommended for their minister. The average work week indicated by their answers totaled 82 hours. One answer proposed a schedule of 200 hours — 32 more than there are in a week.

The only way out of this dilemma, it seems to me, is to find better ways of making our people responsible for each other. That is what our Lord did with His disciples, His mother, and His friends. Someone has suggested that one is really not his "brother's keeper," he is his "brother." But doesn't a brother look out for a brother? Surely it is only as the members of our parishes begin to share the pastoral and evangelistic responsibilities of the clergy that we shall bring order out of chaos.

Our Catholic Brethren

Passing almost unnoticed in a Convention which debated so stormily a minimal measure of partial intercommunion with the Church of South India was a resolution "recognizing the Catholicity of the Spanish and Lusitanian (Portuguese) Reformed Churches" and instructing the Joint Commission on Approaches to Unity to seek means of achieving full intercommunion with these bodies.

These struggling non-Roman Churches have long been in a cordial relationship with the Church of Ireland, and recently American bishops have taken part in their consecration of bishops.

The recent Lambeth Conference passed a resolution in which it is declared that the Conference "welcomes the news of the consecration of Bishop Molina in Spain and of Bishop Fiandor in Portugal by bishops of the Episcopal Church of the U. S. and of the Church of Ireland, and prays that these Churches may be blessed by God in the service of His Kingdom." Lambeth also expressed the hope that the Spanish and Lusitanian Churches would soon have the same relationship with Anglican Churches as the Old Catholic Churches have now.

All Episcopalians will join Lambeth and General Convention in hopes and prayers for these Churches and in thanksgiving to God for this forward step in the unity of Christendom.



The outstanding rate of increase of baptized persons is to be found in Provinces VIII, VII, and IV.*

THE STATE OF THE CHURCH

How the Church is growing

A mass of statistics — gathered, classified, and interpreted — points up both strengths and weaknesses.

This is the report of the Committee of the State of the Church, which was presented to General Convention by the Rev. Robert Appleyard, of Connecticut. The report was met with an ovation and the majority of deputies stood to applaud, showing their esteem and appreciation for the work done by the Committee.

The presentation of a concise summary of the vital and financial statistics of the Church is the charge given your committee under the provision of Canon 5. The canons further provide that the work be performed within the period of the Convention itself.

The committee is of the mind that this is a task next to impossible within the time limits imposed by Convention. We are also agreed that the gathering, classifying and interpreting of the Church's statistics, in the

proportion they now have reached, requires the assistance of persons of specialized skills and further that these skills be employed on a continuous basis throughout the Triennium. We would naturally expect such persons to have ready access to modern tabulating equipment so that the work might be done with speed and efficiency.

We, therefore, rejoice that this Convention has seen fit to pass the necessary legislation in a slight revision of the Canon which now permits the Committee on the State of the Church to avail itself of such a service which is now already in existence within the organization of National Council.

Attached to this report are the statistics for 1955, 1956, 1957 found in tabulatory form [see next page].

We confine ourselves to certain significant

*The Rev. Thomas R. Best, rector of Christ Church, Kalispell, Mont., shown at his son's baptism.

data we believe to be of major importance.

Working from August 1957 population estimates as furnished by the Census Bureau of the U. S. Department of Commerce, it has been learned that our Church has experienced an expansion rate from 1950 to 1956 more rapid than the population.

Our Church in 1950 had a membership of 1.6% of the national population or 2,417,464, and this was increased in 1956 to 1.8% or 2,965,137, and the projection would indicate it to be 2.1% in 1970 or 4,305,898. The increase between 1950-1956 was 22.7%. The Province containing the largest actual population is now Province V, followed by Provinces IV and VIII. The outstanding rate of increase of baptized persons is to be found in Provinces VIII, VII and IV, in that order. The communicant membership, 1,869,078 in 1956, while not so rapid, is still greater than the population rate of increase. The increase between 1950-1956 was 15.2%. It follows the same pattern by Provinces as the baptized membership, with Province V following the order just mentioned. The projection into 1970 indicates that our expansion will continue within the same locality as is now presently experienced.

The number of Church school registrations reflects the Church's increased emphasis on Christian education. In 1950 these were 567,007; in 1956 — 846,798.

New Congregations

This expansion has naturally resulted in the establishment of new congregations. There were 840 new congregations brought into being during the seven year period 1950-1956; however, while this was happening, the Episcopal Church closed 458 congregations due to shifts in population, new communities and increased suburbanization of our cities, leaving a net gain of 382, or 54.27 per annum. Between 1954 and 1957, the largest percentage of growth took place in Provinces IV and VIII, the South and the Pacific coast areas. In 1957, as compared with 1954 there were fewer parishes and organized missions in Province II and the extra-continental Missionary Districts, as well as in the Foreign Mission Field. Substantial decreases percentagewise in unorganized Missions in Provinces I, III, V, VI, and VIII and the Extra Continental Field may only indicate that these congregations have been moving toward a more regular status as Parishes or Organized Missions. In 1957 we had 7,317 parishes and missions plus 875 unorganized missions, or a total of 8,222 congregations. A projection indicates that we may expect over 9,000 by 1970.

Growth of Number of Clergy

To meet the need of new work and to further staff the established and growing parishes, the number of the clergy has needed to be increased. In 1950 the figure stood at 6,473. It became 8,234 in 1957, [of whom] 2,211 were listed as non-parochial. Projections based on figures supplied by the Church Pension Fund indicate that the number of clergy needed in 1960 will be 8,759, in 1970, 10,915.

The largest percentage of increase of active clergy in the past Triennium took place in Provinces VII, IV, and VIII. Only Province VI and the Foreign Field had fewer clergy in 1957 than in 1954. Except in the Mission Fields, there was a substantial rise in the number of non-parochial clergy: 2,211 in 1957 vs. 1,951 in 1954, or 13.3%. This was most

marked in Province IV, where it was 38%, showing perhaps where retired clergy prefer to live.

Published figures show that our Theological Seminaries are presently running at 78% of capacity. Figures before us indicate a disturbing trend in regard to Ordinations and Candidates for the Ministry, in the face of the increasing need of the Church for clergy. In the 1952-54 Triennium, 1,236 Deacons were ordained and 1,110 Priests. In 1955-57, 1,262 Deacons were ordained, and 1,165

Summary of Vital Statistics In Continental U. S.

1. Whole Number of Church Members	3,034,851
1954-1957 gain 10.0% or	276,907
1952-1954 gain 11.6%	
2. Communicants	1,928,248
1954-1957 gain 8.25% or	146,986
1952-1954 gain 6.8%	
3. Church School Students	786,342
1954-1957 gain 19.9% or	130,524
1952-1954 gain 20.0%	
4. Church School Teachers	96,837
1954-1957 gain 23.5% or	18,443
1952-1954 gain 19.6%	
5. Baptisms	111,217
1954-1957 gain 1.3% or	1,386
1952-1954 gain 8.4%	
6. Confirmations	114,713
1954-1957 gain 6.4% or	6,901
1952-1954 gain 16.1%	
7. Marriages	22,684
1954-1957 loss 3.6% or	842
1952-1954 loss 6.5%	
8. Burials	46,400
1954-1957 gain 9.2% or	4,751
1952-1954 loss 2.9%	

Complete information is not available for the growth of the Church in extra-continental United States.

Priests. This is barely holding our own, and the future is not bright. Provinces I, II, V, VI, VII, and VIII had fewer Postulants in 1957 than in 1954, and the gains in Provinces III and IV amounted to only 23 men. Provinces II and VI had fewer Candidates for Holy Orders in the past Triennium than in the previous one. Provinces VIII, 32% — III, 26% and V, 23% respectively. A three year gain of 235 Candidates is largely cancelled out by a three year loss of 153 Postulants, and the indication seems to be that the supply of potential clergymen is drying up. These facts are commended to the attention of the Provinces, Dioceses and Parishes that more vocations may be found, encouraged and developed.

Fiscal Report

Year by year pages of financial statistics have appeared in convention journals. Because of the lack of a clear statement of accounting procedures accompanying the parochial report delivered to treasurers for the obtaining of a uniform method of accounts, it is our conclusion that these figures are not accurate. We are printing, once again, the figures as we have received them.

We have the advice of the official auditors of the Church that a treasurers' manual should be produced which would promote consistency and uniformity of account classifications. This will enable the committee, with the help of the Unit of Research and Field Study, to review, appraise, organize, and publicize the significant fiscal statistics which will be of invaluable aid to such committees of this house as Program and Budget, the Department of Promotion, as well as all

financial officers of National Council. It would likewise give assurance of a more equitable distribution of quotas to Diocesan and Parochial authorities.

One may, from this Journal, discern that on a communicant basis the overall giving in 1957 was \$78.00. If he cared to compare this figure with the last year of the previous Triennium he would discover that the giving per communicant was \$72.00: an increase of \$6.00 or 8.3%. If the generally accepted rate of inflationary increase is approximately 2% per year, it would appear that the Church was merely holding its own. One might discover also a wide difference in the giving on a communicant basis among the Provinces and see that the variation is as much as 36%.

With the establishment of a unified national program and budget in 1919, the Church took a great stride forward in its giving. By 1920, for example, gifts for missionary work had jumped from \$1,473,000 to \$2,969,000. While the advance was curtailed by the depression, by the end of World War II it was again gathering momentum so that the last few years have seen record budgets adopted and record funds received.

However, an honest look at the facts is enough to sober enthusiasm and pride. In 1920, the average Episcopalian was giving \$32.13 to his Church for all purposes. \$2.73 of that sum went to missions at home and abroad. As late as 1954 (and the picture has not changed appreciably since), the average per capita gift had soared to \$72.46, yet of that figure only \$2.76 went to the general church program, an increase of but three cents in 24 years. And it must be remembered that it takes two 1954 dollars to do the work of one 1920 dollar.¹

Compared with other Christian bodies of similar size, financial resources and economic background, our per capita giving is poor. Giving to overseas missions is an index. The United Lutheran Church in America, with 2,235,455 members, gives \$1.56 to its National Church overseas missions. The Presbyterian Church in the U. S. A. with 2,775,464 members gives \$2.70; and the Protestant Episcopal Church in the U. S. A. (2,965,137 members) gives but \$1.18.² This does not include funds for Diocesan program. Of 49 major non-Roman bodies in the United States we were, in 1955, 32nd in missionary giving.³

The committee is unable to deliver to the Convention the total current indebtedness of the Church. It was \$31,000,000 in 1954, and was as low as \$8,000,000 in 1945. Advice from people who have done some work with this indicates that it may range between \$45,000,000 and \$50,000,000 presently. This is a problem that, with new forms and procedures, and working with the Unit of Research and Field Study will correct. The same can be said of church properties and church endowments.

The Future

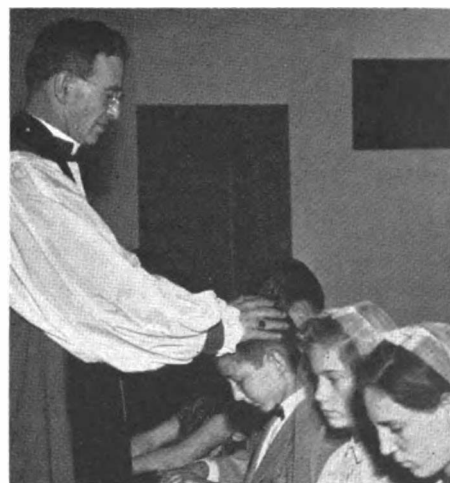
For years the Committee on the State of the church has been faced with an almost impossible problem. We have had on hand at conventions, a mass of figures taken directly from parochial report blanks and summarized for us diocese by diocese. Poten-

tially, these figures contain facts, which, upon accurate analysis, can tell a great deal about the state of the Church and point up both our strength and our weaknesses. Actually, however, there is a wide variation in the manner with which these facts are originally compiled and set down on the parochial report blanks, and, in many instances, they are not complete, and sometimes missing entirely. Thus, no report, no matter how carefully made, has been of any significant help to the Church as a whole.

For this reason, your committee asked for and received permission to revise, with professional assistance, the forms for parochial and diocesan reports, and will work toward providing a system of accounting which will make unified procedures possible.

Once we have all the information necessary, modern coding and tabulating machinery will enable us to provide quickly and accurately all possible information contained in the figures. Not only will it be possible for this Convention to judge accurately the state of the Church, and thereby, devise a budget and program on sound facts, but will be of real help to dioceses seeking such information for its own internal program.

Projecting a scientific analysis of the state of the Church or any part of it, against all the national statistics on population growth and movement, increase of population will enable us to project our plans into the future



There was a 6.4% gain in confirmations from 1954 to 1957.

in a realistic way and determine when and whether the resources will be available to meet the opportunities of our changing times.

It is the opinion of your committee that the Church has reached such proportions and complexity, and because of rapid changes taking place, such a state of flux, that we can no longer depend upon a group such as your committee to interpret once in three years the meaning of what is possible to discover with unified, procedures and modern equipment. It is our purpose to work closely throughout the Triennium with the Unit of Research and Field Study so that our information will be accurate, meaningful and current.

¹"Episcopal Missionary Giving, 1920-1955," Allen J. Green *Overseas Mission Review*, Vol. I, No. 3, Whitsuntide, 1956

²*Yearbook of American Churches, 1958 and 1959*. Episcopal data are for 1956.

³Green, *O.M.R.*, Whitsuntide, 1956.

*The Rt. Rev. Donald J. Campbell, suffragan of Los Angeles, officiated at the confirmation of his son, Robert, in December of 1956, held at St. Barnabas Church, Los Angeles, Calif.

Woodbury Glebe House



Only by chance does Glebe House exist today for visitors to see.

Over 250 years old,
historic Glebe House
enjoyed a great moment in history
which endeared it to Churchpeople

The architecturally well informed visitor to Woodbury, Conn., would have little difficulty in identifying the Glebe House as a colonial building — its characteristic lines and massive central chimney proclaim a date of about 1750 when the small, original portion built about 1690 was enlarged. But unless he were also historically well informed, he might not know that this quiet old house, now over 250 years old, enjoyed a great moment in history which has endeared it to Churchpeople.

Its great day was March 25, 1783 — when ten of the fourteen priests of the Church of England in Connecticut met in solemn conclave in the study of this house to elect a man to go to England for consecration as Bishop of Connecticut.

Sent in his Place

Their choice fell upon Jeremiah Leaming, rector of Christ Church, Stratford, with the proviso that if he declined the honor, it was to go to Samuel Seabury of

New York. For reasons of age and infirmity Mr. Leaming did refuse, and so Mr. Seabury was sent in his place in order, as the Connecticut clergy said in a letter to the Archbishop of Canterbury, "To lay the foundation for a valid and regular Episcopate in America." They also urged His Grace, "that in your archiepiscopal character you will espouse the cause of our sinking Church, and at this important crisis afford her that relief on which her very existence depends by consecrating a bishop for Connecticut." Unfortunately, the Archbishop could not do so until Parliament enacted legislation authorizing the consecration of foreign bishops and excusing them from taking the oath of allegiance to the Crown which the English Prayer Book then required. As this was expected to take a long time, Seabury resolved not to wait, and instead he went to Scotland where three bishops of the Scottish Episcopal Church consecrated him, at Aberdeen, on November 14, 1784.

The next day the new Bishop Seabury

and his Scottish consecrators signed and sealed a Concordat or "Bond of Union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut," in which among other things they declared that, "As the Celebration of the Holy Eucharist . . . is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church," they desired to keep the liturgy of the new Church in America as close as possible to that of Scotland. Hence, the Scottish Bishops, "tho' . . . very far from prescribing to their Brethren in this matter," urged Seabury to "endeavor all he can consistently with peace and prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and Practice. . . ."

As Seabury upheld his part of the Concordat and was able to persuade the American Church to follow the Scottish Communion Office in its Prayer Book of 1789, rather than take over the Eucharistic liturgy of the English Prayer Book, the Concordat is a document of major historical importance in Church history. It is widely acclaimed by liturgical scholars who regard the Scottish Communion Office as superior to that of the 1662 English Prayer Book.

A Christmas Present

It is fortunate that the Glebe House still exists for visitors to see and it is only by chance that this is so. The old house, where the chain of events that had such far-reaching consequences was begun, passed into private hands in 1786, and was later used as a shop. Its historical significance was not forgotten, however, for in 1883 a commemorative service was held there on the centennial of Bishop Seabury's election. In 1892 three priests bought the house and gave it to Bishop Williams as a Christmas present. Various schemes were proposed, but no effective use was made of the house for many years, and its condition deteriorated until a committee recommended that it be pulled down and a memorial tablet set up to mark the historic site. This report spurred Bishop Acheson into action, and in 1925 he formed the Seabury Society for the Preservation of the Glebe House which became custodian of the building and now keeps it open to the public daily (except Wednesday) from 10 a.m., until 5 p.m. (Sunday, 1 p.m. to 5 p.m.)

The Society has been commended by General Convention for its work, and Churchmen everywhere are encouraged to support it by voluntary contributions. All who would like to have a hand in preserving this historic landmark in American Church history are invited to become members of the society by sending \$2.00 or more to the Glebe House Treasurer, Diocesan House, 1335 Asylum Ave., Hartford 5, Conn.

LETTERS

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

Christ Cathedral, Sendai

On his recent trip to Tohoku, Mr. Fred Honaman of the American Church office, Tokyo, kindly brought the \$200 LIVING CHURCH RELIEF FUND gift to Dean Takiguchi of Christ Church Cathedral, Sendai. Be certain that this gift was much appreciated by Dean Takiguchi and Bishop Nakamura. It brings our funds on hand to over \$1,200 for reconstructing the diocesan house and student center.

In the project the first step will be the tearing down of our pre-war ruins. These, as the only non-Hiroshima or Nagasaki ruins left standing in all of Japan, are a great handicap to the witness and outreach of the



Nippon Seikokwai here in the Tohoku area. By the end of 1959 I hope we can get rid of them as well as make lively progress toward a new building.

In this connection the intended formation of a local Brotherhood of St. Andrew chapter should be a great help. Such will enable us to make outreach to the alumni of St. Paul's University whose only contact with Christianity has been with the BSA chapter at St. Paul's University.

We will need the support of your prayers as well as further aid through THE LIVING CHURCH RELIEF FUND.

(Rev.) WILLIAM F. DRAPER

Sendai, Japan

C. A. Brinton's Prayer Book

A vacationer has brought one of my parishioners a Prayer Book found at Jackson Lake Lodge, Jackson, Wyo. The name, "Cordelia Anne Brinton," is written in the book.

(Rev.) JOHN C. DONOVAN
Vicar, Christ Church
505 E. Commerce

Mexia, Texas

ACU CYCLE OF PRAYER

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

November

9. St. Saviour's, Old Greenwich, Conn.; the Church of Our Saviour, Atlanta, Ga.
10. St. Barnabas' Brotherhood, Gibsonia, Pa.
11. Cathedral of St. John, Quincy, Ill.; Church of St. Michael and St. Mark, Brooklyn, N. Y.; Church of the Epiphany, New Haven, Conn.
12. Emmanuel Church, Petoskey, Mich.
13. Order of Holy Cross, West Park, N. Y.
14. Trinity, Rock Island, Ill.; St. Peter's, Westchester, N. Y.
15. Trinity, Michigan City, Ind.

November 9, 1958

PEOPLE and places

Appointments Accepted

The Rev. Dr. David S. Alkins, formerly rector of Christ Church, Seattle, Wash., is now rector of St. Paul's Church, Walla Walla, Wash. He is also vice rector of St. Paul's School for Girls, a college preparatory school owned by the district of Spokane, and is pastor of Episcopal students at Whitman College. Address: 323 Catherine St., Walla Walla.

During the three years that the Rev. Dr. Alkins served Christ Church, the communicant list grew from 600 to more than 1,000 and the operating budget was increased by 50%.

The Rev. Ralph A. Banks, Jr., formerly curate at St. Paul's Church, Augusta, Ga., is now assistant at the Church of St. James the Less, Crane Rd. and Church Lane, Scarsdale, N. Y.

The Rev. F. Alvin Cheever, formerly rector of the Church of the Redeemer, Superior, Wis., is now vicar of the Church of St. Mary the Virgin (Pyramid Lake Indian Reservation), Nixon, Nev.

The Rev. Joseph C. Harvey, formerly rector of the Church of St. Michael and All Angels, Rumford, R. I., will on November 23 become rector of Holy Trinity Church, Middletown, Conn. Address: 144 Broad St.

The Rev. Harry J. Haydis, formerly canon of St. John's Cathedral, Spokane, Wash., is now assistant minister and director of Christian education at Christ Church Parish, Springfield, Ill. Address: 611 E. Jackson.

The Rev. Solomon N. Jacobs, formerly rector of St. Philip's Church, Omaha, Neb., will on November 15 become rector of St. Andrew's Church, Cleveland. Address: 2171 E. Forty-Ninth St., Cleveland 3.

The Rev. Joseph L. Kellerman has resigned as rector of the Church of the Holy Comforter, Charlotte, N. C., to become director of the Charlotte Alcoholism Information and Education Center.

The Rev. D. Roy Lees, formerly associate rector of Grace Church, Sarnia, Port Huron, Mich., is now rector.

The Rev. Gordon Lyall, formerly rector of St. Luke's Church, Roselle, N. J., is now rector of St. David's Church, Glenview, Ill. Address: 2403 Glenview Rd.

The Rev. Richard A. Norris, formerly assistant rector at St. Mark's Church, Jackson Heights, N. Y., is now rector of St. Paul's Church, Great Neck, L. I., N. Y. Address: 70 Grace Ave., Great Neck.

The Rev. Roderic H. Pierce, formerly a graduate student at Princeton University, Princeton, N. J., is now an instructor in Old Testament at Bexley Hall, Gambier, Ohio.

The Rev. Francis W. Read, formerly rector of St. Stephen's Church, San Luis Obispo, Calif., is now vicar of St. Matthias' Church, Seaside, Calif. Address: Box 335, Seaside.

The Rev. George R. Turney, formerly rector of the Church of St. Michael and All Angels, Portland, Ore., is now rector of St. Columba's Church, Fresno, Calif. Address: 45 Garland St.

The Rev. J. McNeal Wheatley, formerly rector of the Church of the Advocate, Philadelphia, is now serving St. Matthew's Church, St. Petersburg, Fla. Address: Box 1434.

Changes of Address

Offices of the Cathedral of All Saints', Albany, N. Y., have been moved from 76 Elk St. to 62 S. Swan St., Albany 10. The mailing address for the Very Rev. Dr. Allen W. Brown, dean, and office addresses for other members of the cathedral staff have also changed to 62 S. Swan St.

The Rev. M. R. F. Barton, rector emeritus of St. Mark's Church, New Canaan, Conn., formerly addressed in New Canaan, may now be addressed at Rose Cottage, Locustville, Va.

The Rev. Charles E. McCoy, retired priest of the diocese of New Jersey, formerly addressed in Sanford, Fla., may now be addressed at 107 Crescent Ave., Plainfield, N. J.

The Rev. Arthur P. Stenbridge, retired priest of the diocese of Los Angeles, will serve St. Michael's Church, Hays, Kan., for several months while the church is without a rector.

The Rev. Dr. Robert H. Whitaker, director of the School of Theology of the diocese of Michigan, reports that the address of the school has changed

from 6855 Vinewood, Detroit 8, to 1519 Myrtle St., Detroit 8. The Rev. Dr. Whitaker's residence is now at 2030 Kenmore Dr., Grosse Pointe Woods 36, Mich.

Depositions

Thomas M. W. Yerxa was deposed on August 21 by Bishop Kinsolving of Arizona, acting in accordance with the provisions of Canon 60, Section one, and of Canon 64, Section 3-b, with the advice and consent of the council of advice of the district of Arizona; renunciation of the ministry.

Women

Mrs. Adrian Massie of Rye, N. Y., is general chairman of the chapel committee recently formed for the construction of a memorial chapel at Sweet Briar College in Virginia. Fifteen clergy of the Episcopal Church are included on the advisory committee. The chapel will be of Georgian architecture, matching the rest of the campus buildings, and will provide Sweet Briar for the first time with a chapel for worship.

Living Church Correspondents

Miss Elta May Kerch is now correspondent for the diocese of Montana. Address: Diocese of Montana, 9 Kohrs Block, Helena.

Births

The Rev. George C. Harris and Mrs. Harris, of the Mission of St. Mary the Virgin, Sagada,

SCHOOLS

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ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 5-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

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Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 1611 South Lake Shore Road Lake Geneva, Wisconsin

NURSING

SCHOOL OF NURSING

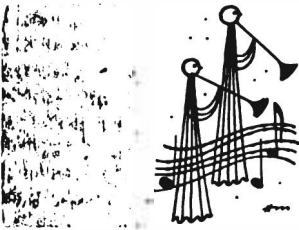
St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available.

For information write to director.

Mountain Province, Philippines, announced the birth of a fourth child, Priscilla, on September 9.

The Rev. Thomas M. Osgood and Mrs. Osgood,



of St. George's-in-the-Arctic, Kotzebue, Alaska, announced the birth of a son, Peter Harris, on October 13 in Nome. Mrs. Osgood is the former Judith Hubbard, daughter of the Bishop of Spokane.

The Rev. Lewis Towler and Mrs. Towler, of St. Matthew's Church, Saginaw, Mich., announced the birth of a daughter, Marie Jane, on October 22.

Armed Forces

The Rev. Paul D. Edwards, formerly curate at St. John's Church, Yonkers, N. Y., is now a chaplain in the U.S. Army at Fort Gordon, Ga. Address: 2955 Jefferson St., Augusta, Ga.

Resignations

The Rev. A. E. DuPlan, rector of Grace Church, Port Huron, Mich., for 31 years, has retired and is now living in Boulder, Colo.

DEATHS

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

The Rev. Frederico F. Mauck, perpetual deacon serving the Cathedral Chapel of the Pennsylvania diocese, died October 18, at the age of 56.

Mr. Mauck, who lived in Norristown, Pa., had served in the diocesan Department of Missions, and on the board of the diocesan library. He was active in laymen's activities on the diocesan level, and had sponsored a number of men's retreats. He was also active in the Laymen's Union for Defense and Maintenance of Catholic Principles,

as well as the local affiliate of the American Church Union.

Surviving are his wife, the former Harriet Taylor, three sons, and two grandsons.

The Rev. Hedley George Stacey, retired rector of Christ Church, Dearborn, Mich., died in San Francisco, October 14.

Mr. Stacey, born in Neath, South Wales in 1881, attended Emmanuel Theological Seminary, Saskatchewan, Canada, and was priested in 1913. He served parishes in Brainerd, Cloquet, Duluth, Henriette, and Jackson, Minn., and in Hillsdale and Jonesville, Mich., before coming to Christ Church, where he was rector from 1925 until his retirement in 1951.

The Rev. Joseph Wilson Sutton, rector emeritus of St. Stephen's Church, New York City, died October 23 in New York at the age of 77.

Dr. Sutton was born in Maryland in 1881, and was priested in 1905. He served parishes in Port Deposit and Baltimore, Maryland, and was the headmaster of St. Paul's School in Baltimore in 1910. He served as curate of Trinity Church, New York City, from 1910 until 1913, and was vicar of Trinity Chapel, Trinity Parish, New York, from 1915 to 1945, when he became rector of St. Stephen's. He retired in 1956.

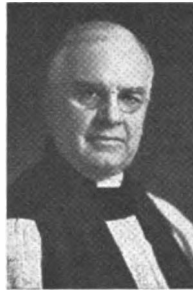
Dr. Sutton served as a lecturer at the General Theological Seminary, lectured at the New York Training School for Deaconesses from 1915 until 1926, and was an examining chaplain of the diocese of New York, a trustee of the Church Army in the United States, and a director of the New York diocesan Church Mission of Help.

The author of *Our Life of Prayer*, *The Cross Our Hope*, and *Peace Through the Cross*, he was elected bishop of Vermont in 1935, but declined, and in 1921 missed being elected suffragan bishop of New York by a few votes.

Dr. Sutton leaves a brother, Handy G. Sutton, and a sister, Mrs. Daniel Miner.

Hubert Hamilton Briggs, chancellor of the missionary district of San Joaquin, died October 6, at his home in Stockton, Calif.

Mr. Briggs, an attorney, was a legal advisor of



Dr. Sutton

St. John's Church, Stockton, and was also an ex-officio member of the vestry.

Surviving are his wife, Estelle, and four sons, one of whom, Robert, was for a number of years a layreader at Emmanuel Mission, Terminous, Calif.

Allen Phillips, senior warden for 13 years of Grace Church, Port Huron, Mich., and a vestryman there for 41 years, died on October 13, at the age of 80.

Mr. Phillips, a retired customs' inspector, had also served Grace Church as a Sunday school teacher and superintendent, and was active in the church's mission, now non-existent.

He is survived by his wife, Etta, and two sons, Donald and Allen.

Theodore Webb, communicant of Emmanuel Church, Southern Pines, N. C., a well-known organist, composer, and authority on Church music, died October 10 at the age of 69.

Mr. Webb moved to North Carolina from New York four years ago, and had for many years been organist at St. Paul's Church, New Rochelle, N. Y.

Surviving are his wife, the former Frances Rittenhouse, and one brother.

Lillian Williams Welsh, the wife of the Rev. Stanley L. Welsh, assistant at Christ Church, Eureka, Calif., died September 27.

Mrs. Welsh, a native of New Britain, Conn., was a graduate of the Church Training School, Philadelphia, Pa., and before her marriage was a social worker for the Philadelphia City Mission Society. Later she worked as the Rural Secretary in charge of the Church School by Mail, Montana.

Besides her husband, she leaves a daughter, Mary McLain, and a granddaughter.

The Living Church Development Program

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

Previously acknowledged	\$6,669.37
Receipts Nos. 1668-1670, Oct. 13-24	50.00
	\$6,719.37

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CAUTION

ERSKINE — Caution is recommended in dealing with a man using the name **Charles Erskine**, about 60-65 years old, 5' 1", weight about 107, gray hair, no upper teeth. Speaks with New England accent. In seeking work as handyman, presents excellent references. Further information obtainable from: **Diocese of New Mexico and Southwest Texas**, P.O. Box 2236, Santa Fe, New Mexico.

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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FOR THAT LITTLE GIFT, order now. Holiday Recipes Cook Book — \$1.50 each plus 25 cents postage. Send check to: **Woman's Auxiliary**, St. Bartholomew's Church, 109 E. 50th St., New York City.

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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.

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CURATE, Suburban Minnesota. Experienced with Sunday School (ECFS). Evangelical, Prayer Book parish. Stipend expected, references, and resumé in reply. Reply **Box J-199**, The Living Church, Milwaukee 2, Wis.

CHOIR DIRECTOR-ORGANIST, for west coast parish, 900 communicants. Male preferred, strong personality and ability to lead essential. Opportunities for private teaching in community. Reply **Box L-201**, The Living Church, Milwaukee 2, Wis.

HOUSEMOTHER for girls' boarding school, ages 11-13. Moderate salary and maintenance. Address: **Sister in Charge**, Bethany School, Glendale, Ohio.

POSITIONS WANTED

COMPANION, 65, to Churchwoman in South, preferably Florida. Room and board, no salary, no heavy or regular duties, will help in emergency. Reply **Box P-200**, The Living Church, Milwaukee 2, Wis.

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

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THE LIVING CHURCH

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Rev. Peter Wallace, c
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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

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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

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

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1713 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

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, 9:15 (Family), 11 (Sol), Ev & B
5:30; Daily: MP 7:10, Mass 7:30; also Thurs 9:30;
Fri & HD 12; EP 5:30; C Sat 12:30-1, 4:30-5:30,
Sun 8:30 & 10:15

BOSTON, MASS. (Cont'd.)

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

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. N. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

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

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

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

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

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed Ev & B; C Sat 4-5

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

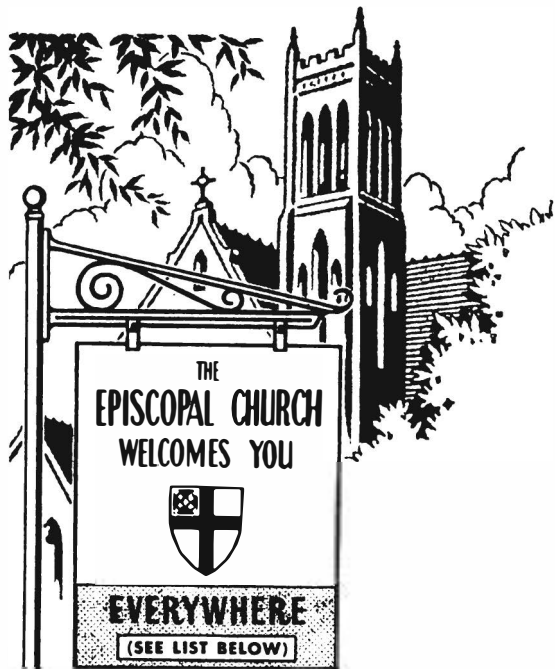
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; 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



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

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

MUSKOGEE, OKLA.

GRACE 6th & Court St.
Rev. J. L. B. Williams, r
Sun 8, 10; Thurs 10

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

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

CENTRAL AMERICA

SAN JOSE, COSTA RICA

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

MANAGUA, NICARAGUA

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

SAN SALVADOR, EL SALVADOR

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

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhafer
3-17 Seventh Avenue, Zone 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, 5), HC 9:30 (1S), MP 9:30,
(2, 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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toil is not what he gets for it,
but what he becomes by it"*

— John Ruskin,

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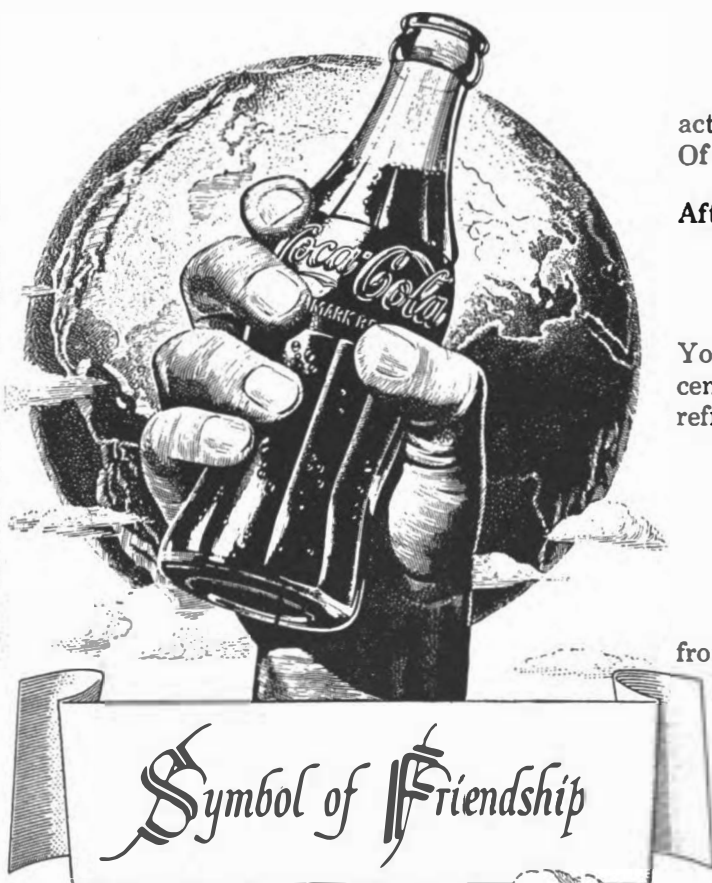
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