

# The Living CHURCH

April 27, 1958

25 cents



Bill Browning

**Is a Big Parish  
a Better Parish?** p. 15

**Above: The wide open spaces of the West. The Church must adopt a new strategy there, says the Bishop of Montana [see page 12].**



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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Crafts for Vacation School

If you are preparing for your vacation Church school, whether for two weeks or longer, you will know (or soon discover) that the decisions on what to make in the handwork period are essential to success. To be on guard against are these: A project too complicated, requiring too much skill, materials and space. One too simple, finished in one period. Articles not suited to the age of children, or with no possible connection with religion.

Criteria for best handwork: Use of ordinary skills and dexterity, material not easily spoiled, causing discouragement. Projects requiring several days to complete, but not the whole time of school (let each child make one, two or more things). Materials not too messy, nor those which endanger clothing or hands (as sharp tools, or power saw). Handwork to be taken home, and to be tied in somehow with the teaching.

Some materials are found at art or hobby stores. Use can be made of common articles, such as milk cartons, cans, spools, tubes, paper bags. But all materials must be in hand before starting, and the leaders should have done the work themselves experimentally. The projects listed below have all been used successfully, and are given with necessarily brief notes. Any one with ingenuity can work out the details.

(1.) *Metal foil embossing.* The material is thin copper or aluminum, available at hobby shops. Provide each child with piece about six inches square. Outline picture is first drawn on surface with pencil. Place on soft back, such as pile of newspapers, and press backgrounds with orangewood stick. Figure gradually stands out, in relief. Fasten to backing board with small nails. Head of Christ, or an angel has been done.

(2.) *Copper punching.* For this, heavier weight is used, picture drawn, as above, and the lines and background done by punching with nail and hammer. Old boards for background, not table. Makes a terrific noise, but the children love to do it. Variation: Boards of ply-wood, picture made with hundreds of small copper tacks. Varnish.

(3.) *Church bulletin board,* to hang in the home. Piece of building board about 3/8" or 1/4" thick, pre-cut about 10" x 14". Pupils can saw an arched top, decorate with crayolas, add a calendar, copy prayers to fasten on. Finally, bore hole at top and add string, to hang. Take home with some thumb-tacks on it, and something to memorize. Teach how to use it

for posting Church notices, clippings, pledge envelopes, palm branch. To embellish, the copper work suggested above can be tacked on. Can be lettered: "For Christ and His Church."

(4.) *Prayer Kneeler for home.* This is more complicated, but possible for all older children. Using lumber about 1' x 3', design kneeling bench. Have the dimensions fairly small, yet of size to be used in later years. There are two uprights, connected with a flat shelf on top for books. Horizontal pieces rest on floor, hold the kneeling board. After sawing and nailing, final touches may be the padding of kneeler, and varnishing.

(5.) *Candle carving.* Use the stubs from large size altar candles. Many boys make models of small chalice, or heads of figures. Only a knife with small blade is needed.

(6.) *Wooden crosses.* Made of strips about one inch square, the making involves sawing, cutting the notches for joining, and affixing screw-eye at top. Some classes made corpus of wax. Varnish. This makes a good introductory project, trying out the skill and interest of children, and may be a requirement before they tackle a harder job. (The notches may be pre-sawed.)

(7.) *Rag doll puppets.* Simply a doll of a size to fit on the hand, with skirt over operator's wrist. Thumb and little finger go in the arms. For the head, insert small paper tube for finger, and pad with cotton. Mark features with crayon or water color on white cloth. (We tried the heads made of sawdust and paste, found them too difficult for children.) The use of a set of puppets for acting out a story, is, of course, the proper outcome.

(8.) *Triptych* with figures done with spatter ink. Three cardboard pieces with tops like gothic arches are connected by paper hinges. Cut-out figures made of backing from mimeo stencil are placed, fastened with pins. Use some dark colored material. Spatter thus: Saucer of white shoe-cleaning liquid; old toothbrush dipped, and dragged over small piece of wire screen, held about six inches above board. Children all enjoy this, and the results are quite impressive.

(9.) *Map of Holy Land,* three dimensions. Large board about 2' x 3' ft. Draw map on surface. Build up mountains with papier maché made of newspapers torn up, soaked in old tub, with a little flour and salt. Pins and flags indicate important towns. Paint sea and lakes blue. A fine group project.



# The Living CHURCH

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**JEAN DRYSDALE** Assistant to the Editor  
**REV. F. C. LIGHTBOURN** Literary Editor  
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## Things To Come

- April**
27. Third Sunday after Easter
  29. Vermont convention to 30, Newark election.
- May**
1. St. Philip and St. James
  1. Consecration of the Rev. Daniel Corrigan, D.D., Suffragan of Colorado.
  2. Bethlehem convention to 3.
  4. Fourth Sunday after Easter
  4. Indianapolis convention to 5.
  5. Washington convention.
  6. Quincy convention to 7; Chicago convention to 7; Missouri convention; Colorado convention to 8; Pennsylvania convention; Easton convention to 7; Kentucky convention to 7; Lexington convention to 7; New Jersey convention to 7; Southern Ohio convention to 7; Southern Virginia convention; Upper South Carolina convention to 7; Wyoming convocation to 8.
  7. Massachusetts convention; Nebraska convention to 8; Western North Carolina convention to 8.
  9. Central New York convention to 10.
  11. Rogation Sunday

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

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

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

## LETTERS

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

### Protestant, but . . .

"I'm Protestant, but . . ." so often comes spouting forth from Episcopalians. What a sensible saying! "I'm Protestant, but" my Church did not begin at the Reformation. "I'm Protestant, but" my Church is a Catholic Church. "I'm Protestant, but" my Church is a sacramental Church. "I'm Protestant, but" my Church has bishops, priests, and deacons of the historic apostolic succession. "I'm Protestant, but" my Church's priests are true Catholic priests. "I'm Protestant, but" I attend Mass on Sundays, fast on Fridays, and go to Confession regularly. "I'm Protestant, but" my Church is a true part of the One, Holy, Catholic, and Apostolic Church. . . .

So, let's just say what we are and have no "buts" about it. Let's get rid of the "Protestant" in our official title. We are the American Catholic Church in the United States. Why not thus officially style ourselves?

ROBERT PACE  
 Justice of the Peace

Morrisville, N. C.

### Group Dynamics

I am sorry that Gerald J. Taylor, M.D., has taken it upon himself [L. C., March 16] to condemn the Church and Group Life training program. Dr. Taylor claims that the labs constitute the practice of medicine, that they are "obviously a form of group psychotherapy," and that their "advocates" are "amateur, uninformed, and unprofessional." He also claims that the Department is "unconcerned" about breakdowns during the labs and is resistant "to psychiatric criticism of their program." He claims the authority of "psychotherapists" in judging as "neurotic" the opinion that "participation in the lab" is, in some measure, required for one who is to judge as the experience. Finally he pronounces as "extremely suspect" the "personal motivations" of priests and others who have labored to employ this means of furthering the educational work of the Church.

In the first place the laboratory method of training is widely used in the whole educational field today. Dr. Taylor will have to take on more than the advocates of labs in the Church. If this be "medical practice" let him urge the A.M.A. to sue the N.E.A. and the Adult Education Movement in this country! Frankly I do not believe that his opinion is representative of his own colleagues in psychiatry. Obviously any informed group work involves some therapy as a by-product. On the other hand group psychotherapy centers attention on the therapy of the individual within the group experience usually of much longer duration than two weeks! If Dr. Taylor had attended one of the labs he would find that the focus is not on the individual but on the balancing of the individual, group, and task needs. He would also find that training groups always consist of 10 or more members and that attention is constantly being re-directed away from an individual center to a task and group center. I do not know of any reputable group psy-

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chotherapist who would operate with more than seven or at most eight members. Most of them advocate a group of six or less. And speaking of credentials, Dr. Taylor does not list himself as a "group psychotherapist" and I doubt if he can speak for the psychoanalysts. He is not listed in the Roster of the American Psychoanalytic Association.

Dr. Taylor's charge that the department is unconcerned with breakdowns or psychiatric criticism is simply not true. He knows very well that his "charges" were aired at a full-dress evaluation conducted by the National Council almost a year ago and that the decision to continue included the consultative opinions of other "psychiatric-consultants" — including qualified group psychotherapists and some members of the American Psychoanalytic Association.

Finally, when Dr. Taylor publicly brands as "suspect" the motives of those who are maintaining the laboratory program he obviously does not speak from clinical proximity to the individuals whom he is so characterizing. He may be right, but at most, he is guessing and public guessing by privileged "M.D.'s" is undermining of confidence, to say the least. . . .

The staff members in Greenwich have again and again proved themselves open to responsible criticism — as they should. But criticism should be informed by more than fragmentary information buttressed by the special pleading of an "expert." If this be neurotic, make the most of it!

CHARLES R. STINETTE, JR.  
Associate Director

Program in Psychiatry and Religion  
Union Theological Seminary  
New York City

What is Group Dynamics? One letter to the editor talks at length about "using" group dynamics in a parish. Group dynamics is a thoroughly respectable field of research in the social sciences, bringing to bear on the study of group life the disciplines of psychology, sociology, cultural anthropology, and related fields. Some 30 major colleges and universities are carrying on research in group dynamics.

The group life laboratory, whether secular or religious, is a place where the findings of research may be tried out in a controlled setting, and where further research may take place. At the same time, participants in a laboratory have an opportunity to see, in a very vivid way, some of the facts about group life which are being discovered. No one assumes, at this stage in its development, that there are any final answers. But no one who has followed the research in universities and in industry and other settings will question that significant progress is being made. Unfortunately, many people have assumed that certain techniques which have been tried, with more or less success, in the course of group dynamics *are* group dynamics. No one who really knew the field would talk about "using" group dynamics.

Group dynamics is a secular discipline, and therefore out of place in the Church, it is said. I doubt whether many thoughtful Churchmen believe this. If there are those who draw a line between the "religious" and the "secular," and feel that the Church can be concerned only with the former, I cannot answer them. I consider that everything is within the realm of God's plan for his universe, and that He is constantly revealing

new aspects of His wonderful creation to us. The Church, as His body on earth, has a moral responsibility to be concerned with the continuous revelation of God's truth. In their proper places, the Church makes constant use of "secular" discoveries. . . .

It has also been said that group dynamics laboratories are practicing psychotherapy. This point was pressed by Dr. Taylor in his letter [L.C., March 16]. . . . I imagine he sees some danger of psychotherapy in many pastoral counseling situations. He may feel that this danger calls for the elimination of pastoral counseling. There is, of course, an element of "therapy" in any intimate contact between persons — in church, social life, school. But, like many psychiatrists, Dr. Taylor forgets that there are other areas of psychological concern. There are large and well established bodies of educational psychology, social psychology, and group work. It is with these that the laboratories are concerned. They are educational programs, and every precaution is taken to keep them within the bounds of educational concern.

On very rare occasions, as can happen in any school, a disturbed individual may become upset and require outside therapeutic help. But the laboratories are not designed to be, and are not, group therapy.

CYNTHIA C. WEDEL  
(Mrs. Theodore O.)  
Chairman, Advisory Committee  
on Group Life Laboratories  
Washington, D. C.

### A Bad Kind of Praying?

We take exception to your editorial, "A Bad Kind of Praying" [L.C., March 16]. Since you have "declared war" on the subject, we will feel at liberty to use full force in a counter attack.

To begin with, asking God to increase our understanding and dedication — to inspire, teach and direct us — is in fact a type of praying for others. God has shown that He generally acts through *people* to accomplish His purposes, and our willingness to be a tool in His hands as evidenced by this kind of praying is certainly a lack of selfishness or self-prayer. One big problem in America today is the tendency for people to say, "Let someone else do it." Parents want the schools to take care of it; children expect "the old man" to do it; taxpayers want to let the government do it. Please, don't encourage Christians to say merely, "Let God do it!" The person who has prayed this way has conveniently leaned on a crutch; he has done his duty for the week, and feels utterly self-righteous. It would seem that you are so afraid psychology is taking away Church authority and influence that you slap its name on anything you don't happen to like, understand, or agree with, at the same time implying the worst for the field in general. If psychology has anything to do with a sincere prayer for God's direction, it is all to the good.

Certainly we are "too weak, sinful, dull and slow" to accomplish what needs to be done — by ourselves. The point is that Christ taught us that through Him, we can accomplish whatever is necessary. Too many Episcopalians take their prayer books and read, "We humbly beseech thee, of thy goodness to comfort and succour all prisoners. . . etc." and leave the pew without giving another thought to prisoners the rest of the year — unless there is a prison riot somewhere. How

hypocritical can we be in pretending to have such concern that we ask God to do something about the prisoners while never lifting a finger of our own to help them? If we are really concerned for others then let us make it possible for God to work through us to help them. We don't do this by saying only "Lord, Lord. . ."

In this light your point isn't "small," it is ridiculous. If you must lead it to the idea that prayers for guidance and inspiration are showing a lack of faith, why not go a step further into semantics and say that by asking God to do *anything* we are showing our lack of faith in His power to take care of the world without our pitiful prayers? Using your line of reasoning, the Lord's Prayer is very selfish — also Solomon's plea for an understanding heart and many other prayers in the Bible. Intercessory prayer is just fine, but it doesn't make other praying "bad" nor is it enough by itself. A true concern for others is expressed through worthwhile actions and services for them which have been made possible by God's inspiration, teaching, and guidance — prayers for which you seem to have very little regard.

MR. AND MRS. JOHN W. STROHL  
Saratoga Springs, N. Y.

### ACU and CSI

The very considerable space given over to Canon A. J. duBois and his campaign to repudiate the CSI has at last provoked what I hope is a humble, yet firm remonstrance. The multifarious aspirations and schemes of the man and his organization as well as the seriousness of the question bespeak consideration on several levels. I pursue only one of them here.

The leadership of the ACU correctly perceives that the challenge God is raising through the ecumenical movement is best stated in the contrast between *Church* and *sect*. He has made us all very uncomfortable in the face of this judgment. We jump to demonstrate our ecclesiastical pedigree. Yet one would think that the episodes recorded on the pages of the Gospels had demonstrated once for all the futility of self-justification. God will vindicate those whom He will. Names and appearances are as nothing; realities are all. Name-calling will not dissipate this boggy — not even words from the lips of an Archbishop [L.C., February 9, 1958]. Indeed to that Primate some of us would reply that the exciting, hopeful quality in South India rests precisely in that the grace was given to them to see in how far they were "sectarian." And, in and through that recognition, God has been leading them to an ever fuller Church-ness. So far is this so that many of us see in the CSI an at least approximate manifestation of wholeness of life and thought and worship which we covet for our own *denomination*. And it is of the essence of this crucial debate to suggest that if the counsel of the ACU prevails, and we in effect deny our common community in Christ, all of Christendom will be the loser.

(Rev.) RODERICK FRENCH  
New York City

### Assistance at Communion

I have read with interest the letter of the Rev. Fred Croft in the issue of April 6, on the matter of laymen assisting in the administration of Holy Communion.

I am fully sympathetic with a priest who must administer to a large number of com-



municants with no assistance. In my opinion, the Church has provided a far more regular and desirable way of solving this problem than that suggested by Fr. Croft, in its provision in Canon 34, Section 10 (a) of a procedure by which men of devout character and proved fitness may be ordered deacon without relinquishing their secular occupations. This is in the tradition of the apostolic ministry and has proved to be the answer to this problem in several dioceses as even a cursory examination of the clergy listing by dioceses in the *Episcopal Church Annual* will show.

(Very Rev.) HOWARD S. KENNEDY  
Dean, Cathedral of St. James

Chicago, Ill.

### The Missing Suitcase

Here is a story about Bishop Daniels:

He was moving from one parish to another, carrying all his worldly belongings in one suitcase and his sacerdotal trappings, etc., separate in another. While en route, the suitcase with his vestments was stolen.

When he arrived, the people of his new parish condoled with him on the loss of his suitcase. "Yes," he agreed, smiling shyly, "it is a pity. If someone was destitute enough to steal a suitcase, it's too bad he didn't get the one that had things in it that he could have used."

(Mrs.) CHARLES C. KING

Black Lake, Quebec

### St. Stephen's House

St. Stephen's House, Oxford, England, has been noted for over 80 years for the stream of priests — scholars, missionaries, pastors — which it has trained in . . . the Catholic faith. Founded in 1875 by Edward King, then professor of pastoral theology at Oxford, later Bishop of Lincoln, and one of the best-loved and most saintly figures of the Catholic Revival, it was the only seminary in Oxford or Cambridge to be founded in the Tractarian tradition.

Now the future of St. Stephen's House is in danger. Its site is on the outskirts of the University area — Oxford has no campus, but its buildings are scattered over the center of the city; and the lease of the House expires in 10 years' time. The governors have been given the chance to buy the freehold now; if they cannot do this, they will have to find another site, and this may well be impossible. So it has become an urgent matter to raise £16,000 (about \$45,000) to ensure the future of the House. A large part of this sum is now in hand through many generous gifts. But there is still a large sum to be found — about \$17,000. The average English parish priest earns about \$28 a week, so that few of the old students are in a position to do very much to help, though many of them have already given very considerable sums.

And so it has become necessary to appeal to Episcopalians at large. Already there have been a number of most welcome American gifts; now it is hoped to win the support of others who are concerned to see the continuance of this most important work.

FREDERIC HOOD

London, England

◀ Contributions may be sent to St. Stephen's House, Oxford, through the LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis.

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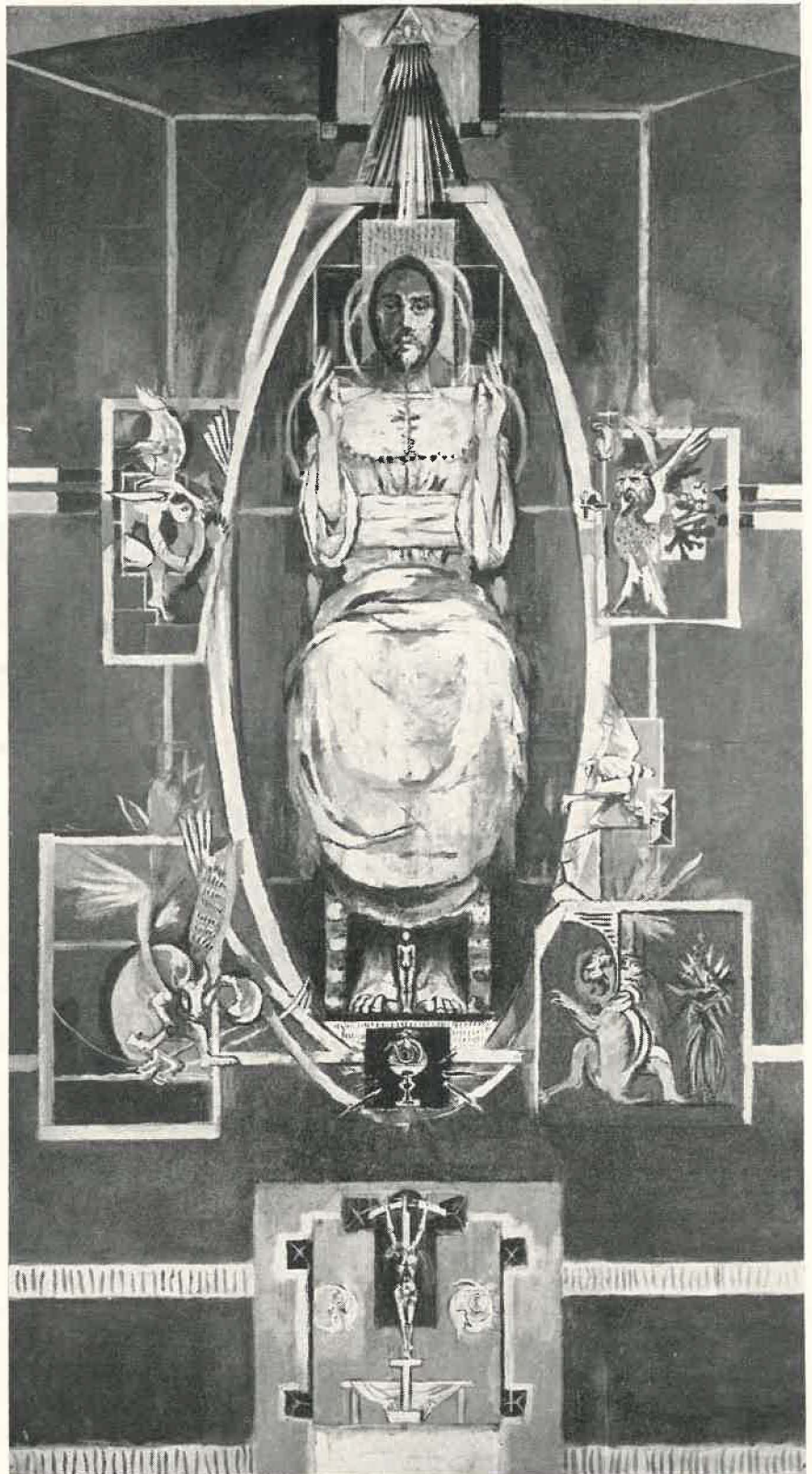
**O** Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*

**Collect for the Feast of St. Philip  
and St. James, Apostles**

### Coventry Controversy

Controversy rages over the artistic merits of the new Coventry Cathedral, not a little of it centering on the design (printed here) made by Graham Sutherland for the tapestry for the "East End." The finished work will form the largest tapestry ever made, and it is being executed by Pinon Freres of Aubusson, France. The tapestry will replace the usual "East" window and is to be 70 feet high and 40 feet wide.

Christ is shown seated in the glory of the Father, His hands and feet showing the signs of His passion. His hands are lifted as for blessing in token that He sheds His Spirit of love and sacrifice upon His Church.





# The Living Church

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

April 27, 1958  
Third Sunday after Easter

## Church Continues Work During Cuban Revolt

The Church had suffered no property damage in the Cuban revolt, as of April 10, a reliable source reports. Missionaries, with one exception, were at their posts, "trying to keep things going as well as circumstances will permit." Parochial schools, along with other schools, especially on the eastern part of the island were facing difficulties in continuing their work. The Church is attempting to help people "in the best way possible to see things in the light of the Master." Prayers are requested of American Churchpeople.

## Watch-Dog Group Begins Michigan Diocese Shake-Up

A "watch-dog" committee has been set up in the diocese of Michigan to follow through on what the diocese describes as the most thorough and comprehensive reorganization report ever done anywhere in the Episcopal Church.

Recommendations in the report, if carried out, will result in a major shake-up in the 125-year-old structure of the diocese. Final decision is in the hands of the Executive Council.

The Rev. Hugh White, Jr., is chairman of the newly formed Executive Council Committee for Reorganization of the Diocese.

Authorization for the report was given at the February, 1956, meeting of the Executive Council. At this time it was recognized that the tremendous growth of the diocese of Michigan in the last decade had resulted in administrative problems which urgently required solution. Joseph Standart was appointed as an administrative assistant to Bishop Emrich of Michigan, and committee chairman, to make a study of the reorganization of the diocese.

The report, completed in 1957, concerned itself with decentralization of the administrative function of the diocese and a strengthening of the operation of the various diocesan departments. It was decided that the study should go no further into the organization of the diocese than the convention level. Mr. White's appointment marks the activating of the report.

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## Clergy File Begins in New England; May be Extended

The Province of New England is developing a Personnel Information Service. This will be a file of clergy (with lay workers to be included eventually) and their qualifications. It will be available to bishops and other properly accredited persons who are looking for a priest to fill a special position.

The object of the service is to make more effective the strategy of the Church in the use of its clergy.

Being run as a two-year pilot project, the service had been subsidized by a gift of more than \$10,000 from the people of the diocese of Western Massachusetts. Further donations are expected.

A special committee, headed by Bishop Lawrence, retired Bishop of Western Massachusetts, was set up by the First Province Synod last fall. The Bishop and his secretary are currently setting up the file of information on New England clergy, using as headquarters an office at the Episcopal Theological School in Cambridge, Mass.

A report in the April *Connecticut*



Bishop Lawrence



Bishop Emrich: Growth created problems.

*Churchman* notes that other similar efforts have failed because "they have become reservoirs of dissatisfied or ineffective clergymen and have therefore been suspect." The backers of the New England project realize that it will succeed only through the cooperation of all the clergy involved. They emphasize that the service is not a placement bureau.

That such a service is needed, says the *Connecticut Churchman*, is indicated by the immediate response.

At the end of two years, the First Province will review the project. If the service seems worthwhile, it is inferred that the Province will take over.

Even now the service is official in that it has the support of the New England bishops and of the Province.

It is hoped that the plan will eventually develop into a central all-Church bureau.

It is hoped that "slowly there will be a recognition that the choice of a clergyman for a certain parish is one of the most critical decisions a parish makes in a generation."

## Dr. Melish Sues to Remain in Rectory

"The judge has no right to put me out," is the considered judgment of the Rev. John H. Melish, rector emeritus of Holy Trinity, Brooklyn, N. Y.

With this thinking, Dr. Melish, father of the Rev. Howard Melish, is suing New York Supreme Court Justice Edward Baker and Sheriff James Anderson, to prevent an order of execution, signed by Judge Baker. The order would allow Sheriff Anderson to evict Dr. Melish and his son from the rectory on May 1. The matter will come before the New York Supreme Court on April 28.

Dr. Melish says that he was made rector emeritus of Holy Trinity, with the provision that he could stay at the Holy Trinity rectory as long as he chose. Howard Melish, while he is not joining his father in suing Judge Baker and Sheriff Anderson, will also remain at the rectory on the basis that he is a "guest of his father."

This newest development will, at least temporarily, prevent Judge Baker's March 31 decision to evict the Melishes from being carried out.



## NEWS BRIEFS

**QUINCY NOMINEES:** Straw vote at a clergy conference focused attention on three men who will be nominated to the Quincy Synod May 6-7 by the diocesan nominating committee. They are the Rev. Francis W. Lickfield, Church of the Redeemer, Chicago; the Rev. John M. Young, rector, St. Paul's Church, Alton, Ill.; and the Rev. William E. Craig, St. Francis Boys' Homes, Salina, Kans. Earlier this year, Quincy elected the Rev. Daniel Corrigan, but he accepted his election on the same day as Suffragan Bishop of Colorado.

**FOR ORTHODOXY, AN OPEN LETTER:** Campaign to get signers for an open letter to the House of Bishops on deviations from the faith has, sponsors assert, obtained signatures of 1500 lay communicants in 40 dioceses. Examples cited as deviations are editorials in the *Witness* denying historical truth of the Virgin Birth, Empty Tomb, and Bodily Ascension, and the Rev. Dr. W. Norman Pittenger's recent book which, the letter says, "casts grave doubt on the reality of the Virgin Birth and the Empty Tomb." The letter refers to the Dallas Pastoral of the House of Bishops [L.C., February 9] and urges that the bishops "declare. . . that teaching, denials, and implications such as we have called to your attention are contrary to the faith of our Church." Originators of the letter are three Massachusetts laymen, Herbert Mainwaring of Wollaston, L. Francis Ellsbree of Ashmont, and James J. Managhan of Boston.

**FOR SOUTH AFRICA, DEFENSE CASH:** Trial of 91 South Africans accused of treason for opposing apartheid is expected shortly. Cash is needed for defense expenses, support of families, etc. South African Defense Fund, 4 W. 40th St., New York 18, co-chairmen are the Very Rev. James A. Pike and John Gunther. This is American arm of a Defense Fund set up in Johannesburg under the chairmanship of Bishop Reeves.

**FOR INSURANCE, GROWTH:** Two Pension Fund Subsidiaries prospered in 1957. Gross earned premiums of Church Fire Insurance Corp. increased in 1957 to 10.8% above 1956 levels, reached a total of \$1,233,175. Loss ratio also rose, but not enough to burn up profits. Church Life Insurance Corp. sales were up 10% in 1957, when \$40 million level in the face value of insurance policies was reached, and when annuity payments passed the \$800,000 annual figure.

**NEW NOMINATOR:** Dean Esquirol was appointed a priest-member of the nominating committee for the new Presiding Bishop just as he was being elected suffragan bishop of Connecticut. His consecration [L.C., April 20] left a vacancy (com-

mittee consists of eight bishops, and four clerical and four lay members of the House of Deputies) for a priest, which has been filled by the appointment of the Rev. Harvey D. Butterfield by the Rev. Canon Theodore O. Wedel, president of the House.

**TO KOREA, CASH:** National Council has sent \$15,000 to the Church in Korea to alleviate its desperate financial plight [L.C., January 19]. Picture is further brightened, according to the bishop in Korea, by favorable government action on currency exchange. Church is now free to deal with banks and certain recognized traders, and can convert an American dollar into 800-1,000 hwan, instead of the 500 hwan the dollar would bring under currency restrictions. The bishop, the Rt. Rev. John C. S. Daly, will make a speaking tour of the U.S. in May.

**DENOUNCED CLERGY:** Nine Chinese clergymen were denounced as "rightist" during a lengthy meeting of non-Roman-Catholic representatives held in Canton. Red newspaper accounts state, in somewhat contradictory language, that the clergymen "were rendered speechless by the charges brought against them and forced to admit their guilt." They were accused of having collaborated with imperialists, maintaining clandestine relations with reactionary forces abroad, and engaging in activities aimed at overthrowing the Communist Party.

Among the nine accused is Yen Kuohsing of Kongmoon, described as a minister of the Holy Catholic Church in China (Anglican).

**PROPHETIC PRESS:** Editors of Church papers were called to exercise a prophetic role by speakers at the recent Associated Church Press meeting in Chicago. Dr. Edwin T. Dahlberg, president of the NCC, said the religious press should "deliberately educate and strengthen the conscience of the nation and be the voice of that conscience. . . . God forbid that our religious journalism should be occupied simply with denominational promotion when men are perishing for want of knowledge and guidance." Milburn Akers, editor of the Chicago *Sun-Times*, said he was greatly disappointed that many publications refrain from commenting on great social issues. He called such a policy a "great disservice." ACP admitted 12 new publications to membership, bringing its member-publications total up to 158, with a total circulation of 14,021,008. Organization's board of directors, headed by ACP president, Peter Day, editor of *THE LIVING CHURCH*, voted to launch a real effort to enroll as members a host of regional, diocesan and local church publications. Present membership is not restricted to any particular religious viewpoint, and includes a broader denominational range than the NCC.

## Dean Pike to Become Bishop Coadjutor on Ascension Day

The Very Rev. James A. Pike, dean of the New York Cathedral (St. John the Divine), will be consecrated bishop coadjutor of California in Grace Cathedral, San Francisco, on Ascension Day, May 15.

Details of the service were announced by the Presiding Bishop, the Most Rev. Henry Knox Sherrill, who will be the consecrator.

Co-consecrators will be Bishop Block of California and Bishop Donegan of New York.

Dean Pike was elected coadjutor of California on February 4. As coadjutor he will succeed Bishop Block as the diocesan upon the latter's retirement next September.

## Church Neighboring Museum Escapes Fire Damage

Historic St. Thomas Church, New York City, only a building away from the Museum of Modern Art, escaped damage when the Museum endured one of the city's major fire disasters.

The Rev. Frs. Carroll Simcox and George Zabriskie, II, assistants at St. Thomas, were on hand to help minister to fire fighters, museum visitors and staff suffering from smoke and excitement. Mrs. Simcox brewed coffee for firemen and police.

The parish house served as an information center for the police department.

## Electronic Computer Indexes Dead Sea Scrolls

The interpretation of the controversial Dead Sea Scrolls has been brought many years closer with the printing of the first complete index of a major portion of the 2,000-year-old documents by an IBM electronic computer.

IBM machines were first used for literary analysis in 1949 to help compile the first concordance of the complete works of St. Thomas Aquinas. The method was developed jointly by Fr. Roberto Busa, a Jesuit from Italy, and IBM engineer, Paul Tasman.

Dr. James Muilenburg of Union Theological Seminary has pointed out that in the case of ancient writings, translation really constitutes interpretation, and the analysis of words used and their relationship is the key to translating as well as dating manuscripts.

The scholar's task in studying the Dead Sea Scrolls is unusually difficult due to their deterioration. Not only are many words and portions of words missing, but entire sections have crumbled to dust. Thousands of small fragments were found on the floors of caves, and these phrases, words and even characters must be identified and fitted into the proper Scroll like a giant jigsaw puzzle. The machine-made index will be of enormous assistance in



this task, enabling the scholar to see at a glance every possible use of each fragment.

By transposing prose into a series of mathematical relationships, the machine is capable of making a qualified guess as to what words were originally written in the hundreds of mutilated sections. The computer analyzes the words preceding and following each gap. Thousands of words are then electronically scanned until the computer finds one that most nearly fits into the context. To determine the accuracy of this technique, portions of a familiar text were blocked out and fed to the machine. This experiment proved that the computer could replace correctly as many as five consecutive words. The machine can also reveal a mathematical picture of different styles of writing, de-

tecting additions by another hand foreign to the original author.

The index includes all non-Biblical scrolls published up to December, 1957, plus the *Habakkuk Commentary*. These are:

*Manual of Discipline, War of the Sons of Light with the Sons of Darkness, Thanksgiving Hymns, Zadokite Document and Habakkuk Commentary.*

In addition to the above Scrolls, three Biblical Scrolls were found which are ancient versions of well-known books of the Bible. These documents, which include applications of the texts to the principles and life of the Qumran sect, antedate by many centuries any known Biblical manuscripts. However, they were not included in the machine index, since they are similar to existing text, already indexed.



Comparing the words of a modern scribe with those written 2000 years ago is Fr. Roberto Busa, SJ



Fr. Roberto Busa and Paul Tasman of IBM World Trade Corporation, examine a facsimile of a scroll.

April 27, 1958

## DIOCESAN CONVENTIONS

**ALBANY.** Major business of a special convention of the diocese of Albany was to give consent for the election of a suffragan bishop. Date of election is to be set by the diocesan.

The special convention was authorized at the regular diocesan convention last fall in connection with a diocesan advance funds campaign to be launched this spring. The convention was held despite recent postponement of the campaign because of adverse economic conditions in major industrial areas of the diocese.

Bishop Barry of Albany reported to convention that recent state legislation had merged several diocesan organizations, as requested, into the Trustees of the diocese, with the provision that hereafter a majority of the board members of these organizations shall be active communicants of the Episcopal Church. The bishop also reported that, effective April 1, the diocese has taken out, with the Church Life Insurance Corporation, \$5,000 group life insurance policies on all canonically resident priests on active service within the diocese, with a \$10,000 policy for bishops and a reduced sliding scale for retired priests.

**AUTHORIZED:** the appointment, by the bishop, of a special committee to study administrative needs of the diocese.

**APPROVED:** Bishop Barry's plan for raising \$300,000 before the regular October convention to finance the present renovation of the diocesan headquarters in Albany.

**NEW PARISH:** Holy Cross, Troy.

**EAU CLAIRE.** A plan for group hospital insurance for the clergy and lay workers in the diocese was approved by Eau Claire's annual council.

The council began with the service of Evensong in the Cathedral, and Bishop Horstick of Eau Claire delivered his annual charge. After the service the council dinner was held in the Cathedral parish house with Bishop Kellogg of Minnesota as guest speaker.

Budgets adopted were \$36,250 for the missionary work of the Church. \$17,450 for administrative purposes.

**ELECTIONS.** Executive Board: Clerical, R. S. Ottensmeyer, Stanley Atkins, K. E. Trueman, G. E. Brant; lay, M. G. Eberlein, V. P. Gillett, Edwin Feldt, Jr. Appointed to the Board by the Bishop: Clerical, W. R. Scott, R. C. Bell; lay, Charles Ambelang, Paul Tomlinson.

**STANDING COMMITTEES.** Clerical, G. E. Brant, R. S. Ottensmeyer, Stanley Atkins; lay, A. M. G. Moody, Dr. Louis Weisbrod, Hon. M. R. Farr.

**GENERAL CONVENTION DEPUTIES.** Clerical, G. E. Brant, R. S. Ottensmeyer, Stanley Atkins, H. B. Connell; lay, V. P. Gillett, Jr., Dr. Harold Conlon, Dr. Louis Weisbrod, Romain Brandt. Alternates: Clerical, C. R. Dahlen, R. C. Bell, K. E. Trueman, M. D. Herrick; lay, Wayne Hood, Gil Braun, M. G. Eberlein, Warren Winton.

**EASTERN OREGON.** Interchurch cooperation expedited the 48th annual convocation of the district of Eastern Oregon. Women from the Roman Catholic, Lutheran, and Disciples Churches prepared



meals, and two meals were served in the parish hall of the Roman church. The Presbyterians supplied tables and other furnishings.

Convocation met in the grade school gymnasium of the small (3500) town of Burns. St. Andrew's Church in Burns converted the gym into a Church setting.

Group-style discussion of district policy prevailed, with laymen and women gathered into 15 groups of 10 or 12 persons each. Clergy met in two separate groups. Boiled-down findings were later presented to convocation.

**BUDGET:** \$38,750, largest in history.

**SPEAKER:** Dr. Dean Brooks, physician-in-chief at Salem State Hospital.

**STATISTICS:** 14 parishes, 15 missions; six new clergy last year.

**GIFT:** Clergy gave Bishop Barton, who has been diocesan for a dozen years, a purse to help pay his way to the Lambeth Conference.

**ELECTIONS.** General Convention deputies: clerical, C. T. Grenshaw; lay, John Caldwell. Alternates: clerical, L. L. Perkins; lay, Adam Thom.

## Radio and Television to Bring Lambeth Here

The Rev. Dana F. Kennedy, Executive Secretary of Radio and Television for the Church's National Council, will go to England this summer to handle radio and television coverage of the Lambeth Conference for the American Church. The conference is a gathering of bishops of the worldwide Anglican Communion.

The decision to make this coverage was based on the desire to interpret to the American people the scope and spirit of the work of the Anglican Communion. Among other plans, the Rev. Dana Kennedy will arrange to offer local stations film clips of the bishops of their areas at work at Lambeth. Also planned is a half-hour television film, relating the work of the Anglican Communion through conversations with bishops from each major area of the world.

Mr. Kennedy has pioneered in the narration of the broadcasting of consecration services. The growing use of radio and television, enabling the Church to share special religious events with the people, is a public service that Mr. Kennedy feels enriches the spiritual life of the community.

## Chinese Is Named Singapore Assistant

The Rev. Roland Koh, a Chinese missionary in Malaya, was named assistant bishop of the Anglican diocese of Singapore. He will be the diocese's first non-English bishop.

Mr. Koh was notified of his appointment while visiting Boston with his wife during a six-month furlough in the U.S. and England.

He will be consecrated in Canterbury Cathedral, England, in June. [RNS]

# AROUND THE CHURCH

**DISGUISES AND SURPRISES** are the delight of a retired Texas businessman. Dressed as a derelict, the Texan confronted the Very Rev. Thomas M. W. Yerxa on the steps of Trinity Cathedral, Phoenix, Ariz., asked for confirmation instruction, and then thrust a small box into the dean's hand. The box contained a solid gold, jeweled cross, worth an undetermined number of thousands of dollars. Later the benefactor, who desires anonymity, flew to Mexico, came back with a 250-year-old solid gold chain to match. Dean Yerxa has since been in touch with the Texan, now hospitalized, and has kept him supplied with conversation, letters, and books about the Church.



Dean Yerxa and surprise cross.

**MODERN INTELLECTUAL EXPERIMENTS** in regard to the meaning of Christ was one of the subjects discussed by Dr. J. V. Langmead Casserly at the Fourth Annual Conference of Faculty Episcopalians in Upstate New York. Dr. Casserly, professor of dogmatic theology at General Theological Seminary, gave a series of four talks on "The Christ of the Faith." Forty-five faculty members from 10 schools attended. Held at Hobart and William Smith Colleges, Geneva, N. Y., the conference was sponsored by the four dioceses of upstate New York, the Division of College Work of National Council, and the Committee for College Work in the Second Province.

**SOUTHERN ORGANISTS, CHOIRMASTERS,** choristers, and clergy, are the people for whom the Sewanee Summer Conference on Church Music is primarily designed.

Scheduled for July 15 to 24 at DuBose Conference Center, Monteagle, Tenn., the conference will have a faculty including such men as the Rev. Massey H. Shepherd, Jr., professor of liturgics, Church Divinity School of the Pacific; David McK. Williams, former organist and choir-

master at St. Bartholomew's Church, New York, N. Y.; Ronald Arnatt, organist and choirmaster, Christ Cathedral, St. Louis, Mo.; and Burnet C. Tuthill, director of music, Southwestern at Memphis.

Secretary, and the man who has further information, is Richard T. White, F.A.G.O., St. John's Church, 322 S. Greer Ave., Memphis, Tenn.

**PANCAKES BUILT AN ALTAR** for St. Andrew's Church, Port Angeles, Wash. Constructed of Eastern white oak in a traditional design, the altar was financed with money raised at five annual Shrove Tuesday pancake luncheons.

**LITURGY AND THE PARISH CHURCH** is the theme of a training conference for clergy and laity to be sponsored by the diocese of New York June 8 to 14. Representatives of a dozen parishes will participate. Purpose of the conference is to assert the centrality of corporate worship in the life of the parish church, to relate the Christian's life and work to the Liturgy, and to affirm the place of Christ in the Christian's experience through meeting with others in His Name. Methods will include worship, study, discussion, lectures, practice sessions, and "team visits" to selected homes.

**OLD EVEN IN THE OLDEST** diocese of the American Church is the Parish of Christ's Church, Easton, Conn. Dating back to 1762, the parish has been without a home to call its own over a decade, the advance of time having laid to rest its previous buildings. Since 1947 the congregation has worshipped in a local Baptist-owned edifice, but on Easter morning 50 parishioners gathered on a five-acre pasture tract to dedicate the site for the raising once more of an Episcopal church

## 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.

### April

27. Shimer College Episcopal Chapel, Mt. Carroll, Ill.; St. James', Cleveland, Ohio
28. Christ Church, Harvard, Ill.
29. Holy Trinity Church, Brookville, Pa.
30. St. Paul's, Plymouth, Wis.

### May

1. All Saints', San Diego, Calif.; St. Mark's, Cocoa, Fla.; St. Mark's, Geneva, Ill.; Church of St. James the Just, Franklin Square, N. Y.; St. James', Leesburg, Fla.
2. Church of the Advent, Boston, Mass.; Church of the Intercession, Stevens Point, Wis.; Grace and Holy Innocents Church, Albany, N. Y.
3. St. Paul's, Brookings, S. D.; St. James', Long Beach, N. Y.



in Easton. Plans for the new building are drawn and approved. Christ's Church had an even longer wait for a full time rector. Although it has the distinction of having called, away back in 1785, Philo Shelton, first priest ever to be ordained on American soil, it was not until 1956 that it was able to call a full-time rector, the Rev. Sherrill B. Smith, Jr.

**KANSAS' EXPANSION PLANS** are getting cheering support. Pledges of \$589,244 exceed goal by almost \$150,000. Expected total pledge: \$600,000. The money will be used to open new and inactive missions, and to build sorely needed diocesan headquarters and conference center. Jumping on the bandwagon, parishes and missions have upped commitments for their own annual operating budgets to an estimated \$1,020,322, an increase of \$344,511.

**SLIPCOVERS FOR PRAYER BOOKS** are used in Holy Trinity Cathedral, Hamilton, Bermuda, as protection against moisture and other damage. The bright blue and red cloth used also adds a decorative touch to the pews.

**A HAPPY MIXTURE OF RACES** is developing at St. Andrew's, New Haven, Conn. This newest parish (1956) in the diocese of Connecticut is already on the verge of creating a parochial mission in adjoining Hamden. A half-finished survey, reports the March *Connecticut Churchman*, discloses a white-colored ratio of about three to one in the area. Present membership at St. Andrew's is "adult: one colored, 10 white; children: one colored, four white." Last January St. Andrew's elected its first colored vestryman.

**IN AN ATTEMPT TO SWEETEN** relations between sugar industry managers and officers of the striking sugar workers' union, the Honolulu Council of Churches is acting as a mediator. Commenting, the Rev. Paul Wheeler, rector of St. Clement's Church, Honolulu, said that "the emergence and the ability of local leadership in union affairs and the growing trust which management expressed in that leadership is, we believe, a sign of hope for the stability of our territorial economy." The Rev. Mr. Wheeler is chairman of the Council's public affairs department.

**THE UNIVERSITY OF THE SOUTH** at Sewanee, Tenn., will award the honorary doctor of civil law degree to the Archbishop of Canterbury during the Lambeth Conference in England this summer.

The Most Rev. Geoffrey Francis Fisher was to have received the degree in Sewanee last May, but illness prevented his visiting the United States.

The bishops attending from Sewanee's 21 owning dioceses, including the university's chancellor, Bishop Carruthers of South Carolina, and along with Vice-

Chancellor Edward McCrady will participate in a special service for awarding the degree.

**THE CATHEDRAL OF ALL SAINTS** in Albany, N. Y., will open a day school for the education of choir boys next September, it has been announced by the Very Rev. Allen W. Brown, dean of the Cathedral, with the unanimous consent of the Cathedral Chapter.

The Choir School, the first of its kind in the area, will initially offer grades 4 through 6, with grades 7 and 8 to be added in the subsequent two years. Preston Rockholt, B.A., M. Mus., F.A.G.O., who is the Cathedral organist and choir-master, will be the headmaster of the new venture.

The school will be conducted in the classrooms of the Cathedral Guild House adjoining the Cathedral.

**MR. THURGOOD MARSHALL**, Director-Counsel of NAACP's Legal Defense and Educational Fund, has been elected to the vestry of St. Philip's Church, New York City, the Rev. M. Moran Weston, rector, announced. St. Philip's, located on 134th Street west of 7th Avenue, is not only one of the oldest Episcopal churches with one of the largest congregations in the country, but one with a heritage, that dates back to 1697.

**PEDIATRICS AND CHRISTIANITY** combine to become the daily work of Dr. Dan S. Sanders, Jr., of Nashville, Tenn. Featured in a series of articles entitled "Scriptures I Have Lived By," in the *Nashville Tennessean*, Dr. Sanders named the two great commandments in Luke 10:27 as the basis of his philosophy, and adds, "It's my job to help treat the sick, restore them to health, preserve them physically so they



Dr. Sanders and his son.

can try to mature spiritually." Dr. Sanders, his wife, and three children are members of Christ Church, Nashville.

**CELEBRATIONS** around the Church:

This year marks the fiftieth anniversary of the ordination to the priesthood of the Rt. Rev. Spence Burton, S.S.J.E. Formerly father superior of the American Congregation of the Society of St. John the Evangelist, he is now Bishop of Nassau in the Bahamas.

The fiftieth wedding anniversary of the Ven. James Walker, retired archdeacon of the Island of Hawaii, and his wife was observed at a reception in Hawaii.

"Bishop Robert Nelson Spencer Day" in Kansas City, Mo., honored the 81-year-old retired bishop of West Missouri. Also feted was Lee H. Bristol, Jr., author of Bishop Spencer's new biography, *Seed for a Song*.

**TWO NEW PROFESSORSHIPS** in the Divinity School of Harvard University are to be filled by a pair of distinguished British scholars, one of them an Anglican.

The Rev. Henry Lawson Slater is to become the first professor of World Religions. He is now professor of Systematic Theology and Principal of Montreal Diocesan Theological College at McGill University, and an honorary canon of Christ Church Cathedral, Montreal. Among his books are *God of the Living*, *God and Human Suffering*, and *Paradox and Nirvana*.

The other new professorship, in Roman Catholic Studies, will be filled by the Roman Catholic historian and author, Christopher Dawson.

**THE ALP-FRINGED RESORT** village of Berchtesgaden in Bavaria will be swarming with Episcopalians May 26 to 30. Occasion: fourth annual, and promising to be the largest so far, religious conference for Episcopal chaplains and armed forces personnel and their dependents in Europe.

The 500 servicemen and their families who are expected to attend will have a chance to lose any sense they may have of being lost sheep. Conference leaders will be Bishop Nash, who is in charge of the Convocation of American Churches in Europe, the Rev. Dr. William G. Wright, director of the Church's Home Department, and the Rev. Robert J. Plumb, executive secretary of the Church's Armed Forces Division.

Also on hand to direct a Laymen's Training Course will be the Rev. Dr. Howard W. Harper, director of the Presiding Bishop's Committee on Laymen's Work, and his assistant, the Rev. Carleton J. Sweetser.

**ANGLICAN CYCLE OF PRAYER**

**April**

- 27. Erie, U.S.A.
- 28. Exeter, England
- 29. Florida, U.S.A.
- 30. Fond du Lac, U.S.A.

**May**

- 1. Fredericton, Canada
- 2. Fukien, China
- 3. Gambia & Rio Pongas, W. Africa





# Don't Fence Me In

By the Rt. Rev. Chandler W. Sterling  
Bishop of Montana

**O**ut here on the high plains, along the coasts of the Rockies, we like to say that the people are friendlier, the smiles broader, and the handclasps surer. We believe that the wide open spaces and the mountain valleys are the only places to raise our children, to earn our bread, to live our own lives in a different kind of freedom than that which the city dweller knows.

To the tourist this great land is regarded somewhat as a desert that must be crossed in order to get to the vacationland of the Yellowstone and the pristine wil-

derness of the Glacier country. This is because he does not really see the amber ocean of waving grain as anything other than a space to be crossed. He does not stop long enough to hear the range grasses bending to the breeze nor to smell the sharp scent of pines after a shower in the multicolored canyons of scrub pine that crease the plain. Nor does he stop to taste the spring clear brooks. All he sees are the wide, wide spaces. Oh, Lord, how wide! But this is home to four and a half million people from west Texas on the south, far north to Montana and the Dakotas,





Bill Browning

*“ . . . for I would not exchange my home on the range  
for all of the cities so bright. . . . ”*

bounded on the west by the Shining Mountains, and on the east by rich farmlands.

These half-million square miles offer hope to an overcrowded and hungry world, for they represent settlement opportunities amidst the most potentially fertile soils on the earth. However, it has not yet been shown that civilization can thrive, or even survive, here without subsidy.

This is the last American frontier. A hundred years ago people rode across it in covered wagons, pushed carts through the sagebrush plains, or

made the long trip up the Missouri on a steamboat to Ft. Benton. Many did not stay. They were after easier mineral and timber wealth in the mountains and hills.

Here in our land, one must first prepare the soil, then put seed in it, or cattle on it, then wait and wait. There never was much quick wealth in the West. Along the coasts of the Rockies there were no forest lands to denude, no gold to be torn from the earth. Our people are of the soil and of the range. Some people say that there are parts of the earth that were

not meant for men to live in, and that the high plains of the west are an example. We deny this.

The homesteaders were enticed by the treeless grasslands, which gave promise of good crops and feed without the labor of clearing the land. They suffered much mainly because they did not understand the country. They knew about rust on the old farmstead but this was their first brush with dust. They were acquainted with mosquitoes, but grasshoppers were a more terrible problem. They were used to floundering around in deep





**We must desist from trying to crowd the architectural niceties of sanctuary, choir, and nave into schoolhouse-type buildings.**

snow, but they knew little of the rigors of a blizzard.

Many left the country and blamed the rigors of the climate for their failure. They failed to see the need of fitting their institutions to the facts of a semi-arid climate and tried to live as they had lived back home. Those who survived and stayed on learned to adapt.

These resistances to adaptation persist in every field of endeavor, although by now they have been nearly overcome in agriculture. The people on Main Street, in the professions, and in the ranks of labor are largely uninformed and unaware of these forces which keep their enterprises from bearing great fruit. They are constantly alert to the economic, political, and social forces outside the region, yet are confused about the issues at stake in their own land.

In the Church these adaptations have but little meaning. Our province system has quite naturally failed thus far because we have not learned to overcome the obstacle of distance. There is also a rather naïve attempt to believe that Church expansion problems are the same in any part of the land. Throughout the Church, especially in the industrially balanced areas of greater population, we hear the lament that our laymen are largely uninformed and inarticulate on matters of the Faith.

One source of this difficulty lies in the fact that people are constantly migrating to the better economically

balanced areas from the western states. Three out of five of our boys and girls who are born and raised here leave for economic and cultural reasons, and hie away to the East or to the land of blowing poppies. They go to serve the Church, but woefully uninformed and inarticulate about its Faith and Practice. The reason for this condition is that we have never had a continuing ministry in our mission fields. So long as we do not have a continuing mission ministry in this land we shall continue to suffer nationally.

For many years now it has been the practice to bring young men to marginal America directly out of seminary. Unfortunately many of them come to us to gain experience. They make their mistakes in an area that can ill afford them. There have been notable exceptions among these young men. Some have seen at once that a new strategy and technique must be used, and that they were going to have to develop one independently because there was no pattern to follow.

The policy of giving a young man field experience by putting him, for a few months, in an area with which he is unfamiliar will have to be changed, and it will have to be changed soon. We cannot afford many more well-intentioned blunders.

A plan for a continuing ministry having a specific objective in the mission field is the order of the day. In it must be included increased stipends

so that a priest can afford to stay longer than a year or so. When our mission stations become convinced that the Church means business, and that it is attempting to relieve their problem, at least 50% of the needed financial increase is forthcoming from these areas.

On the other hand, the Church must become more aware of the necessity for continued subsidy but not on a dole basis. This vast area produces unfinished products — minerals, lumber, oil, wheat, and people. As it supplies raw materials for industry in the industrially balanced part of the nation, so, too, is the Church in the West producing laymen for the next generation. Unless our boys and girls can grow in the life of the Church before they go elsewhere, we shall continue to have an ineffective ministry not only in our area but in all other parts of America. We are going to have to develop the means of producing our own men for priests — men who are of the land, and who love its people.

We must cease trying to extend the flavor of English country life into our marginal missions. We must stop making our church buildings resemble the lovely, ivy-clad parish churches of another land. We must desist from trying to crowd the architectural niceties of sanctuary, choir, and nave into schoolhouse-type buildings. We must remove self-consciousness from our worship where God is often regarded as an absentee landlord. The Church must once again learn to sing the Lord's song in a strange land and leave out the high notes.

The Church is not growing in these mission areas. It is not likely to, so long as we conduct a dignified retreat because of our basic unwillingness to recognize the problem for what it is. Collapse is imminent for the missions because we have not made a concerted effort to meet the conditions under which people live.

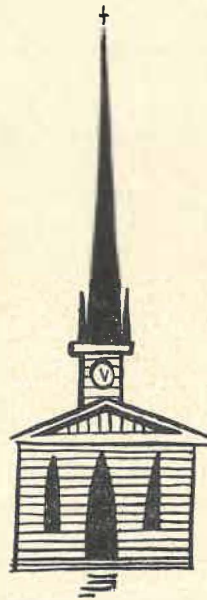
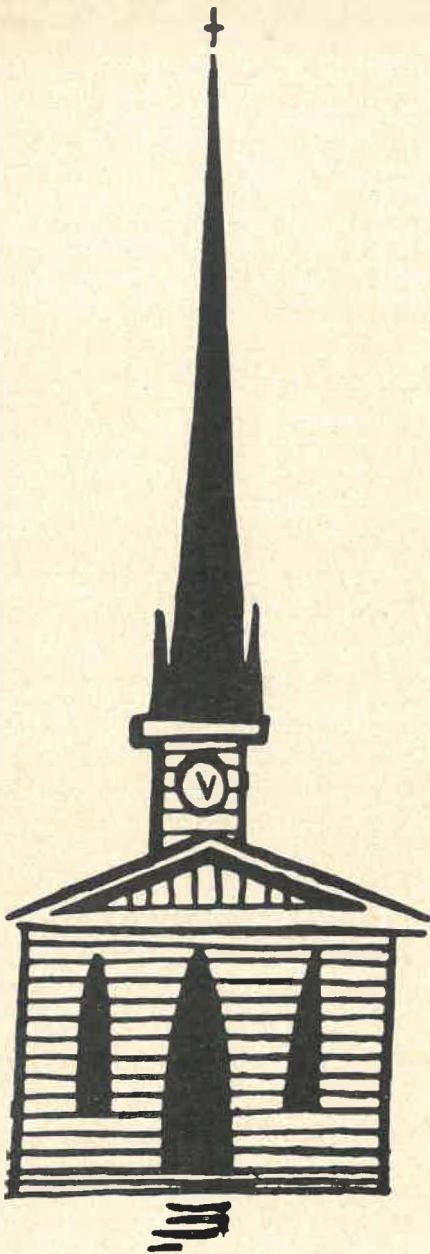
The leaders of our town and country work have been saying many of these things for years. Now they are being heard. It is a leap, not into the dark but into the dawn of a new day. Men especially prepared for this work, once firmly established, may well change the whole pattern of failure into one of success and strength. The change may enable the Church to stride across this vast and wonderful land on Her mission of Redemption instead of sitting in the sage at the side of the road.



# Bigger

# or

# Better?



A parish can grow  
too large for its rector.

*By a Parish Priest*

**O**n the Last Great Day, when I stand before the Judgment Seat to hear the question that I am certain the Good Shepherd asks all of His priests, "Did you feed my sheep?" I am going to have to drop my eyes and mumble, "Lord, I never even knew them. They were too many."

It's small comfort now, and will be smaller comfort then, that legions of other priests are in my miserable company. Indeed, it is small comfort that countless clergymen are probably

worse off than I in this regard, for mine is far from being the world's largest parish. It varies in size from 600 communicants to 1300, depending on the season of the year in this tourist town.

Yet if my soul is troubling me because of my dealings — or rather, because of my lack of dealings — with this number of people, how much more are some of my brother clergy being tormented? Perhaps in this article I may speak for some of them.

Certainly I shall speak *about* some of them, to help establish the situation of which I write. The first who comes to mind is my cousin, rector of a parish of nearly 800 souls, who told me of the 77 candidates he had presented for Confirmation last year. "I can't even tell you the names of more than a dozen of them now," he said.

The names. The mere names, mind

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you. Remembering names was rendered impossible because of parochial size. Surely, then, any close pastoral relationship between priest and people is completely ruled out. The rector of a large congregation cannot even "get around" his parish in two years.

I think also of the lament of the priest, rector of a parish of 950, when he was speaking about his Good Friday addresses of last year. Because of the pressures that his great parish put on his time he hadn't been able, with

ready to go to college the rector knows it and is probably in on the discussions; indeed, Susan has undoubtedly asked his advice. When Johnny has his tonsils out the priest is as emotionally and prayerfully aware of it as any other member of the family. But when that arbitrary number "500" is exceeded, the law of diminishing returns sets in with a crash.

Incidentally, my only disagreement with this consensus is that the number 500 is too high. In my experience,

may be. But underneath in each priestly heart there is the craving to be a real pastor, to penetrate below the surface. That is essentially why we are in the vocation. And since we cannot really express this chief drive in the large parish, we begin to cultivate a nasty group of frustrations and guilts, and even fears.

Added to enforced surface living is enforced living in an extensive sense, while each pastoral soul among us craves intensive contact. It was C. S. Lewis who wrote that he doesn't "see any sense in knowing more people than he can know well." Surely we are all haunted by the Gospel ideal of searching out the lost sheep until we find it. But in the large congregation we cannot. At the very best we can touch that sheep with the outer fringes of an organization, breathe a hasty prayer, and hope for the best. More usually, if my own experience is typical, we have to give up the hunt altogether, trusting that we can bury the memory of that soul in the limbo of all forgotten things. Of course this is impossible, and so two souls are now in danger, with the priest's being the first of them. He knows it, and the knowledge does not make his nights more restful.

Another item we lament is the fact that the large parish, with its attendant responsibilities, leaves us no time to read. The time that the clergy spend in study — or rather, do not spend in study — seems to come up at every session of the College of Preachers, every clericus meeting, every serious gathering of the clan.

This particular frustration goes far deeper. *Time* is required if a person is to think, to gestate, to soak, to mull, to pray. *Quiet* is also required for these essential exercises. And quiet is not simply the absence of noise and interruptions, but involves peace at the nerve ends, peace in the blood pressure, peace in the center of one's being. In peace and in quiet and in time the still small voice is heard. But this sort of quiet is what we cannot have in a large parish. Therefore we do not often, if we ever do, hear the sound of gentle stillness. Thus again we lose our souls — and know it.

The pressure of extensive duties creates a vacuum in our preaching — we don't know our people; we can't read, pray, or think; and as a result we can't preach. A rector admitted for us all the other day that he hasn't preached a new sermon in a decade. "I've got the whole barrel catalogued

## ***When a parish gets too big more parishioners can be added but more souls can be lost.***

the best intentions in the world, to get at the necessary preparations. "I hate to think back on what I must have said," he told me. "And on Good Friday!"

A priest out in California writes me that "about ten thousand new people move into this city each year, and five thousand move out. We do our best, but we only scratch the surface, if we do that. For my own soul's sake I've been trying for years to resign, but so far they've talked me out of it. Perhaps after we get the new church built I can think about a smaller, more manageable, work. Pray for me. I've never been so low."

But specific reference to dozens of other priests and a few bishops with whom I have talked on this subject of parochial size and its attendant sub-topics can be omitted. I shall simply record that all of them feel alike on the subject. All of them state that a parish which exceeds 500 communicants has moved across the line which separates a family from a mob. All of them feel that in a parish of fewer than 500 souls, the parish priest can know each person and each family with some degree of real intimacy, and vice versa. When Susan is getting

the two parishes that were most homogeneous, vital, and satisfying to everybody concerned were composed of 400 and of 250 communicants, respectively. But rather than haggle about exact figures, and rather than get into the problem of the parish that is too *small* for real efficiency, let's see some of the ways in which the law of diminishing returns does set in, both for priest and for parishioner, in the too-large group.

A good starting point is that article, printed in *Life* and then reprinted in the *Reader's Digest*, which dealt with the fact of the physical and emotional breakdown of so many clergymen of our time. The account told the literal truth. Breakdown among the clergy is quite an epidemic disease. It can be traced to the burden of too much work in too many diverse fields.

We must often, of necessity, skate swiftly, if sometimes brilliantly, over the thin and cracking ice of our manifold responsibilities. We have all tried to be in two and sometimes three places at the same time, by breathlessly rushing from desk to hospital to schoolroom to board meeting. Somehow we get it all done, whatever "it"



# BOOKS

## A Rare Privilege

**ATHOS: THE HOLY MOUNTAIN.** By Sydney Loch. Thomas Nelson & Sons. Pp. 264. \$5.

Seldom is a reader transported to so strange and beautiful a land as in this tale by a Scotsman who lived on and off for 30 years near the holy mountain of Athos. During that time he travelled the length and the heights of it and came to know the monks, the fishermen, and the charcoal burners as brothers.

It is a rare privilege in *Athos: The Holy Mountain* to follow Sydney Loch in his wanderings, to look on Esphigmenou (the Coenobitic\* Monastery of the Tight-Girdled One), squeezed in by the waters, where "the sea chafed the roots of the cliffs far below," or to track down-hill, through the pine valleys, to Chilandari (the Idiorrythmic\* Monastery of the Serbs) and to be welcomed at the frescoed gate by Makarios, the old guest-master.

All of this is a very great privilege, indeed, if you are a woman, for this land of the monks (the tale goes) has been womanless ever since the Virgin Mary so decreed when she landed there, the ship blown off course while she was sailing with St. John from Joppa to visit Lazarus on Cyprus. Since that time, this strip of land which runs in a peninsula for 25 miles out from the coast of Macedonia in northern Greece has been womanless beyond the Virgin's garden. Not even a female animal is allowed to cross the wall.

Athos has a history that goes even further back, to the days of the pre-Christian gods, to Xerxes and the ancient peoples who swept through in conquest. It has seen migrations from the lands to the east, in Asia Minor, and from the north — from Serbia, Roumania, and Russia. And it has been swept by the hordes of Turks who struggled up the rugged cliffs and desecrated the precious icons.

It was in the ninth century that Peter the Athonite went there, to spend his life in the wilderness, led by a vision of St. Nicholas. Soon after, the first monastery appeared, and then holy men were drawn there in ever increasing numbers, till at one time the population was about 40,000. It came to its height in the last century, but since the Russian revolution and the last wars, the population has dwindled and many of the huge, sturdy-walled buildings lie crumbling and sparsely inhabited.

You could not call *Athos: The Holy*

\*"Coenobitic" monks live in a community (as opposed to hermits); "idiorrythmic" monks are allowed considerable freedom, including the right to personal property.

and cross-indexed," he said. "Twentieth Sunday after Trinity, Third Sunday after Epiphany, Lent, Worship, Patronal Festival — they're all at my finger-tips. Usually I rearrange the paragraphs a bit, and if there's time I select new illustrations. I wonder if I'm fooling anybody? I do know *one* person I'm not fooling."

I believe our situation is akin to what the psychologists and sociologists call "alienation." For example, Eric Fromm in his work, *The Sane Society*, has some fine pages on the "process of quantification" and "the process of abstractification" which have been going on until modern man (the term itself is an abstractification) has become "alienated." Estranged from himself, as it were. As out of touch with himself as he is out of touch with other people, and all because he is out of touch with concrete reality on a man-sized scale. According to Fromm, we are all so "alienated" that we are just a short step away from needing an alienist.

His analysis culminates, for me, in his discussion of "bureaucratization." "Bureaucrats," he writes, "are specialists in the administration of things and of men. Due to the bigness of the apparatus to be administered, and the resulting abstractification, the bureaucrats' relationship to the people is one of complete alienation. They, the people to be administered, are objects whom the bureaucrats consider neither with love nor with hate, but completely impersonally."

And so it turns out that I am not a parish priest, but a bureaucrat. Well, I have suspected as much for a long time, and so have my people.

Yet in all honesty I believe that the cause lies not in myself so much as in the sheer size of the operation in which I am involved. The law of size operates behind my back and makes me do things in the bureaucrat's way, without giving me the freedom to decide whether the priest's way might be better.

We all try hard to fight the law. In the attempt to increase our pastoral effectiveness, we clergy employ a hundred and one devices of tremendous scope and versatility, ranging from a Family Sunday to an anniversary Eucharist; from a Parish Life Conference to a personal letter; from a parish picnic to a telephone call; from a monthly newsletter to a grateful smile.

One scheme that is being used and discussed in the management of large-sized parishes is the parish adminis-

trator. I don't know anything about the idea from personal experience in practice, and so I write subject to correction from those who do know. In theory, however, I should incline to be a little leery of the idea — not on the basis of possible personality clashes in the attempt to work out who is boss (we should assume that the parties involved would be Christians of a considerable degree of advancement in Grace), but on the grounds that the problem of bureaucracy is not solved by creating another bureaucrat.

In the boom areas of the United States our parishes are not simply too large, but are also growing too fast. Any living body can grow too furiously fast for its own health. In order for a parish to be itself, time is required. In order for people really to become part of the parish, time is required. But this time is by-passed in our great boom areas, where one mission is planted instead of two or three. All of us know dozens of spots where a mission was begun five years ago, but which is at this moment a still-growing parish of six or seven hundred communicants, all of them somewhat lost.

The single mission does not have to keep on growing unmanageably. A single help would be the creation of another mission.

Long ago Aristotle pointed out that a city numbering more than five or six thousand inhabitants was unfit for human life because it was out of scale. In our day, industry is learning that a group of something like 100 families is the workable maximum for sanity, productivity, and happiness. It is my firm conviction that *all* groups have to be proportioned to the small stature of the human being.

We ought to prevent parishes from growing much beyond 400 communicants. When it exceeds this size, a parish should forthwith start a mission. In order to enforce this as a law, at least three prime requisites would be necessary: (1) Better standards of financial giving on the part of the laity; (2) higher levels of lay participation in the work of the parish; (3) more vocations to the priesthood.

I sincerely believe that God would grant the last, if we gave Him the former two. And I *know* He would if we would rid ourselves of eagerness for the "bigger and better." How did those two contradictory words ever become coupled? We must discover a truer estimate of greatness.



*Mountain* a religious book, and yet the language has the beauty of a prayer. "Wakening to the transcendence of God, God in the stones, in the sky, in the trees. In the gnat. . . . Wakening to the immanence of God. Realizing the presence of two extended arms, tirelessly held out. The inviting, untrembling arms of God. Closer, closer. And at last a kiss! To the desert! To the cave!"

Reading of Sydney Loch's journeys from one monastery to another is like being led by the hand of a saint who has infinite understanding of men — their weaknesses and yearnings — and a heart and mind as broad and open as the skies overhead.

GERTRUDE S. WHITNEY

**COUNTRY LIFE PICTURE BOOK OF BRITAIN IN COLOUR.** British Book Centre. About 100 unnumbered pages. \$6.25.

If your bishop is going to the Lambeth Conference this summer and you are a bit envious of the all-expense (or whatever it is) tour that the diocese is giving him and his wife, you can in part compensate for such frustration by investing the modest sum of six dollars and twenty-five cents in *Country Life Picture Book of Britain in Colour*.

As you turn the pages of this volume, you will find yourself moving from one exquisite scene to the other — cities and towns, countryside, mountains, rivers, cathedrals — all in full-page plates with brief descriptive paragraphs on facing pages, and in color-reproduction that must surely be second only to the originals.

Thus, with this book in one hand and a glass of beer in the other, you will end up really jealous of our Rt. Rev. Fathers-in-God and all that they will be getting — "for free" — as they head for Lambeth, come July.

### Books Received

**THE WITNESSING COMMUNITY.** The Biblical Record of God's Purpose. By Suzanne de Dietrich. Westminster Press. Pp. 180. \$3.75.

**THE EXILIC AGE.** By Charles Francis Whitley. Westminster Press. Pp. 160. \$3.50.

**THE MEANING OF CHRIST.** By Robert Clyde Johnson. Westminster Press. Pp. 96. \$1. [Layman's Theological Library.]

**BARRIERS TO BELIEF.** By Norman F. Langford. Westminster Press. Pp. 96. \$1. [Layman's Theological Library.]

**CHRISTIAN EDUCATION OF ADULTS.** By Earl F. Zeigler. Westminster Press. Pp. 142. \$2.75.

**THE SELF AS AGENT.** By John MacMurray. Harpers. Pp. 230. \$3.75. [The Gifford Lectures, 1953.]

**REACHING PEOPLE FROM THE PULPIT.** A Guide to Effective Sermon Delivery. By Dwight E. Stevenson and Charles F. Diehl. Harpers. Pp. x, 172. \$3.

**THE CASE FOR SPIRITUAL HEALING.** By Don H. Gross. Thomas Nelson. Pp. xi, 268. \$3.95.

**THE ROAD TO REUNION.** By Charles Duell Kean. Seabury Press. Pp. xi, 145. \$3.50.

## sorts and conditions

EDITORIALS in *THE LIVING CHURCH* are arrived at in a number of different ways. Some of them are one man's product, Bill Andrews' or mine. Sometimes they are the result of a debate or discussion in which ideas or illustrations or Scriptural points may come from several different members of the office staff.

SOMETIMES they are the result of correspondence or personal discussions with a good many different Church-people. But no matter how the editorial was developed, the end product is neither the expression of an individual nor the consensus of those we have consulted. It is *THE LIVING CHURCH*'s contribution to the discussion. The magazine has a personality of its own, and a function of its own, not identical with that of the editor as an individual or the editorial staff as a group.

WHAT WE say editorially is bound to be something that the editor believes and will back to the hilt; but he is careful not to lead the editorial page off on his personal peevish and vagaries.

THESE THOUGHTS come up in connection with the editorial about divorce among the clergy in this issue (page 19). It is the product of a great deal of discussion with a great many people. The writing of it did not come easily. I wrote a draft that Fr. Andrews didn't care for. I threw it to him, and said, "It has all my points in it. You write it." So he did, and I didn't like his draft even though he had incorporated liberal amounts of mine. So we threw them both away and the third one appeared, containing only a few paragraphs from previous drafts.

INCLUDED in the finished product was a statement from my draft that the problem involved something "more fundamental than theology." This had to go in over Bill's dead body, because, he argues, nothing is more fundamental than theology. "Even the opinion that theology doesn't matter and all religions are roads to the same goal is a theological opinion," he says. And of course it is.

THEOLOGY is, as this column has been at pains to point out week after week, the very stuff of daily living. Even the weather and the time of day are not quite as important as your relationship to God, your understanding of His will, your dealing with His creation as something that belongs to Him rather than to you.

I HAVE thought a little bit about this as I have watched the editor of another Church paper wrestle publicly with his religious doubts and uncertainties. The Rev. John Pairman Brown produces some of the most interesting theological writing I have read in a long time, but he always comes out in the wrong place.

MR. BROWN thinks man is lovable and God is vague, and with all his sophistication he winds up pretty close to sentimental old Ben Adhem in his conviction that being nice to people is all the religion a man needs or can have. This, he thinks, is the real nub of Christ's teaching.

THE CALL for a world in which people don't push other people around is one which I heartily second. But the real reason for not pushing other people around is that when you do it you are pushing God around.

BECAUSE He is the Father of all of us, the Creator of the whole world, the Redeemer of mankind, the sanctifier of the people of God, you cannot move in any direction without impinging upon His area of interest and concern: "If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea; even there also shall Thy hand lead me, and Thy right hand shall hold me."

THIS, I think, provides a more robust and durable ground for loving your neighbor than the belief that he, like yourself, is just a poor proper trying to get along. The question is whether man is vague and God lovable, or vice-versa, and it is a theological question of purest ray.

BUT I still stick to my assertion that there is something more fundamental than theology. Theology is the science of God (and of the relationship of various things to Him). It is the organization and classification of religious data, and the data themselves come before the organization and classification. Apprehension and understanding, worship and awe, the Cross and the Resurrection are part of the raw material of theology. But theology never says everything there is to say about God, man, and Christ; and sometimes the experience, the apprehension, the raw, unorganized data provide judgments and insights more fundamental than anything classified and pigeonholed.

PETER DAY.



# EDITORIALS

## Divorce Among the Clergy

Christ taught His followers, and the Church has throughout history taught its members, that marriage is a lifelong relationship which cannot be broken for either good reasons or bad. There are times when two people who have vowed to remain loyal to each other throughout life cannot continue to live under the same roof, and the tragedy of separation cannot be avoided. But even under such circumstances, Jesus said, a man who divorces his wife and then marries another commits adultery.

An explanation of this principle in modern terms is that the husband or the wife is a member of the family. You do not disown your child just because he has turned out badly and broken your heart. Neither do you end the relationship of marriage with your husband or wife, if you are a Christian, no matter how much he or she may have failed you.

In Catholic theology, the relationship between the man and the woman who have married is regarded as just as permanent and ineradicable as the blood relationship of father and son. Nothing but death really ends it, no matter what legal fictions may be employed to minister to the needs of people who have fallen into difficulties. They are "one flesh."

Modern America, however, has a quite different philosophy of marriage. If one marriage does not turn out well, it is widely believed that the partners ought to be freed from their vows and given permission to try again. An ideal marriage is the goal in the mind of the Church as well as in the public mind today. But the Church says that a "real" marriage exists, and its obligations must be honored, even if the marriage is not ideal.

The fact that many Churchpeople have failed to comprehend or to accept Christ's teachings about marriage confronts all the Churches with an urgent problem of dealing with broken homes. As a redemptive society, the Church must reach out in love and mercy to those who have sinned, not once, nor seven times, but seventy times seven. And yet, because marriage is not just a matter of morality but a matter of the basic structure of both Church and society, Christ's followers must not fail to bear witness to His teachings.

One way in which Churches of Catholic tradition have tried to solve the problem is by a wide extension of the principle of nullity. If a marriage were entered into under conditions of fraud, duress, or mistaken identity, nobody would regard it as a genuine mar-

riage if the partners separated as soon as the true facts were known. Such a marriage never really began, because it was not based on the free consent of one or both of the parties.

But in the pursuit of mercy, these and other impediments to marriage have been invoked again and again to end marriages which were, as far as we can tell, just as genuine as the normal run of marriages can be expected to be. The impediment was an excuse, rather than a reason, for the decree that the marriage was not binding. Marital partners who have lived together for years have been granted Church annulments which no secular court would countenance for a moment.

At the General Convention of 1946, a new marriage canon was adopted in an effort to make possible a redemptive approach to people with marriage problems. The section dealing with those who desired to marry again in the Church after a civil divorce or annulment met with the enthusiastic approval of all schools of thought when it was unanimously adopted, but since then it has become evident that different bishops interpret its meaning differently. Some think that it provides only a procedure for finding that a marriage was null and void from the start. Others think that it provides for permission to marry again only for certain specified cases. Some think that it gives the bishop absolute discretion to permit remarriage provided that he is satisfied that the parties to the proposed union intend a true Christian marriage. But since the principle of nullity has been stretched so far, the difference in practice is not as great as the difference in theory. The canon has become, to meet the needs of a confused age, a means of dispensing people from life-long vows.

One thing that hardly anybody expected, however, began to happen soon after the new canon was adopted. And that was that not only laypeople who had failed to understand the teaching of the New Testament and the Prayer Book about marriage, but priests of the Church came to the bishops with a request for permission to marry after divorce or to marry a divorced person. Several of these clerical marriages ended in further divorces. A law intended to provide relief for those who had not realized what marriage involved seemed to be about to become the Church's new, debased standard of marriage and family life.

Today, we doubt that anyone knows how many of the clergy of the Church are divorced and remarried, and in full canonical standing because of a decree from a bishop that says they never were (or no longer are) obligated to keep a vow they once solemnly undertook. We know of some in high positions in the Church and of others less prominent nationally who nevertheless have been the spiritual guides and leaders of Christian congregations.

Recently, this issue was brought sharply to the attention of the whole Church when one of the most prominent of the clergy was elected to the episcopate and



it was made known that he had married a second time after a civil divorce and an ecclesiastical annulment. The man was Dean Pike of the New York Cathedral, and the diocese was California [L.C., February 16]. Dean Pike's election has now been ratified, though not without dissent, by the standing committees of the Church, and has in due course been ratified—again, not without dissent—by the bishops.

There are several reasons why this case is different in kind from the clerical divorces and remarriages which have been undermining the Church's standard so seriously. In the first place, it is asserted that the annulment was a finding, under the strict rules of the old marriage canon, that his first marriage was merely a form without the substance of a genuine marriage contract. In the second place, both the annulment and the second marriage took place at a time when James Pike was not even a member of the Episcopal Church—when, in fact, he was an agnostic. Since undertaking the obligations of Christianity, the Dean has borne eloquent witness to the sanctity and permanence of Christian marriage.

Until the particulars of the case were made known, there were many who believed that the election should not be ratified, and these included members of every school of thought in the Church from Anglo-Catholic to Liberal Evangelical. Even after the story was told, some of those who decided not to oppose his consecration did so with a troubled mind. While having the greatest admiration and affection for the Dean and his family, and full confidence in the Christian integrity of their marriage, the doubters were acutely aware that annulment is coming to be a term of confused significance; that this case may be used as a precedent for concluding that any priest who has been released from his marriage vows under any circumstances by any diocesan bishop is eligible for the episcopate; and that the divorce rate of bishops may become of painful interest in the future.

It is quite true, we think, that it is unfeasible to set standards for bishops that do not apply to the priest or the deacon. Holy Orders is one thing, and those who have become members of the clergy are men who have cast their lot (*kleros*) with the Church, sworn to serve the altar and live by the altar (I Corinthians 9: 13). The House of Bishops took a step in the right direction when, at their meeting in November, 1956, at Pocono Manor, Pa., they confessed to each other that they had let things get out of hand in permitting the clergy to avail themselves of Canon 18. It is reported that they undertook a "gentlemen's agreement" not to do it any more. The discussion and action took place in a closed session.

We think, however, that this "gentlemen's agreement" should be implemented by a small change in Canon 18 which will set forth the mind of the whole Church on the question of release of the clergy from the marriage vow. And that is the insertion of the word "lay" in Section I so that it will read: "The pro-

visions of this Canon shall apply only to an active *lay* member of this Church in good standing."

The same applies, we think, to the desire of a clergyman who has not previously been married himself to marry a person who has been divorced. He should respect the marriage bond of others just as much as his own. For if divorce is possible, it is also possible for an individual to think that a woman to whom he is attracted ought (on Christian grounds, of course) to get a divorce from her present husband. If the individual who thinks thus is a priest, something truly monstrous has entered into the life of the Church.

Does this involve a "double standard" of behavior, one for the laity and one for the clergy? It does, and we believe that such a standard is necessary in a secularized society. We do not expect the clergy to be without sin, but we do expect them to give leadership to the laity in all matters concerning the Christian profession.

The real mind of the Church on holy matrimony is expressed, of course, in its Prayer Book, rather than in its canons. There we are told that the man is to take the woman and the woman to take the man "for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death do us part, according to God's holy ordinance." This solemn obligation is laid on every married Church person, clerical or lay.

Neither priest nor layman has a right to ask for release from this vow: "Those whom God hath joined together, let no man put asunder." If, under the pressures of a divorce-ridden society, an accommodation is made for those who did not understand their obligations, we do not feel that this relieves the clergy from the task of understanding and honoring theirs.

In conversation with Church leaders of many schools of thought, from Anglo-Catholic to Liberal Evangelical, we have found a growing conviction that something even more fundamental than theology is involved here. It is a matter of the core of the Church's witness, the integrity of its message, the keeping of promises, the facing of obligations. "The hungry sheep look up and are not fed," said Milton, excoriating the clergy of his day. Let the clergy of today be men of courage, of loyalty, of devotion to duty, of self-sacrifice for their hungry sheep. This is the only way the laity can distinguish them from the hirelings who flee away when the wolf comes.

## Three Plays

There was a nostalgic quality to three short plays by Tennessee Williams recently produced on network television, for they were products of the 1930's, and the bleak and bitter reality of depression-ridden America was very familiar to anyone now over 40.



## Faith and Practice

*By William S. Lea*

But there was something more in those plays, something which may or may not have been in the mind of the author when he wrote them. They seem to us to be worth comment.

Each of the three plays had a single important character. There was a child, a young married man, and an old man. Each of these characters faced a life bleak and unpromising. Each was trapped by a situation from which he saw no escape.

The child was orphaned and alone. In her dark days of loneliness and garbage-can-raiding, she held before her only one bright image — the remembered gaiety of her older sister, a party girl who had died of tuberculosis. Dressed in an oversized, ragged party dress, wearing the cheap jewelry of her dead sister, the little girl dreamed of a life of glamour and joy, yet sensed that the joy would be bought at the price of a death like her sister's.

The old man, a traveling salesman, groaned amidst the ashes of a crumbling world. Little things were wrong — the state of business, the equipment of the small hotel, the loss of old friends dead. But more profoundly tragic was his grief over his own loss of importance. Mister Charley had been known, catered to, respected. Now he was an old nobody, and his shattered pride produced ultimate desolation.

The young married man, a woodsman now tied by family responsibility to a grinding factory job, sought in flight a recapture of the freer, healthier life of the bachelor lumberjack. Against this urge the quickly fading charms of his wife had no strength. But, in the end, love held him — the love for his newborn baby. In that holding there was no immediate joy, but only a sense of being trapped.

The plays as a group seem to carry a distinctly Christian message. For the old man walking near death, there was no healing power because he could not turn from his own sense of self-importance.

For the child, fantasy justified the choice of the false road of worldly joy which could lead to nothing — not even to the joy it sought.

But the love of the father, which seemed to entrap, was the only force in all three plays that pointed (even if vaguely) to a road of growth and fulfillment. The flight which love prevented was a flight to fantasy, and the free world of woods and bachelorhood would have turned to the gray world of aging men in a bunkhouse, as alone as the girl of the night or the lonely salesman.

In love of child was no assurance of a better life. But in that love was the seed of hope. It was not an answer, but the hint of an answer.

The plays stand as a valid parable on the problem of man and the direction in which its solution lies, the direction of God, who is love.

In the symbolic victory through defeat of the loving father is stated the truth that the way to Resurrection may not be a joyous one. It is a way that leads first to the Cross.

I have been asked to write a regular column on the parish in action, on our common life and work in the local congregations to which we belong. We shall try to explore the nature and purpose of a Christian parish, and to consider the practical problems which arise day by day and Sunday by Sunday in our parish churches across the land. This is, quite obviously, not an easy assignment.

For century after century, the parish church has been the living heart of our Christian witness. An English bishop expresses it this way: "The parish church is one with history, with landscape, and with geography, and England (or America) without its churches would be alien soil." Most of us would agree, but, for too many of us still, the parish church seems like a club which men have come together to organize and to which one can belong, "if he likes that sort of thing," and which he can ignore if he doesn't. This conception of the Church, however, is a false idea of what the Church really is. The Church is not a man-made organization at all, but God's chosen Instrument for the fulfillment of His Purpose in the world.

Because of this fact that the Church is founded upon God's revealed Purpose, we shall have to move continuously between the practical, human problems of the parish and the theological foundations upon which we can expect to find truly Christian answers. Faith and practice must walk hand in hand. We cannot expect to solve practical problems in our parishes apart from a consideration of our basic theology. Often the Faith has to be acted out, however, before it can be properly comprehended. Ours is a sacramental and an incarnational religion, which means that the words of our Faith have to take flesh and dwell among us.

A newcomer, alone and a little afraid, walks into our parish church from a cold and rather indifferent world. What happens to him then? A woman in the parish considers a certain pew her very own, and causes a great argument whenever anyone else sits there. What do we do about that? It appears that of the 25 people confirmed in the class two years ago only 10 are now active in the parish. What is our answer to that problem? A group of teenagers are drifting from the Church and getting into rather serious trouble? What can the parish do about that?

Here are only a few among the hundreds of very practical and human problems which our parishes face every day. In each case we shall have to ask deeper questions about the Christian Faith and the purpose of the Church if we are to find really satisfactory answers. It is upon this journey, seeking answers to very real questions, that we now set out.



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# PEOPLE and places

## Appointments Accepted

The Rev. Halsey M. Cook, formerly rector of Calvary Church, Syracuse, N. Y., will on June 1 become consultant in Christian education for the diocese of Maryland. Address: 105 W. Monument St., Baltimore 1.

The Rev. Robert Y. Davis, retired priest of the diocese of New Mexico and Southwest Texas, formerly addressed in Brownwood, Texas, is now serving as vicar of St. Mary's Church, Lovington, N. M., with address at 1109 W. Van Buren.

The Rev. S. Hughes Garvin, formerly rector of Grace Church, Paducah, Ky., is now rector of St. Peter's Church, Morristown, N. J. Address: 16 Miller Rd.

The Rev. Milton W. Good, formerly on the staff of the Cathedral of the Incarnation, Garden City, N. Y., is now rector of St. John's Church, Flushing, N. Y. Rectory: 33-23 158th St., Flushing 58; church: 149-33 Sanford Ave., Flushing.

The Rev. Frank W. Hawthorne, formerly in charge of St. John's Church, Durand, Mich., and St. Mary's, Maple River, is now rector of St. Peter's Church, Tecumseh, Mich. Address: 315 N. Evans St.

The Rev. John C. Henry, formerly rector of Christ Church, Gordonsville, Barbour Memorial Church, Barboursville, and St. Mary's Chapel, Somerset, all in Scott Parish, diocese of Virginia, will on July 1 become rector of St. Timothy's Church, Upper Truro Parish, Herndon, Va.

Herndon is a suburban community adjacent to the new Washington jet airport.

The Rev. William C. Johnson, formerly rector of All Saints' Church, Boise, Idaho, will become archdeacon for Idaho on June 1. Residence: 623 Hillview Dr., Boise; office: 125 E. Jefferson, Boise.

The Rev. Matthew A. Jones, who formerly served St. Cyprian's Church, Pensacola, Fla., is now in charge of St. Luke's Mission, Knoxville, Tenn.

The Rev. Philip I. Livingston, formerly curate at St. Andrew's Church, Baltimore, Md., will on June 1 become vicar of St. Paul's Church, Plymouth, Wis., and St. Boniface's Church, Chilton. Address: 312 E. Main St., Plymouth.

The Rev. Ernest G. Maguire, formerly vicar of the Church of Our Saviour, Seacaucus, N. J., is now curate of Christ Church, Bloomfield and Glen Ridge, N. J. Address: 45 Woodland Ave., Glen Ridge.

The Rev. Richard D. Maholm, formerly rector of St. Luke's Church, Cleveland, is now assistant at St. Thomas' Church, South Miami, Fla.

The Very Rev. Russell E. Murphy, who has been serving as dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., will on July 1 become rector of St. Stephen's Church, Ferguson, Mo. Address: 33 N. Clay, Ferguson 21.

The Rev. Robert W. Renouf, formerly in charge of All Saints' Church, Managua, Nicaragua, is now rector of St. Alban's Church, Staten Island, N. Y. Address: 76 Old Amboy Rd., Staten Island 12.

Renouf announced the birth of their second child, Marietta Leslie, on December 27.

The Rev. Alfred R. Shands, III, formerly curate of Calvary Church, Wilmington, Del., is now associate rector of the Church of the Advent, 801 Baxter Ave., Louisville, Ky.

The Rev. Warren L. Starrett, formerly vicar of St. Joseph's Church, Port Allegany, Pa., will on July 1 become vicar of St. Paul's Church, Suamico, Wis.

The Rev. Charles R. Summers, formerly curate of St. Chrysostom's Church, Chicago, is now rector of St. Andrew's Church, Plainfield, N. J. Address: 412 Clinton Ave.

The Rev. Theodore G. S. Whitney, formerly assistant at the Church of the Ascension, Lakewood, Ohio, is now in charge of the Church of Our Saviour, Salem, Ohio, and Trinity Church, Lisbon.

The Rev. Charles F. Wulf, formerly associate rector of St. Peter's Church, Washington, N. C., is now in charge of St. Thomas' Church, Elizabethton, Tenn. Address: 307 Ferguson Ave.

## Missionaries

The Rev. Robert MacCleod Smith has returned to Japan with his family, after furlough in the

United States. He is rector of St. Alban's Church, Tokyo.

## Resignations

The Very Rev. Fred W. Daglish, dean of the San Jose Convocation of the diocese of California and rector of St. Stephen's Church, Gilroy, has retired and may be addressed at his home at 308 Martin Dr., Rio Del Azar, Aptos, Calif.

The Rev. William Byrd Lee, Jr., formerly in charge of the Prince of Peace Mission, Richmond, Va., has retired from the active ministry. After visiting in Spain for several months, he will reside at Leeland, Gloucester, Va.

The Prince of Peace Mission will be served by the rector of St. Thomas' Church, Richmond, the Rev. Richard C. Fell.

The Rev. Dr. Richard M. Trelease will retire this summer as rector of St. Paul's Parish, Kansas City, Mo.

Dr. Trelease, who is also an honorary canon of Grace and Holy Trinity Cathedral, has served in just about every diocesan position open to a priest. He has been a member of the National Council of the Episcopal Church and in 1953 was official exchange preacher to Great Britain.

## Changes of Address

The Rev. Robert L. Bettinger, formerly addressed at Box 867, Sulphur, La., may now be addressed at 1402 Arizona St., Sulphur. Mail for Holy Trinity Church, which he serves, should also be sent to 1402 Arizona St.

The Rev. Dr. E. Tanner Brown, retired priest of the district of Honolulu, and Mrs. Brown, formerly addressed in Los Altos, Calif., may now be addressed at 432 G Ave., Coronado, Calif.

The Rev. Charles C. Demere, who recently became associate rector of St. James' Church, Marietta, Ga., may be addressed at 504 Pamela St.

The Rev. Donald J. Gardner, formerly rector of St. John's Church, Brooklyn, recently became rector of St. Barnabas' Church, Ardsley, N. Y. He may be addressed at 28 Concord Rd., Ardsley. (Mail for the Rev. Donald D. Gardner should be sent as before to Converse Rd., Marion, Mass. There has been some confusion in the mailing to the two clergymen.)

## Depositions

James Ira Davidson, Jr., presbyter, was deposed on March 31 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Ordinations

### Priests

Philippines — By Bishop Ogilby: The Rev. Bautista Sapaen, on March 23; assistant, St. Thomas', Tabuk, Kalinga.

Southern Virginia — By Bishop Brown, retired Bishop of Southern Virginia, acting for the Bishop: The Rev. Henry Bryant Mitchell, on February 22; in charge, Christ Church, Halifax, Va.; St. Luke's, Chatham; and St. Andrew's, Danville. By Bishop Gunn: The Rev. Charles W. Norfleet, on March 25; assistant, St. Andrew's, Norfolk.

Upper South Carolina — By Bishop Cole: The Rev. Gaston D. Bright, on March 18; the Rev. James Hardin George, Jr., March 22; the Rev. Giles Floyd Lewis, Jr., March 25; the Rev. Marshall Orr James, March 26; the Rev. Charles A. Robinson, III, March 29; the Rev. Rogers Sanders Harris, April 5.

Western Massachusetts — By Bishop Hatch: The Rev. John Sanford Tyler, on March 29; vicar, Emmanuel Church, Winchendon, Mass.

### Deacons

California — By Bishop Shires, Suffragan: George Theodore Eppley, on March 22; curate, St. Mark's, Palo Alto.

## Living Church Correspondents

Canon Roger S. Marxsen, 406 Shields Pl., Jacksonville 2, Fla., is now correspondent for the diocese of Florida.



## Births

The Rev. Robert W. Cromey and Mrs. Cromey, of Christ Church, Bronxville, N. Y., have announced the birth of their second daughter, Sarah, on March 12.

The Rev. Charles B. Hoglan and Mrs. Hoglan, of Trinity Church, Searcy, Ark., have announced the birth of twin daughters, Laura and Lillian, on March 14. The twins have two older sisters and a brother.

The Rev. John H. Pruessner and Mrs. Pruessner, of St. Christopher's Church, Wichita, Kan., have announced the birth of Joseph Edwards on April 3.

The Rev. Harold S. Strickland and Mrs. Strickland, of St. Martin's-in-the-Fields, Edwardsville, Kans., have announced the birth of Andrew Dunn on April 2.

## Marriages

Miss Edith Virginia Sweeney, daughter of Mr. and Mrs. George E. Sweeney of New York, was married on February 8 to Mr. Frederick H. Sontag, son of the late Dr. Hugo Sontag and Mrs. Eric G. Snyder of East Orange, N. J., at the Church of St. Ignatius of Loyola. The Rev. Raymond M. O'Pray, S.J., performed the ceremony.

Mr. Sontag, who has served The Living Church as news correspondent since 1946, was active in the Eisenhower-Nixon campaigns of 1952 and 1956, in addition to several congressional campaigns. Mrs. Sontag was on the campaign staff in 1952 and later was a member of the White House staff.

## 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 .....	\$7,805.37
Receipts Nos. 1569-1582,	
April 9 through 15 .....	217.00
	\$8,022.37

## Deaths

The Rev. Canon Allison H. Baer, canon missionary of St. Michael's Church, Boise, Idaho, died March 29, in a Boise hospital.

Mr. Baer was a field auditor and administrative specialist for 23 years, and retired in 1954. He had been ordained to the diaconate in 1953, and to the priesthood in 1956.

Mr. Baer, who was trained for the ministry but entered the construction business after graduation from college, had carried on church services in the missions of Idaho while a deacon. Before that, as a layman, he was a deputy to General Convention twice, and held other positions in the district of Idaho.

He was born in Philadelphia, in 1886, and resided in China and Japan for four years after World War I.

Mr. Baer is survived by his wife, Lillian E. Baer, one son, and four daughters.

The Rev. James Watson Lord, rector emeritus of St. John's Church, East Hartford, Conn., died February 27, at the age of 90.

Mr. Lord was born in Pierrepont Manor, N. Y., and priested in 1906. He served All Saints' Cathedral, Albany, N. Y., from 1905 to 1908, and was an assistant at St. John's Church, Hartford, from 1909 to 1927 when he became rector. He served as rector until 1951.

The Rev. Percival G. Moore-Browne, retired priest of the diocese of Rhode Island, died in March, at the age of 81.

He was born in Barbados, B.W.I., and came to Providence, R. I., 48 years ago. After his ordination in 1917, he organized the Church of the Saviour, Providence, and was vicar at the church until his retirement in 1949.

Fr. Moore-Browne is survived by his wife, the former Sophia G. Stewart, and a daughter, Enid S. Moore-Browne.

The Rev. George E. Tobin, retired priest of the diocese of Rhode Island,

died April 3, in a Hendersonville, N. C., hospital. He had been visiting a son, K. Douglas Tobin.

Mr. Tobin was born in New Brunswick, Canada, in 1878, and priested in 1910. He served as rector of St. Philip's Church, Crompton, R. I., in 1922, and from 1922 until his retirement in 1949 he was rector of Christ Church, Westerly, R. I.

He is survived by his wife, Muriel B. Tobin, two other sons, John Dudley Tobin and G. Edgar Tobin, Jr., and a daughter, Muriel Tobin Taylor.

Deaconess Effie M. Brainerd, died April 2, at the Leamy Home, Philadelphia.

She was born in New York City in 1885, and attended the Philadelphia Church Training and Deaconess House. She was set apart in 1908, and served on the staff of the New York City Episcopal Mission from 1907 to 1914. From 1914 until her retirement in 1953, Deaconess Brainerd was on the staff of the City Mission, St. Louis, Mo.

Miss Charlotte St. John Elliott, granddaughter of the Rt. Rev. Stephen Elliott, founder of the University of the South, died at Sewanee, Tenn., on February 17. She was 87 years old.

Miss Elliott's father was the Rt. Rev. Robert W. B. Elliott, first Bishop of West Texas. She once toured as soloist with the U.S. Marine Band, and was associated with the Department of Music of the Library of Congress.

Survivors include a brother, Dr. Robert W. B. Elliott, Sewanee.

Ada H. Applegate, widow of the Rev. Octavius Applegate, D.D., died March 23.

Dr. and Mrs. Applegate made their home in Winter Park, Fla., after the retirement of Dr. Applegate in 1933.

Mrs. Applegate is survived by a son, Octavius Applegate, Jr., of Wellesley Hills, Mass., three grandchildren, and four great-grandchildren.

Burial service was held in St. Andrew's Church, Wellesley, Mass.

# CLASSIFIED

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

### CAUTION

CAUTION is urged in dealing with a man who calls himself Anthony Reed, and says that he has employment promised at the American Car and Foundry Company in St. Louis. The Very Rev. Ned Cole, dean of Christ Church Cathedral, St. Louis, Mo., says that a check with that company revealed that Anthony Reed worked for them during the summer of 1957 but was released and is not eligible for rehiring. For further information write: Dean Cole, 1210 Locust St., St. Louis 3, Mo.

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, 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.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

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April 27, 1958

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GRACE CHURCH, Hinsdale, Ill., needs two additional priests — assistant to rector and a priest-in-charge of Church school. Write: Rev. Dudley J. Stroup, Rector, 130 E. 1st St., Hinsdale.

WANTED: Experienced History teacher, college preparatory courses, and some administrative work, by Church boarding and day school. Reply Box M-119, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST — Month of August, Bronx, New York City, rector and stipend. Catholic preferred. Reply: Rev. S. R. Olorenshaw, 370 Underhill Ave., New York 72.

WANTED: Young unmarried priest as assistant in city Catholic parish. Daily Mass and all privileges. Western Use. Excellent living quarters, furnished, and garage. Reply Box P-121, The Living Church, Milwaukee 2, Wis.

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ORGANIST-DIRECTOR OF CHOIRS, Mus. B., female, desires Church position for summer, or part thereof. Elizabeth Van Horne, 131 Goodrich Avenue, Lexington, Kentucky.

EXPERIENCED PRIEST, 38, interested in possible change of Rectorship this September. Moderate Anglo-Catholic, single. Reply Box M-122, The Living Church, Milwaukee 2, Wis.

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

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**ADVENT OF CHRIST THE KING** 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaul  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

## WASHINGTON, D. C.

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

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**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;  
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

## FORT LAUDERDALE, FLA.

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

## HIALEAH, FLA.

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

## 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

## 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

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**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

## ASCENSION 1133 N. LaSalle Street

Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; d. r. e., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev,  
Evensong; ex, except; first Sun, 1S; HC, Holy  
Communion; HD, Holy Days; HH, Holy Hour;  
Instr, Instructions; Int, Intercessions; Lit,  
Liturgy, 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.

## EVANSTON, ILL.

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

## NEW ORLEANS, LA.

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

**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: 7:30, 8:30, 9:20 (Family) 11 (Sol);  
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;  
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

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

## DETROIT, MICH.

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

## KALAMAZOO, MICH.

**ST. LUKE'S** 247 W. Lovell Street  
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;  
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.  
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

## KANSAS CITY, MO.

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

**ST. MARY'S** 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. Hohenschield, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,  
Thurs 10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
122th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

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

## 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

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

**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; 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 (Sung);  
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

## 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; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

## POUGHKEEPSIE, N. Y.

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,  
Fri 7; Thurs, Sat 9:30; 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