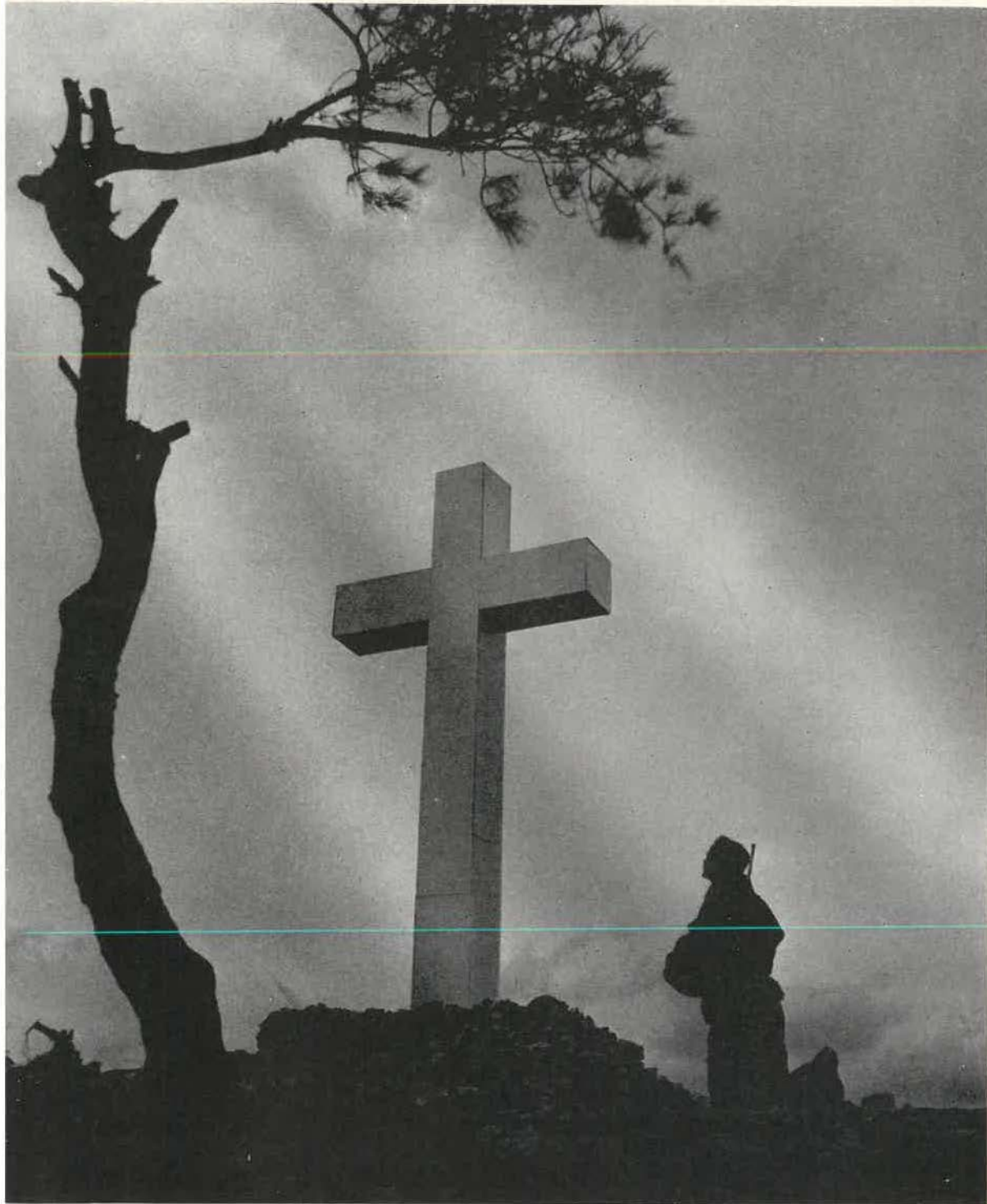


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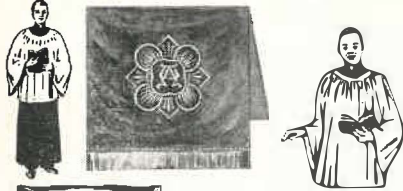
Gloria

See p. 14

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Penitence

Psalm 32:1-7, Joel 2:12-18; Leviticus 16:1-5, 20-22, 29-34; Matthew 3:1-12, 4:12-17; Revelation 3:14-19

Since man is a fallen, sinful creature, penitence is the attitude which best becomes him. No note is struck more persistently by the biblical writers than this. A proud heart and impenitent spirit are the most formidable barriers in the way of man's approach to God and until they are broken down reconciliation between man and God is impossible. Penitence is the first door one must open if he wishes to reach the throne room of God. As is said so beautifully in the 51st psalm, "... thou desirest no sacrifice, else would I give it thee," but "a broken and contrite heart, O God, shalt thou not despise (vss. 16f)."

The profundity of the biblical conception of penitence can be realized only when we see that it involves a total and constant reorientation of life. In the biblical view man is not just a creature who commits sins, but a *sinful creature*, that is one whose very nature is somehow estranged from God. For this reason penitence must be an ingrained habit of mind, an habitual consciousness, even when things are going well, that "the burden of our sins is intolerable."

The 32nd psalm is one of the classic biblical expressions of the meaning and importance of penitence. It begins (vss. 1f) with a statement that happiness is the fruit of forgiveness. Throughout the Bible the word "blessed," as applied to man, means merely "happy" and might best be so translated. There can be no happiness in any profound sense where men are conscious of their alienation from God. The psalmist tells us that he had personal experience of this, induced apparently by physical illness (3f), and found relief from his misery only when he made a sincere confession of his sins (5). It is the pilgrimage of his soul through alienation, penitence, and finally the knowledge of God's forgiveness, which led him to the sense of peace and assurance so gratefully proclaimed in vss. 6f.

The second passage (Joel 2:12-18) is a reminder that both sin and penitence can be corporate as well as individual. We are not only sinners as individual human beings, but we live in a social environment where every relationship has been to some extent corrupted by sin; as the prophet Isaiah says, "I am a man of unclean lips and I live in the midst of a people of unclean lips (6:5)." Every com-

munity and nation — not excepting our own — is sinful and deserves the judgment of God. The passage from Joel arises out of some great national emergency when the prophet called his people to an act of public penance. Notice that he declares the outward demonstration to be useless unless accompanied by a sincerely penitent spirit within, and that the motive which should lead men to repent is not the fear of God's wrath but rather confidence in His love and mercy (v. 12).

The Old Testament observance which underlined most sharply the importance of confession was the strange ceremony of the Day of Atonement, described in Lev. 16:1-5, 20-22, 29-34, in which the high priest confessed the sins of the whole nation for the previous year over the head of a goat which was then believed able (by the gracious providence of God) to carry them out into the desert (v. 22). The mysterious solemnity of this primitive rite on the most important holy day of the year prevented the people of later Israel from ever forgetting the fact of sin and the need for confession and amendment. The work of the high priest on this occasion is seen by the New Testament as a foreshadowing of the priestly work of Christ (Heb. 9:6-14).

The proclamation of the Gospel, also, opens with the call to repent, both in the preaching of John the Baptist (Matt. 3:1-12) and of Jesus (4:12-17). Repentance was the sole content of John's message. Although ultimately our Lord's teaching went far beyond any point that John did or could have reached, His first words are said to have been identical: "*Repent: for the kingdom of heaven is at hand (4:17).*"

The last book in the Bible contains a scathing little letter addressed to a Christian Church in Asia Minor which was conscious of no need for penitence (Rev. 3:14-19). The deep-seated corruption of merely "respectable" Christians who have no sense of sin has never been more devastatingly pictured than here. The words apply directly and obviously to many in the modern Church who have made their peace with the world and imagine they have made their peace with God. The prophets were all concerned with those "that are at ease in Zion (Amos 6:1)"; our Lord, with the Pharisee who thought he was not as other men are (Luke 18:11); the author of Revelation, with those tragic persons who do not *know* that they are "poor and blind and naked (v. 17)."

The Living Church

Volume 136 Established 1878 Number 14

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

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Things To Come

April

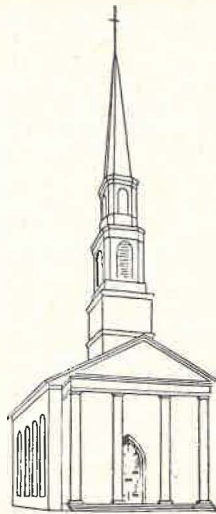
6. Easter Day
7. Easter Monday
8. Easter Tuesday
10. Eastern Oregon convocation to 12.
11. Episcopal Pacifist Fellowship Conference, Orleton Farms, near London, Ohio, to 12th.
12. New Hampshire convention.
13. First Sunday after Easter
13. Nevada convocation; Oregon convocation to 15.
15. Sacramento convention to 16; New Mexico and Southwest Texas to 17.
16. Liberia convocation.
18. South Dakota convention to 20.
20. Second Sunday after Easter
20. Kansas convention to 21; Salina convocation to 21.
22. South Florida convention; South Carolina convention to 23.
23. Spokane convocation.
25. St. Mark
27. Third Sunday after Easter
29. Vermont convention to 30.

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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.

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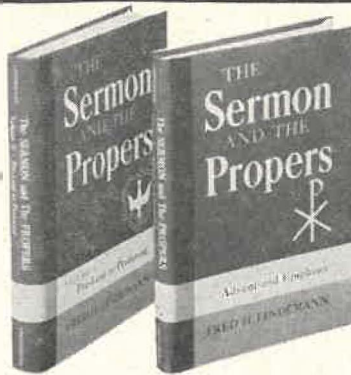
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BOOKS

Watch Your Blood Pressure!

PIOUS AND SECULAR AMERICA. By Reinhold Niebuhr. Scribners. Pp. viii, 150. \$3.

Reinhold Niebuhr's *Pious and Secular America* is a collection of hot-headed essays dealing with social problems. By implication, he throws them into the laps of complacent religious groups and says, "Now what are you going to do about them?" Some of the pieces are bound to cause sky-rocketing blood pressure if they reach the right hands.

The book isn't polite, and it isn't meant to be. It is thought out primarily in Niebuhr's well-known attitude that the Church which does not meet the social problems of its own area with an open mind and a fervent desire to solve them is a dead Church. It may be built on valid ideas from the past, but it has no relevance for the present.

This is strong talk. But Niebuhr's career gives ample evidence that he has always been willing to act on his ideas. Despite fulminations and censure from many orthodox or conservative theologians, Niebuhr has persisted in his work, and the whole of the Catholic sociology movement might well testify to its validity.

Currently he is concerned with such subjects as the failure of our higher educational system, the morality behind integration, the two-edged sword of anti-semitism, and personal liberties under the law. The style is a delight and peppered with memorable toe-treading phrases such as:

"In the current debate between piety and secularism it is always well to bear in mind that neither piety nor enlightenment are as simply the guarantors of either private goodness or public virtue as the proponents of each side contend."

It is good to read to a man who speaks his mind as clearly as this.

ROBERT H. GLAUBER

THEY MET AT PHILIPPI. A Devotional Commentary on Philippians. By Carroll E. Simcox. Oxford University Press. Pp. xiii, 174. \$3.75.

Sturdy and masculine Christianity, phrases which occasionally bite and sting — these are not too frequent in devotional writings. These are characteristic, however, of *They Met at Philippi*, by Carroll Simcox.

Perhaps the most attractive of Paul's

writings, the Epistle to the Philippians, is in this book newly translated, briefly expounded, and then used as a source for Bible-anchored reflection. The apostle's thoughts are related to the problems of Christian living today in comments which the layman will find stimulating, realistic, and down-to-earth. An excellent use of quotations from general literature gives added clarity and provokes thought on the reader's part.

Suffering, for example, is discussed with vigorous candor rather than sentimentally. The stimulating comparison of the views of Paul with those of Job will be welcomed by those who have not found Job any more satisfying a solution than this reviewer has. The omni-present tendency to "works-righteousness" is given a treatment at once understanding and penetrating. The need for continuing response to God's will in the events of life is well presented; for "the moment of decision for Christ or against Him is every moment of life until the end."

The book is not intended to be thorough exegesis. This is a devotional commentary.

DONALD J. PARSONS

CHRIST AND CELEBRITY GODS. The Church In Mass Culture. By Malcolm Boyd. Seabury Press. Pp. xii, 145. \$3.50.

According to many social analysts we have now reached an age of mass power and mass culture. Another phrase used for the same phenomenon is "proletarianization." The point would appear to be that democracy, in order to admit the masses to full membership of society, has reduced culture to its lowest point, and compensated for its lack of richness and intensity by spreading it far and wide as lavishly as possible.

Malcolm Boyd in his interesting book *Christ and Celebrity Gods* raises the question how far it is possible for the Gospel of Christ to express itself within the terms of this culture, and how far this culture can receive the Gospel without debasing it?

The book is perhaps too short for this vast theme, but it certainly gives some promise of a genuine capacity to handle so tremendous a subject. Fr. Boyd concentrates primarily on movies but other mass media like TV and stage plays are also discussed. He opposes the religiosity of so many so-called "religious" movies — like *The Ten Commandments* — but points out that in the genuine willingness to face the facts of life found in

some secular movies we have a phenomenon of genuine religious promise.

There is something to be said for the view that the function of art in relation to Christianity is not the imaginative representation of righteousness and sanctity — so often maudlin and sentimental — but the vivid experience and communication of the reality of sin and the fall, so that human existence is made manifest in the work of art as something desperately requiring a Redeemer. From this point of view it is not surprising if we find that the really good secular movies and plays are at the same time the most successful religious ones.

Fr. Boyd is to be warmly congratulated on having done so much to get this kind of criticism and inquiry going.

J. V. LANGMEAD CASSERLEY

SEED FOR A SONG. By Lee Hastings Bristol, Jr. Little, Brown. Pp. xii, 244. \$3.75.

Take a colorful character about whom to write a biography and a colorful style and you usually come up with something you can recommend to readers. Lee Bristol in *Seed for a Song* (a biography of Bishop Spencer) has satisfied both requirements.

Bishop Spencer (retired of West Missouri and now living in Kansas City) is one of our great Churchmen, whose story might easily have made a novel. Mr. Bristol (Man Power, L.C., May 1955-March 1958) chooses the biography form and we are shown the young Robbie Spencer handicapped in his early years from a bone illness, which prevented his receiving an education in the usual way, growing to adulthood after having tried his lot as a worker in a cheese factory, railroad telegraph hand, uncertain as to his place in the world until he became more and more sure of his call to the ministry.

His struggles to get an education that would fit him for this, after his lack of early training, show the determination that was evident in his episcopate in West Missouri. Courage was one of his attributes, whether in tangling with the Pendergast machine or in rescuing a reformed criminal from the hands of the Tully gang. Deeply spiritual in his outlook, Bishop Spencer had a great facility with words and was able to communicate his great faith to the many with whom he came in contact. Coming out top man in an argument with Clarence Darrow, the great criminal lawyer and an acknowledged skeptic, was no mean accomplishment.

Poet, hymn writer [See No. 188 of *The Hymnal 1940*], greatly demanded as a speaker of force, Bishop Spencer deserves the sympathetic treatment Mr. Bristol has given him.

This book should be exciting reading for LIVING CHURCH readers.

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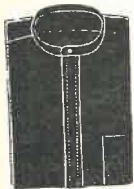
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LETTERS

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

Group Dynamics

May I rush to the defense of what you so aptly term, the Sacred Cow? It seems to me that Dr. Skinner [L.C., February 2] errs when he writes, "This new method is based upon the principle that group opinion must take primacy away from the insights and outlook of the individual. . . . Threatening anyone who has an opinion of his own, tested by thought, study, and years of preparation, is replacement by the *consensus of the group*." If the method is correctly understood and used, reaching conclusions has little place in group discussion. There is "no consensus of the group" in the sense in which this phrase is used by Dr. Skinner. In fact, the aim is not, at least in the *Christian* educational field, to arrive at group conclusions, or in other words, to *get the answers*.

What then, is the work of the group if it is not to arrive at a consensus of opinion? The aim of Christian education, as defined by Paul Bergevin and John McKinley in "Design for Adult Education in the Church," is to seek the soul's acceptance of the Will of God as revealed in Jesus Christ our Lord, and experienced NOW through the fellowship of the Church. The Group Discussion method provides for this search a framework, through which the seekers can recognize their need, can discover how God's action meets this need, and finally the meaning of themselves as the Church.

A member of the group, rather than "becoming a stumbling block to another human person who seeks reconciliation to God" becomes sensitive to the need of that person and learns to be helpful to him in their common search. The group, rather than stifling individuality, seeks to encourage each member to make his offering: the Bible student offers his knowledge and perception; the older member offers his experience; the younger member offers his skepticism; all offer their awareness of the world in which they live and work. What does the group *do* with these offerings? It does not arrive at a consensus of the group! Through these offerings the members of the group become *aware* — aware of their identity before God, of God's action, of the gift of the Holy Spirit, of their responsibility as the Church in the world. And self-hood, far from being lost in the group, is *found*! How else *can* one find himself but in a group, as a member of Christ's Body?

(Mrs.) MARJORY R. BANCROFT
Director of Religious Education
St. James' Church

New Castle, Ind.

The study of Group Dynamics is a legitimate sociological investigation which has been scientifically pursued, the theories having been substantiated under the rules governing the study. It is at the same time, a field in which work continues to be done and where new understandings and insights are continually discovered.

We who support the Lab program do so aware that any tool may be misused. We

are tempted, it is true, to speak as though Group Dynamics is a sort of adjunct to the Gospel. We are tempted to use the insights of Group Dynamics to manipulate our people. But we know that it is no adjunct to the Gospel — although we have found in its study reinforcement for truths already revealed (e.g., original sin). And it has made us more aware of the manipulation that we engage in all the time whether we know any group dynamics or not.

People who are interested in the use and understanding of group dynamics are often accused of having little or no concern with knowledge. This is manifestly untrue. But as a priest, pastor, and teacher I am concerned not only with knowledge but with motivation. We all know people who have knowledge of the Bible and yet who are not motivated to do anything about it. They are not committed. When people can meet together with others and in company seek answers and test their insights, then motivation is involved more deeply and sooner than in, say, the usual lecture method. But this does not prevent our adults' class, a discussion group, from using *The Faith of the Church* as their reference text.

A long time ago someone said that "The Faith is caught not taught." Group dynamics can help us to present the revealed Faith to each person so that it is to him truly "a revelation," so that it is caught. This is our teaching job.

(Rev.) DUSTIN P. ORDWAY

Fairport, N. Y.

About Letters

THE LIVING CHURCH for March 16 contains a number of good letters to the editor. I should like to comment on two:

1) Mr. Arthur K. Hunt's proposal for a five-year "contract" for the clergy of our Church betrays a fundamental misunderstanding of the pastoral ministry. The work of a parish priest is in no sense comparable (as Mr. Hunt suggests) to the work of a business employee — though at the top level our Church has gone so far in the imitation of business attitudes and practices that the laity can be forgiven for supposing that the business executive is the priest's ideal. Though a priest is instituted as rector of a parish to *serve* its people, this does not necessarily mean he is to *please* them. In the exercise of his ministry (combining the roles of shepherd, priest, and prophet) he will inevitably displease many, and perhaps at times most, of his flock. If he could be discharged, even at the end of a five-year "contract" by the flock, the church would be doomed to the utterance of pious platitudes with which no one could possibly disagree. There is only one judge whom a priest must satisfy, and that is Almighty God.

2) The letter of Dr. Gerald J. Taylor is the weightiest condemnation we have yet heard of the whole group dynamics movement in the Church. Speaking with all the authority of his expert and inside knowledge, Dr. Taylor makes serious charges, and confirms suspicions which many of us have held, but which we have not felt qualified to state. Dr. Taylor's letter cannot be ignored or brushed off. The Church's Department of Christian Education must either answer his charges honestly and in full, or else suspend its program of Group Life Laboratories.

(Rev.) J. J. HUGHES

Bisbee, Ariz.

Contracts

The letter of Arthur Hunt in the March 16 issue raises an interesting point.

Clergymen and teachers get tenure, it would seem, because both groups are seriously underpaid; neither the taxpayer, nor the parishioner wants to pay enough salary so that the "employee" can build up some financial security against the loss of his position.

If, as the writer suggests, this system is one-sided, let us pay our clergy at least as much as a truck driver gets, and put them under unemployment insurance also. Then the parish priest would be free to go, and the parish would be free to fire him. The big drawback is that it would cost the ordinary parish perhaps \$1,500 more a year in salary and insurance. Are we willing to pay that for the privilege of firing when we want to?

JOHN PRICE

Worcester, Mass.

Indebtedness

In your editorial of March 9 commenting on the budget proposals which National Council will make to General Convention you promise "to seek the places where economy is needed, and also the places where money needs to be spent with a freer hand."

One place where money definitely needs to be spent with a freer hand is in overseas mission work. True, the budget will be lifted from the present level of 2.6 million to 3.4. It is impossible to believe, however, that this puny increase represents anything like the sum that could and should be spent for the spread of Christ's Kingdom. Our Presbyterian brethren are spending close on 12 million this year for their mission work overseas and they plan to raise this amount significantly year by year.

Isn't it time that a Church with the means at our disposal really came to grips with its duty in this field? And our duty lies, not only in supporting and strengthening our own mission work but that of the entire Anglican Communion. American Roman Catholics provide 70% of the material means, besides a sizeable proportion of the manpower, for the support of their Church's mission work. Why don't we do the same? We can thank God for the heroic and sacrificial work of the Church of England in planting the Church in Africa, the West Indies, in Korea and throughout the Far East. Now it is time for us to bring our immense resources of money and manpower to build up and extend this work. Let us work with a world-wide Anglican perspective.

Three proposals:

(1) That the overseas missionary bishops be called upon to state the real needs and opportunities open to them, and what it would cost to meet them;

(2) That a sum of \$750,000 be added to the annual budget, to be spent on capital needs and other urgent projects in Anglican mission areas not under our jurisdiction. The allocation could be worked out with the Provinces and such bodies as the Church Missionary Society and the Society for the Propagation of the Gospel;

(3) That American priests be offered the opportunity to serve in missionary areas not under American jurisdiction, as is already done on a limited scale. Salaries and expenses to be paid by National Council.

By all means, let us not let another three

years go by in evasion of this responsibility. Let's really shed our super-caution and parochial stinginess, plan boldly and give generously for the spread of Christ's Kingdom throughout the whole world. Let's really mean what we say about religion.

CHARLES W. TAIT

Washington, D. C.

I read the editorial "Cut the Debt" in the March 2 issue of THE LIVING CHURCH and was very much impressed with the sound reasoning expressed in it.

Someone on your editorial staff must have a banking background and is familiar with the pitfalls of excessive debt.

It has always been my contention that members of a church will supply the funds if they are asked for them. It is likewise my experience that excessive debt can be very demoralizing to the growth and general well-being of the borrower, whether it is an individual, business, or church. Your editorial is a very timely warning.

CHESTER A. RUDE

Vice Chairman of The Board
Security-First National Bank
Los Angeles, Calif.

Texas

In your issue of February 9, you refer to the diocesan meeting of Texas as the 10th council, which, by looking at the enclosed cover of the opening service you will see that an error was made as Texas is past the 100 year mark.

The Opening Service
of the
109th Annual Council
of the
Diocese of Texas

(Mrs.) E. A. PARNUM

Houston, Texas

Vestries

The Andrews' verse of ninth of March Shows why most vestries lack real starch; It's problems big and problems small, And headaches bad for one and all.

Our poet Bill shows how it goes, And tells the tale of vestry woes; That's not enough — and I for one Believe that something should be done.

The congregation could do more To ease the vestry's mighty chore; Find out the problems that exist, Then help to solve them, you insist.

Be free to give your vestry praise; You'll see their interest quickly raise. And last of all, it's only fair To ask God's grace to them, in prayer.

(Rev.) PAUL J. DAVIS

Sioux City, Ia.

Drama Workshop Tuition

Many thanks, on behalf of the College Work Division, for running [L.C., March 16] the story on the summer workshop on theology and drama at Union Seminary.

One complaint, however, you quote Mrs. Reid as estimating total costs at \$18.00. . . . Her estimate of total costs is actually \$180.00.

GUY R. BELL, JR.

Public Relations Division
National Council
New York, N. Y.

Continued on page 18

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The Presiding Bishop's Easter Message



Bishop Sherrill

For many centuries the world has heard the joyous proclamation "The Lord is Risen." All of us have known as many Easters as we have years. Have we therefore lost something of the impact of the GOOD NEWS? This should not be, for even though the fact of the Resurrection remains constant, we are never the same. Within and without there are sundry and manifold changes.

During the year many of us have lost the visible presence of those near and dear to us. Life everlasting is more real. As we grow in age, we should also grow in grace with a deeper understanding of those things which are eternal. In the world men's hearts are failing them for fear, and there is perplexity of nations. What of the future? Does the struggle aught avail?

Here are new factors which make the age-long message vibrant with meaning and shine as a sorely needed light in current darkness. "He is risen." The powers of evil are overcome. God reigns. The first Easter changed the disciples from discouraged and fearful men into heroic apostles of their Lord.

God grant that this transformation may through God's gift be wrought in us.

He is risen indeed.

Wm. K. Sherrill

The Living Church

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

**April 6, 1958
Easter Sunday**

South Florida Shifts Convention

Answer Critics of Miami Beach Racial Situation

South Florida's diocesan convention, April 22 to 24, has been shifted from Sanford to Orlando. The change was made because some Sanford city officials indicated that the city-owned Civic Center had been offered to the convention without knowledge that the gathering would be unsegregated. The city commission said it would be willing to honor its commitment to the convention, but would do so "reluctantly."

Bishop Louttit promptly changed the convention site. As he told *THE LIVING CHURCH*, "If a man says he is inviting you to dinner reluctantly, you can hardly accept the invitation."

Whole situation arose through misunderstanding. South Florida's conventions have been, since 1892, unsegregated. Negroes have always been welcome, and have attended almost all of them. Several of these unsegregated conventions have been held in Sanford.

In earlier years, conventions were smaller and could generally be conducted entirely on Church property. With the growth of the diocese, more space is needed, and the diocese requested the use of the Sanford Civic Center for the opening service of the convention, for the banquet, and for the sessions of the Woman's Auxiliary.

Apparently, those negotiating with the Sanford city officials did not mention the policy of the diocese on the full participation of Negroes in the convention, taking it for granted that Church policy was well known. This fact was taken by city officials as an effort to "mislead" them about the nature of the convention. Bishop Louttit is emphatic that no such intent was in the mind of any Church officials.

Miami

A recent issue of the *Protestant Episcopal Standard* carried a long article on the racial situation in Miami Beach.

Core of the criticism is the statement that Negro servants are required to secure permits, and that they must submit to

fingerprinting and photographing before such permits are issued. Diocesan spokesmen pointed out that this is like saying that New York City has a speed limit for Negro drivers. All hotel and household workers in Miami Beach need such permits, according to these spokesmen. They contend that the permit system stems, not from any racial consideration, but from the fact that Miami Beach has a very large seasonal influx of transient workers who are brought into close contact with people of considerable wealth.

At the same time, South Florida spokes-

men make it clear that Miami Beach is no Utopia. They acknowledge: that a Negro would have difficulty securing hotel accommodations during the season if he was not part of a convention; that the use of the beach for regular residents is on a segregated basis; that the nearby city of Miami is definitely segregated.

It remains true, the spokesmen declared, that as a simple business procedure Miami Beach offers to conventions, including our General Convention, all facilities for housing, meals and meetings on a completely unsegregated basis.

NEWS BRIEFS

NEW MAGAZINE STUDIES: The Gallup opinion research organization is conducting a nationwide survey on the proposed new Church magazine under a grant for such a study given the Promotion Department by National Council in February. Report is expected shortly before the April Council meeting, and John Reinhardt, director of the Promotion Department, hopes to call together a group of journalists to study the data. Admittedly, time may be so short that exhaustive consideration will be impossible between receipt of the report and the holding of the Council meeting. Another part of the study was a meeting of Mr. Reinhardt with ten diocesan editors, mostly from the Middle West, held in Chicago late in March. The editors met very informally, established no policy, expressed (as individuals) many opinions. General feeling was that the national magazine posed no threat to diocesan press. Several participants expressed hope that some agency (perhaps a General Convention commission) could be established to oversee the magazine so that it would be kept entirely separate from National Council. On the general question of desirability of starting such a magazine now, opinion was divided.

STANDING COMMITTEES AND DEAN PIKE: At press time for this issue, approximately three-fourths of the necessary standing committee consents to the election of the

Very Rev. James A. Pike as bishop coadjutor of California had been received by the diocese. An unrevealed number of refusals of consent had also been received. Resolution of the standing committee of South Carolina read in part: "Whereas, this case raises many doubts in our minds as to Dean Pike's qualifications for elevation to the episcopacy of our Church even though his first marriage was canonically annulled by the late Bishop Stevens of Los Angeles, now, therefore be it resolved . . . that we do not consent to the consecration of the Very Rev. James A. Pike on the ground that his first marital relationship prevents him from possessing the necessary qualifications for the high office of 'a Bishop in the Church of God.'" Chicago's refusal of consent stated no reason. If, as now seems most likely, a majority of the standing committees do give consent, the Presiding Bishop will circularize the bishops of the Church for their consent.

NEWARK ELECTION: Special convention of the diocese of Newark meets April 29 in Trinity Cathedral, Newark, N. J., to consider Bishop Washburn's request for election of a suffragan bishop. Consent of the Church for this election has already been obtained, so convention will be able to move immediately to the election itself if it approves — which it almost certainly will. Bishop Washburn's request was made in consultation with Bishop Coadjutor Stark who is scheduled to become diocesan upon Bishop Washburn's retirement next fall.

No Date for Treason Trial

Eight weeks after 92 people — Europeans, Africans, Colored*, and Indians — were committed for trial in Johannesburg Magistrates Court on charges of high treason, there is still no indication of when or where the trial will be held.

The inquiry, one of the most protracted in South African legal history, has dragged on since December 5, 1956, when dawn raids in every province of the Union of South Africa arrested 156 men and women on charges of treason arising from opposition to *apartheid*, the Union's rigorous racial segregation laws.

After 377 days of preparatory examination, charges against 64 persons were withdrawn, among them two African Anglican clergymen, Rev. J. H. Calata and Rev. W. S. Gawe. However, charges are still standing against a Methodist clergyman, Rev. Douglas C. Thompson.

It is expected that the trial, when it is finally held, will take place in Johannesburg.

Laymen's Study Course Published in West Virginia

A new study course for laymen has just been published for use by Churchpeople, in small groups or alone, with the aid of their rectors. Prepared for the West Virginia School of Religion, the book, *Speaking God's Word*, is written by the Rev. Donald L. Rogan, dean of the school (also rector of Trinity Church, Morgantown, and West Virginia University chaplain).

Bishop Campbell of West Virginia says that the school, which he founded, "is one answer to the demanding question of how the Church can deepen and make more articulate the saving Gospel of Christ in the lives of her laity."

West Virginians use the school in three ways: to prepare to be lay readers, to prepare for admission into the Order of Jerusalem ("a select group of well informed and dedicated West Virginia laymen"), and to become better informed laymen without making the commitments necessary for the first two.

Japanese Art Exhibit

An exhibition and sale of new prints by contemporary Japanese artists has been announced by St. James' Episcopal Church, New York City, for May 5-21, 1958. To be submitted for exhibition the prints must have been made in 1957 or 1958 and never before have been shown to the public in the United States.

The show's theme is "Great Beliefs and Perceptions of Man." According to the Rev. William J. Chase, assistant at St. James, who is organizing the showing,

*Colored, in South African usage, refers to persons of mixed racial origin.

the theme was "stated deliberately in extra-Christian terms in order to permit the widest possible expression of spiritual matters.

The exhibit is sponsored by the Church and its Seldon Russell Art Fund, in cooperation with the Japan Society.

Postage Legislation Compromise Is Sought

The House and Senate have appointed conferees to meet and try to work out a compromise between conflicting versions of legislation increasing postal rates. One of the major questions before the committee will be whether to retain the Senate provision increasing the postage rates for most religious and non-profit periodicals in second class mail or revert to the House version which would leave such rates at their present levels. [RNS]

Mental Hospital Chaplaincy Encouraged by Grants

The important function that trained clergymen can play in mental hospitals has been recognized recently in the provision of chaplains in the larger mental hospitals in many states. However, psychiatrically-trained clergymen are too few to fill these positions. To help solve this shortage, the Academy of Religion and Mental Health has announced a grant of \$10,000 from the Smith, Kline, and French Foundation to provide fellowships for theological students and clergymen of all faiths who wish to become chaplains in mental hospitals. The Academy was founded in 1954 to further relationships between religious groups and the mental health professions.

Church to Give \$100,000 To Younger Churches

The Episcopal Church has agreed to contribute \$100,000 to fortify theological education in Africa, Asia, and Latin America. The money is to be contributed in \$20,000 chunks over a period of five years, beginning in 1958 and will be drawn from the Church's undesignated legacies. It is the Church's share in a \$4,000,000 fund set up by the International Missionary Council at its recent World Assembly in Ghana [L.C., January 26 and February 2].

Half of the \$4,000,000 is a grant made by trustees of the Sealantic Fund, Inc. In announcing the grant, John D. Rockefeller, Jr., founder of the Fund, said that it was made on the condition that a number of foreign mission boards* in the

*U.S. contributing Churches: Episcopal, American Baptist, Evangelical and Reformed, Presbyterian, U.S.A., United Lutheran, and Methodist. Other contributing organizations: American Board of Commissioners for Foreign Missions, United Christian Missionary Society, Woman's Division of Christian Service of the Methodist Church.

United States should agree to match the sum. It was the conviction of the IMC Assembly that the Theological Education Fund should be fully international, both in support and operation.



RNS

Young African: the world's young Churches will get help in training a more adequate ministry.

The relevant Episcopal Church resolution was adopted in executive session of the October meeting of the National Council. "Payments under this pledge [of \$100,000]," said the resolution, "will be made by the National Council . . . within the years specified [1958 through 1962], and we further agree that during the five year period . . . the total of the disbursements to be made each year by our Council in support of theological education in the younger Church areas, in excess of our contributions to the International Missionary Council during the same period for this purpose, shall be not less than the average of the disbursements made by our Council for this purpose to donees other than the International Council during the years 1956 and 1957."

The International Missionary Council consists of 38 national Christian councils and cooperating missionary organizations. Its member organization in the United States is the Division of Foreign Missions of the National Council of Churches.

The Theological Education Fund will be administered by an international committee, with the Rev. Dr. Charles W. Ranson, general secretary of NCC's Foreign Missions Division, as executive secretary.

Aim of the fund is to provide more adequate training for the Christian ministry in the younger Churches. IMC believes this to be the most important and

far-reaching development in its 35-year history.

Fund operations will aim to develop and strengthen a number of seminaries in Africa, Asia, Latin America, and Oceania. IMC says, "these will be chosen because of their strategic location, the quality of their existing work, and the promise which they offer to creative future development." IMC hopes that grants will "stimulate local responsibility," "encourage indigenous theological thinking," and "provide a higher standard of scholarship and training suited to the need of the Churches in the countries concerned." The Committee of the Fund does not plan to control any institution involved.

The Fund, says IMC, "is not intended to relieve the Churches and missions of their responsibility in the vitally important task of theological education, but to supplement their present efforts." The staff of the Fund will promote "study of the needs and problems of the younger Churches in the training of an adequate indigenous ministry."

The Fund will also be used to improve theological school libraries and to translate theological text books.

Memorial Over Hacksaw

There is a church going up on three acres of high ground overlooking the East China Sea and Hacksaw Ridge. It is about five miles north of the capital city of Naha on Okinawa. It will be an Episcopal church and a memorial to an estimated 20,000 dead Americans, 110,000 dead Japanese, and an unknown number of dead Okinawans who lost their lives in the Battle of Okinawa.

The building will house the English speaking congregation which is one of seven churches of the young (begun in 1951) Okinawa Mission. It is appropriately named All Soul's Church.

To make permanent the record of those who fell in the Battle, the church plans a Book of Remembrance. The priest-in-charge, the Rev. Peyton G. Craighill,* is in the process of collecting names for the book. It makes no difference what a man's race or nationality, if he lost his life between Easter Morning, 1945, and the end of the battle, 90 days later, he will be memorialized by the church.

All Souls', with attendance and Sunday school averaging 85 and 60 respectively, and increasing steadily, has outgrown the chapel of the Ryukyus Army Hospital. Two fund raising drives plus bazaars and other projects, as well as donations from the United States made it possible for the English speaking congregation to plan its own church.

Christian Council

There is other evidence of the progress of Christianity in the Ryukyus Islands.

*Fr. Craighill's address is Box 47, Naha Central Post Office, Naha, Okinawa.

Twenty-five delegates from five Churches and three Christian associations met at the Episcopal Church's Nazareth Kindergarten in Naha on February 4. They adopted a constitution, elected officers and an executive committee, and when they had finished they had formed the Okinawa Christian Council. Its purpose: to cooperate in areas of common concern locally and to share in ecumenical gatherings and associations internationally. As a first step the Council plans to send a delegation of Okinawans to the International Sunday School Convention in Tokyo next August.

Vice president of the new Council is the Rev. Canon William C. Heffner, one of the founders (as assistant to the Rev. Norman D. Godfrey) of the Episcopal Church's mission on Okinawa.

Temporarily, a Hallmark

The dean put on a face mask and peered through the water at the reef. He hunted for shells and watched while a poisonous turkey fish was speared. At another hour during his brief visit to Guam, the Very Rev. Francis B. Sayre, dean of the Washington Cathedral, preached at a special evening service and visited with members of one of the Church's newest missions.

Although the Dean's Far Eastern tour was on a rigid schedule, a visit to Guam was on his itinerary. When Church notables do not stopover, the vicar of the small mission of St. John the Divine, the Rev. Richard H. Baker, meets them at the airport and talks with them there.

Far out in the Pacific where distances are measured more frequently in air hours than in miles, the Episcopal Church is making progress in one of America's youngest territories. The mission has acquired a seven acre building site overlooking one of the handsome bays that dot the island.

However, the Church on Guam [16 air hours and 3800 miles from Honolulu], says the Rev. Mr. Baker, is "faced with problems that go beyond location and finances. In the main they arise out of the religious and cultural traditions of Guam. . . . Guam is the largest and most populated of the Mariannas, The population is over 70,000 and the island is 225 square miles in area. Until 1900 Guam was a possession of Spain. . . . The native population is predominantly Roman Catholic.

"The Episcopal Church has a unique opportunity on Guam. Excepting for the military chapels, there were two predominant religious traditions on Guam until the advent of our own Church [in 1957], the Roman Catholic Church on the one hand and the fundamentalist Protestant sects on the other."

The Church on Guam needs help in building its church. Temporarily the congregation will worship in the hallmark of Guam, the quonset hut.

North Texas Reaches For Diocesan Status

by PATRICIA MASTERMAN

The missionary district of North Texas will petition General Convention in October for diocesan status. The petition, adopted by special convocation on March 16 at St. John's Church in Odessa, asks that consent be given to organize the district as the diocese of Northwest Texas.

Plans are being made, subject to action of General Convention, for primary council of the new diocese to be held on October 31 in Amarillo, with the Most Rev. Henry Knox Sherrill, Presiding Bishop, to install Bishop Quarterman as diocesan.

The missionary district relinquished all appropriation from the General Convention budget, through National Council, on January 1.

District leaders said that the petition waited until financial growth indicated that a stable diocese could be created.

Response to a campaign for the Bishop Temple Memorial [endowment] Fund has brought principal in the fund to \$550,000. District officers expect additional pledge payments to bring the total to \$700,000.

In commenting on the Fund, the Rev. H. Evans Moreland, rector of St. Andrew's Church in Amarillo, said: "In most areas the endowment fund of a diocese is earmarked for the 'support of the episcopacy,' to guarantee the bishop's salary and so forth. Our bishop refused to allow our endowment fund to be so earmarked. He insisted 'that if hard times come, I will take my chances with my clergy; our endowment fund must be for the work of the Church and not for my support.'"

About the proposed new status of the district, David Brown of Amarillo, convocation treasurer and treasurer of the Bishop Temple Memorial Fund, said, "Becoming a diocese is like growing up — we may be in for a lot of problems, but it's better to grow up than to remain a baby."

The wilds of northern Texas amounted to foreign fields back in the 1870's, when Churchmen, coming in the wake of the Indians, followed the railroads and civilization to northern Texas.

Texas missionary work took a harsh toll of clergymen. The weather, the long distances between missions and a shifting population, moving as the railroads extended their lines, the depressions — all these created unusual problems.

It was in 1874 that 80 counties were carved from the diocese of Texas to become part of the missionary district of Northern Texas.

The 1892 depression was the leading topic of conversation at the annual convocation as late as 1894. In 1895, the important question was whether or not the missionary district of Northern Texas

could become an independent diocese, but in that year the district became part of the diocese of Dallas, with Alexander Charles Garrett continuing as bishop.

Missionary work continued, church rolls increased. By 1909, the Church in northern Texas was gradually being organized and assuming its modern form, which materialized in 1910 as the district of North Texas.

The period of prosperity in the area known as the Panhandle of Texas was over in 1910. Another depression had fallen on the land. The missionary district of North Texas received a severe shock at birth; it took several years to recover.

The new bishop, Edward Arthur Temple, began his work with only five clergy, one of whom had to cover 45 counties in the performance of his duties. Three years later, the bishop had seen an almost complete turnover in his clergy.

Bishop Temple planted the first trees in Amarillo, which he chose as his headquarters. He conducted a tent mission at Sweetwater. His archdeacon of the southern division of the district, the Rev. E. Cecil Seaman, made missionary trips across the Texas plains on a 1913-model two-cylinder motorcycle, carrying a portable altar.

In 1916, Bishop Temple announced that he considered the payment of parish and mission dues particularly important because he refused to "beg" money from the East.

From 1910 to the outbreak of World War I, economic growth of the missionary district of North Texas had been uneven, with years of drought cutting down previous gains. Most important development to the south plains was the expansion of cotton growing which was as significant for that area as the discovery that cattle could be wintered on the north plains.

On January 10, 1924, Bishop Temple died, having suffered a stroke while traveling. He had achieved the goal set for him in 1910: The missionary district of North Texas had been established.

The Rev. E. Cecil Seaman was consecrated in 1925, as the second missionary bishop of the district.

By 1939, North Texas was recovering from the depression, had launched an ambitious building program, and was a jurisdiction with one of the highest percentage of confirmations in the world.

World War II brought military establishments to North Texas. The Church recruited new members as never before. In 1943, for the first time, financial obligations were adequately met.

In 1944, the synod of the Province of the Southwest appointed a survey committee "to study the future of North Texas, to consider the matter of dividing the district among the neighboring jurisdictions." But by 1946 the first step toward diocesan status had been taken. Bishop

Quarterman (Bishop Seaman retired in 1945 and died in 1950) proposed that each mission assume one-tenth of its financial support, then paid by the National Council, and that the self-support be increased proportionately so that all missions would be financially independent within 10 years. Urbanization of the Panhandle and South Plains also helped the district make progress.



Bishop Quarterman: North Texas knows what it means to be "laborers together with God."

During Bishop Quarterman's years at the head of the district, the number of clergy has increased from seven to 22, parishes from six (including two receiving aid) to 11, and missions from 13 to 20.

The number of baptized members has increased from 3423 to 9932, the number of communicants from 2577 to 6475.

Church school membership has grown from 997 to 4000. Value of church properties has increased from \$483,290 to \$3,300,000, and the endowment principal from \$7200 to \$550,000. Total budgets soared from \$7210 to \$109,436. Mission clergy salary is up from a maximum of \$1800 in 1946 to a 1958 minimum of \$3800.

At the special convocation in Odessa, Lee Bivins of Amarillo was named lay deputy for the district. The Ven. Claude Canterbury, archdeacon, was elected clerical deputy to the October convention.

About the petition to General Convention, Bishop Quarterman has said, "North Texas petitions for diocesan status as a result of the devotion of clergy and laity who have realized something of the meaning of being 'laborers together with God.' We are frankly pleased that we can attain the status of financial independence."

The 48-year-old missionary district, dissolution of which was seriously considered 14 years ago, has weathered drought, depression, and discouragement, and is now ready for financial independence and for giving financial help to others.

The Church on Radio and TV

Check your local station listings. If program is not being aired, National Council's Division of Radio and Television suggests you write or telephone local station manager asking him to put it on the air. Many programs are available free.

NETWORK RADIO

Viewpoint, MBS, Saturdays, 6:15 p.m., EST. National Council sponsored. Designed to search out responsibilities of today's leaders and authorities in their respective fields. Moderator, Rev. Dana Kennedy.

Church of the Air, CBS, Sundays, 9:30 a.m. and 10:30 p.m. Future programs featuring Episcopalians: April 13, 9:30 a.m., Bishop Voegeli of Haiti; May 18, 10:30 p.m., Rev. W. H. Aulenbach; July 27, 9:30 a.m., Very Rev. William Lea; August 13, 9:30 a.m., Rev. Harold Robinson.

NETWORK TELEVISION

Washington Cathedral, Holy Communion, CBS, Easter Day, 11 a.m., Preacher: the Presiding Bishop. Celebrant: Very Rev. Francis B. Sayre, Jr., dean.

Christ Church, Cincinnati, Ohio, Holy Eucharist, NBC, Easter Day, 11 a.m., EST. Bishop Hobson of Southern Ohio, celebrant; Rev. Morris F. Arnold, rector, preacher.

Frontiers of Faith, NBC, Sundays, 1:30 p.m., EST. Features regular Episcopal participation. Special Easter program will begin at 1 p.m., EST.

LOCAL RADIO

The Episcopal Hour. April 6: Rev. Samuel M. Shoemaker, rector, Calvary Church, Pittsburgh.

The Search. Robert Young is host on 15-minute dramatization about problems of everyday living. Guest stars include Herbert Marshall, Agnes Moorehead, Don DeFore, Charles Ruggles.

The Finders. Canon Bryan Green of Birmingham, England, interviews men and women who have come from agnosticism to Christianity "via the difficult route of life's problems."

Trinity Programs. Devotional services recorded at Trinity Church, New York.

LOCAL TELEVISION

Mission at Mid-Century. Depicts Church's missionary activities at home and abroad. Carried on more than 175 stations.

Man to Man. Rev. Theodore Ferris, Trinity Church, Boston, talks plainly with viewers about applying basic Christian principles to problems and concerns of everyday living.

LOCAL RADIO AND TELEVISION

Thought for Today. One minute inspirational talks. Episcopal Church bishops and priests participate.

BACKGROUND

Episcopal Radio-TV Foundation attacked main problem, finances, at annual trustees meeting. Began plugging hole left by withdrawal of National Council support by seeking financial support from individuals, parishes, and dioceses outside Fourth Province. Fifteen dioceses in province chip in \$18,000 annually. Trustees also reaffirmed 13 year policy of titling Episcopal Church segment of Protestant Hour, "The Episcopal Hour" [see above]. Reasons: "pan-Protestant programs are pouring from Broadcasting and Film Commission of National Council of Churches (liberally supported by National Council of Episcopal Church), and [there is a] unique opportunity for on-air identity. Episcopal Hour has ten consecutive annual broadcasts, ending this year on Easter.

Says the Rev. Dana F. Kennedy, executive secretary for the Church's Radio and Television Division: "The radio and television work that is done within a diocese by local men and women is most vital to the outreach of the Church. This calls for regular and organized effort. Every diocese should have a radio-TV chairman and committee who meet at least once a month to consider broadcasting policies and program."

Diocese of Maryland's Commission on Publicity got acquainted with local radio-TV people by giving a luncheon for representatives of public relations, publicity, and program departments of local radio and television stations.

In Arkansas radio listeners are invited to "Consider the Episcopal Church," over a 15-minute program of that name every Saturday morning at 7:45. Featured is the Rev. Dr. George C. Weiser.

AROUND THE CHURCH



Bishop DeWolfe assisted by Bishops Sherman and Nichols at confirmation

A MISSIONARY RALLY FOR OVER 2300 was conducted by Bishop DeWolfe of Long Island at St. Ann's Church, Brooklyn Heights, N. Y., on Passion Sunday. The Bishop, assisted by Bishops Sherman, Suffragan of Long Island, and Nichols, retired of Salina, confirmed and received large numbers from Brooklyn's Spanish speaking congregations. Choirs from 20 churches led the singing. Attendance was largest ever assembled in the church since Bishop DeWolfe started the Lenten mission rallies 10 years ago.



THE ONLY EPISCOPAL CHURCH

on the island called Miami Beach, Fla., will be the center of much of the activity of General Convention next fall. It is there that the next Presiding Bishop will be elected, and where the House of Bishops will elect missionary bishops. The church will be consecrated on October 5, Convention's opening day, by the Presiding Bishop. Organized with a congregation of eight by its present rector, the Rev. Canon J. Mitchell Taylor, in 1943, the mission of All Soul's became a parish in 1943, and by 1955 completed a new church and was debt free.

INDONESIA HAS RECEIVED \$10,000 as an initial advance from Church World Service, representing the Episcopal and other constituent Churches, to aid Christians in what is described as a "deteriorating situation." The world-wide appeal, made by the World Council of Churches, re-

quests \$40,000 to buy rice and other goods for distribution to the needy in civil-strife-torn Indonesia. The appeal also asks \$10,000 for purchase of drugs for Indonesian Christian hospitals.

CONNECTICUT GETS A SUFFRAGAN on April 9. The Presiding Bishop has taken order for the consecration of the Very Rev. John Henry Esquirol. The service will be at Christ Church Cathedral, Hartford, Conn., with Bishop Sherrill as consecrator and Bishops Gray of Connecticut and Hatch of Western Massachusetts as co-consecrators.

GREENVILLE, S. C., CHURCHPEOPLE are admiring two new church buildings. The Church of the Redeemer has moved into its new \$80,000 church, which is attached to the original parish hall and chapel unit by a new wing containing offices and choir room. Christ Church, Greenville, is making use of a completed section of a \$289,000 parish house, containing basketball court, stage, classrooms, dining rooms, kitchen, Woman's Auxiliary lounge with kitchenette, lobby, and seating for 829.

EMPHASIS ON SIMPLER CAMPING is the crux of new methods to be tried this summer in three Girls' Friendly Society pilot projects. Two GFS camps already picked as sites are those at Holiday House, Milford, N. H. (diocese of Massachusetts camp), and Kings Canyon, Calif. (diocese of San Joaquin). The new strategy, being developed with money from a legacy, will emphasize out-of-doors living, relaxed

pace, smaller units (four to six campers with a leader), simpler schedules, and, at the New Hampshire camp, trip camping. "Church leaders," says Mrs. Stephen K. Mahon, GFS executive secretary, "are seeing camps as a 24-hour-a-day opportunity to put into practice the Christian principles we so often only talk about in Church." Each camp project will provide "creative opportunities for worship." GFS runs over a dozen summer programs, including several abroad.

KANUGA CONFERENCES this summer aim at presenting something of interest to every Church member. Headliners: the Rev. Carroll E. Simcox, Ph.D., offers a course which will be a simple explanation of the Church's teaching; Mrs. Marion Kellerman, director of Christian education, diocese of Washington, will tell how to teach adults (there will also be a course on teaching adults to teach children). Other courses aim specifically at Woman's Auxiliary members, altar guild members, "those who love the Bible," "those interested in strengthening their devotional life," choir members, plus "good solid courses for teachers, parents, or just anyone." Kanuga also provides camps for boys and girls and a guest period, described as "a perfect family vacation." The man with detailed information is Willard P. Verduin, Kanuga Conferences, Inc., Hendersonville, N. C.

ACU-SPONSORED BALLET performances will raise money to maintain and increase the growth of the American Church Union. The organization's Los Angeles Regional Branch will sponsor two performances of the Ballet Concerto of Los



Los Angeles: money raised, culture encouraged.*

Angeles, on April 26 and 27. ACU also hopes to contribute to Los Angeles cultural life by encouraging the city's only resident ballet company.

*The Rev. Canon Douglas Stuart, rural dean of Los Angeles convocation, and Michel Panaieff, artistic director of Ballet Concerto.

G L O R I A

yet surely, in God's eternal ways, she may go "from glory to glory," as her knowledge and love of God increases. At last, being filled with wisdom and longing, and having reached the land of her inheritance, she also shall inherit His glory.

It is expedient, therefore, that the Church should give glory to God in all her services, and so it is that after every Psalm, after her anthems, after the joyful song of the ever blessed Virgin Mary, the *Magnificat*, she sings or says the *Gloria Patri* giving glory to God as the Trinity.

The *Gloria Patri* is sometimes called

"the minor doxology." This distinguishes it from the mighty *Gloria in Excelsis*, which is sung, or chanted in that holy service in which we remember the Sacrifice that God's Son made for the sins of the whole world. In the Holy Eucharist we hold in devoted remembrance the Dedication of His most precious Body on the night before He suffered.

Both the *Gloria Patri* and the *Gloria in Excelsis* have been a part of the service of the Church since the 4th century — perhaps even before that, though there is no authentic record. The *Gloria Patri*, as concluding each

By Edith C. Judd

It is the duty of all men, and it has been since the time of their creation in the Image of God, to give glory to their great Creator. And it is peculiarly the duty, as well as the joyful privilege, of the Church to glorify God in His Triune Personality of Father, Son, and Holy Ghost. The ancient fathers worshipped and magnified God as a Divine Being, not knowing Him as the Threefold Person. The Church has been given intimate knowledge of that One Holy Being as a Trinity of Persons in One God.

Only the Church has known Jesus Christ, her Saviour, as the Son of God Incarnate; only the Church has received the most exalted gift of the Holy Ghost, Spirit of the Father, through His Son. How exceedingly sublime, then, is her perception of the grace and love of God, exacting in her the desire to praise and glorify His Name, even as do the angelic hosts. Theirs is the perfection of glorification; hers is, as yet, imperfect; but she has within her "Christ, the hope of glory," and as she advances, slowly



Both the *Gloria Patri* and the *Gloria in Excelsis* have been a part of the service since the 4th century.

Psalm, was used in Gaul at the end of the 4th century, and in Rome in the 5th century.

Gloria in Excelsis

The *Gloria in Excelsis* — one of the oldest Christian doxologies — is said to be of Greek origin, originally used as a morning hymn of praise. Without doubt it was inspired by the song of the angelic choir at the birth of our Saviour, and in the early days of the Church was sung only on Christmas Day. It is mentioned in a treatise, *De Virginitate*, attributed to St. Athanasius, which dates it as 4th century. For over 1500 years the Church has given glory to God as she worshipped, praised, and served Him before His holy altar. Many of God's servants, prophets, priests, and martyrs, as well as humble folk, have glorified His Name even as they suffered death.

We glorify God, but we are incapable of realizing the fullness of His glory. Few men on earth have been blessed by seeing a revelation of the glory of God, and that not in its fullness. On Mount Sinai Moses and Aaron saw God's glory. Peter, James, and John, beloved disciples of Jesus, saw

His glory in the face of His Son, Jesus Christ, on the Mount of Transfiguration. The Prophet Isaiah describes His glory as seen in a vision: "I saw the Lord also, sitting upon a throne high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory." Many others of the old prophets had true visions given to them of God's infinite glory. The Lord Himself, through His Apostle John, in the Book of Revelation reveals to us, as no other man has ever done, the eternal glory of God.

The children of Israel saw the manifestation of God's glory in the Shekinah that rested above the Tabernacle. In our own day God has revealed part of His glory in the Church's ordinances of worship, praise, and thanksgiving before His holy altar.

What is glory? Glory is refulgence of light. Such light is one that no man can approach or attain. Though

it is written, "The wise shall *inherit* glory," (Proverbs 3:35), it can never be the complete fullness of God's unapproachable glory. To His Son God has given His glory, and that glory He will share with us in the day when we shall behold Him and be made like Him. Then the Father shall fully answer His Son's prayer, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (St. John 17:24).

Gifts Freely Given

As God the Father, His glory is exhibited to man in His power, His majesty, His greatness, but most of all in His love — for God *is* love. His gifts, both spiritual and temporal, are abundant and satisfying; *freely* given, lovingly given, according to His will. His greatest gift was His Son, our Lord Jesus Christ. Through Him we may live in the light of God's forgiveness and become His sons by adoption, true inheritors of the Kingdom of Heaven.

As God the Son, His glory is in being equal with the Father in all things — the express image of God; Lord of Lords, King of Kings, visible to man in kinship; the Way, the Truth, the Life, and the Light of men, as well as their Shepherd and sole Mediator; the Head of His Body, the Church; our Saviour and Redeemer.

As God the Holy Ghost, His glory is revealed as the Spirit or breath of God in creating and giving life. He dwells within us to direct, instruct, reprove; He comforts us; He helps our infirmities; He testifies of Christ; He glorifies Christ. He prepares us to meet our Lord and be received into His glory.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through *the power of the Holy Ghost.*" (Romans 15:13).

Remembering the unquenchable glory of our God, let us ever seek to glorify Him, not only as we repeat the *Gloria Patri*, or lift our voices in the inspired words of the *Gloria in Excelsis*, but in all our ways to live unto Him in all praise and thanksgiving, in true, unstinted glorification, until that appointed time comes at last, when "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Habakuk 2:14).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Colossians iii. 1., The Epistle for Easter Day



"The Lord Hath Taken Away"

By the Rev. W. C. Seitz, Jr.

EDITOR'S NOTE: A year ago, Eddie, the four-year-old son of the Rev. and Mrs. William C. Seitz was playing in the living room of the rectory in Corry, Pa. In some way a large marble slab which had been part of a fireplace fell and killed Eddie almost instantly. The article below is the major portion of the sermon preached at Church of Emmanuel by the grieving father on the Sunday following the accident.



when you need comfort, I myself must have found comfort.

But why should I feel as I do? Eddie's life was short but perfect. Concerning him I have no doubts or fears. I know he is with God. I know that his joy and happiness are complete.

It isn't for Eddie that I feel pain and sorrow. Really, it is for myself that I am sorry. My feelings are selfish and self-centered, and I know it.

All parents, I suppose, hope for companionship and love from their children. But even when they are very young, children begin to grow away, developing their own interests. We are all frustrated in our desires to be completely loved by someone.

My little fellow was especially affectionate, and he hadn't started to grow away. He loved everyone and he tried his best to please everyone. It was a joy to have such a son. I am in sorrow because I had and lost the dearest and sweetest love anyone could know.

For a few short years it was my privilege to have been his dad. It was almost like being a god to him and it was wonderful. I was so thoroughly

loved by someone that my joy knew no bounds. And now I am in sorrow, not because of him, but because that love has been taken away from me. Furthermore, I know that, never again in this life, will I ever be so completely loved by anyone.

I said that during the past week I have been through spiritual heights as well as the depths of hell. The hell you all know and recognize. But the spiritual heights are not so apparent. How such a tragedy could bring a person closer to God, is hard to see, but it has happened to me.

In the first place, I never really cared very much about my own future life. All the talk about heaven was, to me, mostly talk. I was resigned to doing reasonably well, taking whatever might come, and not worrying much about it. But now, because my son is there, I must do everything within my power to so live this life that I may join him. With my young child to lead me, I have a new spiritual zeal and religious seriousness.

I am also finding that God is more personal and more real than ever before. Prayer is the only way I can

At a time like this, a sermon about comfort must come from my own tortured heart.

Comfort—I know more about comfort than I ever did before — and believe me, finding comfort takes 90% guts.

No, I didn't want to talk about it. I would like to run away and lick my wounds in solitary self-pity. But I must not. You, who have done your best to help me bear my cross, must be granted the right to share my victory. Crosses are part of every life and, if I am ever to bring you comfort,

Crosses are a part of every life. To give comfort one must have found comfort in his own heart.

know my son any more, and, consequently, I have been doing much praying lately. Prayer is also the way to know God. It is as though Eddie were still tugging at my finger, coaxing me to come with him. I have never in my life walked so closely with God.

Then again, as I recall my son's loving nature and what it meant to me, it forms an illustration of the central teaching of Christ. He tried, always, to make others happy. My life was fulfilled by his love. He was what God means us all to be. Everyone is seeking to be wanted, desired, and loved. And Christian living is, above



all else, loving others. That little fellow will always be an example to me of what God wants me to be like.

The story is told of a shepherd bringing his sheep home from the fields. But when he tried to lead them across a fast moving stream, the sheep would not follow. So the Good Shepherd picked up a little lamb in his arms and started across. Immediately the lamb's mother followed, and the rest of the sheep with her.

Jesus said, "Verily, I say unto you,

except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven."

I pray God that by following the loving example of my little fellow, I may be found worthy to rejoin him on the far side of the stream.

He loved everyone. He is reaching out his little hand to you also. Won't you come along with us?

To bring comfort is one of the primary functions of my priesthood. Not from the priest only, but from every Christian, God expects comfort for his people. Even the young child, as he begins to understand God, shows forth Christ by being a comfort to others. Bringing comfort to God's people was one of the major reasons for the coming of Christ into the world. Progress in the following of Christ consists in mediating Christ's comfort to those who have not come to know it.

The word comfort, however, as used by our Lord, has a fuller and somewhat different meaning than is conveyed by our modern usage. When we say comfort or comfortable we usually think of things which bring ease or relief in a physical way. So it is that we speak of a chair, or a bed, or a pair of shoes as being comfortable.

We are told that ours is a God of comfort. But can this mean that the Christian faith is a cozy, comfortable religion with high promises and low requirements? Can it be that God will make pain comfortable for us? Is ours the God to whom we can turn over life's struggles and problems, thereby relieving ourselves completely? Many Christians have hoped so, perhaps even thought so, but such is not the case.

There is, in the worship of our Church, a group of New Testament quotations rehearsed at every celebration of the Holy Communion called the "Comfortable Words." They begin — "Hear what comfortable words our Saviour Christ saith unto all who truly turn to him." Then we hear what our Lord said about his comfort, "Come unto me all ye that travail and are heavy laden and I will refresh you."

This word refresh provides the key to understanding God's comfort. God does not promise relief and release from the struggles and sorrows of life. His promise is refreshment, nourishment, new strength to face the battle. We are not to quit and let God take over when the way is painful. Instead, we are come to Him for new strength to carry on. We are not offered release. But we are offered the strengthening gifts of the Holy Ghost, the Comforter, that refreshed, we may struggle on.



At the funeral service for my son, we received Holy Communion. Our Prayer Book provides a Requiem Communion as the most perfect offering we can make for the souls of the departed. But our service was not a Requiem. There is no occasion to pray for the soul of a baptized child. That Holy Communion Service was not for our son, it was for my wife and myself, in order that we might receive strength from God to carry our burden.

We do not pray for Eddie. Concerning him we have no doubts. It is we, ourselves, who need the prayers. And in a way, through Eddie, we now have an advocate in heaven. Just as he reached out his hand to us in life — so also he is now reaching out his hand to us from heaven.

God grant that we all may let this little child lead us. And following him, enter eventually into life eternal.

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LETTERS

Continued from page 7

General Convention

It is to be fervently hoped that at the forthcoming General Convention something will be done to change the title Presiding Bishop to that of Archbishop and so bring it into line with other branches of the Anglican Communion.

There's a Presiding Officer for a board of business men, e.g., a bank board, an insurance company, etc. and, although the Presiding Bishop of the American Church must give too much of his time to business affairs, yet first and foremost his work is spiritual. Why not give him a spiritual title, designating the work to which the Holy Spirit has called him? We of this Church should use churchly terms for churchly things and especially for the highest dignitary of our beloved Church.

I voice the feelings of numberless fellow-Churchmen when I express the hope that the title "Archbishop" will replace that of Presiding Bishop.

(REV.) PERCY C. ADAMS

Baltimore, Md.

Your continued comments on matters to be brought before the next General Convention are always interesting. There are matters of great moment on which we all need to be informed.

One matter which was brought up several years ago [at General Convention] needs to be considered again. This is the proposal to allow consecrated laymen to assist the priest in the administration of the elements at Holy Communion.

With the shortage of clergy, this would be a boon to priests who are trying to serve large parishes with no clerical assistance. There is nothing edifying or worshipful in waiting for some 30 to 45 minutes for the priest who is alone to administer to 300 communicants. This time could be cut in half if he were allowed to use some of his good laymen to assist him.

With the new emphasis on laymen's work, and the place of the layman in the Church, perhaps it is time to reconsider this. Cannot the priest be somehow relieved of the sometimes back-breaking task of administering to many communicants, and cannot the laypeople be relieved of the long wait before and after making their own communions?

Surely this can be so worked out in a careful manner that we choose the right persons and can be so carefully guarded that it would not lead to looseness and carelessness.

(REV.) FRED CROFT

Hutchinson, Kans.

Pews

I deplore the inclusion in the March 9 issue of an ill-disguised sales brochure masquerading as a general interest article entitled "Evolution of the Pew." Would not the public interest have been better served by a paid advertisement purchased by the author's employer? However, since the article has been published under the guise of a scholarly essay on the development of congregational seating (culminating, obviously, in the latest product of American Seating Co.

assembly lines), I feel that I am perfectly within my rights to make certain comments about "the modern upholstered pew."

Frankly, I doubt if any appreciable difference in the number of people who attend divine service would be noted even if the nave were furnished with lounge chairs in conversational groupings.

Secondly, I question the veracity of the statement: "In the evolution of the modern church, few chances to use color properly have been available to the architect or Church authorities." How sublimely ridiculous! This Church would truly be in a sorry plight if it had so forgotten its magnificent heritage of the use of color in the liturgical arts that it had to resort to the upholstering of pews in "Aubusson Red, Medici Blue, Gobelin Gold, and Celadon Green" nylon. In the liturgical use of color the English Church has an aesthetic tradition second to none in western Christendom. However, the tradition has been to restrict the use of color to areas or objects of liturgical significance (vestments, altar hangings, crosses, etc.) or else to objects which excite devotion (statues, paintings, stained glass windows, banners, and the like). The massing of color in the nave would not only be aesthetically displeasing, but would distract the attention from the legitimate focal points.

However, the article did set me on a train of thought which offers almost unlimited possibilities for the "jolly-up" of pews. Why not render them really harmonious with the "trend toward modern living"? One could have plastic slipcovers to preserve that "new car look." Or, one could have nice terry cloth slipcovers in liturgical colors to conform to the kalendar. Think of the teaching value! Or how about Irish lace antimacassars for festive occasions in parishes following the "Western Rite"? The Episcopians could have their pews upholstered in Brotherly Beige to symbolize the penetrating clarity of their theological synthesis. Maybe the parishes suffering from long, dull sermons could induce the Castro-Convertible people to solve their problem of trying to get a bit of modern, restful sleep while seated on "ponderous oak pews" with "meager comfort." You see, one could go on and on.

Seriously, though, I believe the excellent report *Directives for the Building of a Church*, published by the Liturgical Commission of the (Roman Catholic) German Hierarchy, offers sound advice to parties considering the introduction of such novelties into a liturgical church: "It would be a mistake to arrange and decorate the interior of the church in such a way as to create the atmosphere of a comfortable and cozy bourgeois residence."

C. J. SHELL, JR.
English Master
Trinity School

New York, N. Y.

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The Living Church

EDITORIALS

He Is Risen!

The powers of death have done their worst!"

So says the old German Easter hymn which is No. 91 in our Hymnal, and it goes on "But Christ their legions hath dispersed: Let shout of holy joy outburst. Alleluia!"

This is the key news story, the good news without which all our hopes are vain.

As individuals, we know well the darkness that comes before the dawn. For many of us, these last weeks have brought a bitter and penitential sorrow. We have, through the grace of God, been confronted with what is wrong with our own souls.

As we look around the world and the Church we see many reflections of these faults of ours.

Yet, the powers of death and darkness *are* routed. In the dawn of this day, the old darkness dies. We share with the women and Peter and John the glorious discovery that it is not in death that we must find the Christ who died, but in the eternal living that puts all death into the past tense.

He is risen! The glorious and eternal Son of God who became Man and shared with us the common life of poverty and lowliness, who knew temptation, rejection, torture and death, has shattered with His triumphant might all powers of darkness that can block our following in His footsteps to the Throne of God.

This does not call for a coolly reasoned analytical summary. It calls instead for a joyous shout:

Alleluia!

The Scowling Face Of Love

A Roman Catholic columnist has charged **THE LIVING CHURCH**'s editors with lack of charity because we printed an editorial rebuking him for published statements which he acknowledges to have been unwise.

Many of our own Churchmen, some of them quite distinguished, have been made unhappy because we have sometimes printed news or comment which they would have preferred to see suppressed.

In a happier world, perhaps parents could guarantee never to criticize their children. In some Utopia of the future, perhaps teachers will never have to

scold pupils. And in that Utopia, perhaps there will be no news stories or editorials speaking harshly and frankly of faults. It is one of a Christian editor's happiest convictions that there will be no press at all in the Church Triumphant, and that he will be allowed, if he gains admittance, eternal contemplation of Total Goodness.

In this most imperfect age, parents, teachers and editors (and employers, statesmen, priests, bishops and so on) do repeatedly encounter the fact of fault and error, and must express their love for their fellow men in stern rebuke.

The doctor shows his love for his patient in a sharply objective search for the signs of disease as his competence allows. He cannot allow attachment for a patient to muddy his thinking as he makes his diagnosis and prescribes treatment. To do so would be to betray the object of his love out of selfish sentimentality.

And just as the doctor's willingness to investigate and diagnose is not predicated upon a personal superiority, healthwise, to his patient, so is the Christian journalist's effort to be sternly realistic not based on any belief in his own moral or intellectual superiority.

Actually, the most powerful and terrifying temptations the journalist faces are not those in which the motivations are greed or fear. The most deadly temptations are those based upon admiration, affection and the desire to be liked.

A quick review of the files of **THE LIVING CHURCH** reveals few occasions on which we felt called upon to comment on the failings of burglars, corrupt politicians, or disreputable fanatics. Even if we were sure we had something useful and specific to say to them, we would assume that what we might say would not be heard or heeded.

We hope we have said and will say harsh things in humility and truth. But our calling is to report and comment on the news as it occurs — and the significance of that news is somewhat proportional to the stature of those who make it.

So, from the heart, we offer to our Roman Catholic friend, and to those Churchmen we criticize the face of love — and the reality of that love. But we would delude them and ourselves if we said that the face of love was always a smiling one.

It has been, and will be again, often a scowling face.

In Defense Of Doers

It has become fashionable in some Church circles to be cynically amused at the behavior of active Church workers. One of our contemporaries has sneered at the picture of the modern bishop with his

multiplicity of boards and his real estate experts. The busy priest charging from activity to activity has been satirized frequently. So has the vestryman, the choir-master, the organist, the altar guild workers, the treasurer, the Auxiliary leaders.

It is a tempting game, this cynical humor at the expense of the activists. Often their activity seems to be totally irrelevant to the Christian Gospel. Sometimes the juxtaposition of Church mechanics to the inner core of worship and redemption creates a situation peculiarly subject to ironic comment.

Consider the typical parish church last night. It was a somber church — stripped of much of its beauty, perhaps with its crosses veiled, probably without flowers. Its color scheme was penitential violet.

Yet this morning, the church must blaze with light and beauty. Altar guilds probably worked long and late, arranging flowers, polishing brass. The sexton likely had last chores to perform in removing dust or picking papers from the lawn. Perhaps the organist needed a last brush-up on his prelude, perhaps the soloist had to run through some of the more difficult parts that will highlight this morning's anthem.

We can visualize an inky-fingered secretary trying to get good programs run on a crank duplicator. Certainly, many a priest spent the evening in a last polishing of his sermon, and many a treasurer did hopeful calculations of the size of today's offering.

Quite funny, isn't it? We can let ourselves think that these busy people are all missing the point of the Resurrection. Why, we may ask, were they not down on their knees all Easter Even, meditating in penitential and thankful awe the great and mighty works of God, the passion, death, burial, and rising of our Lord?

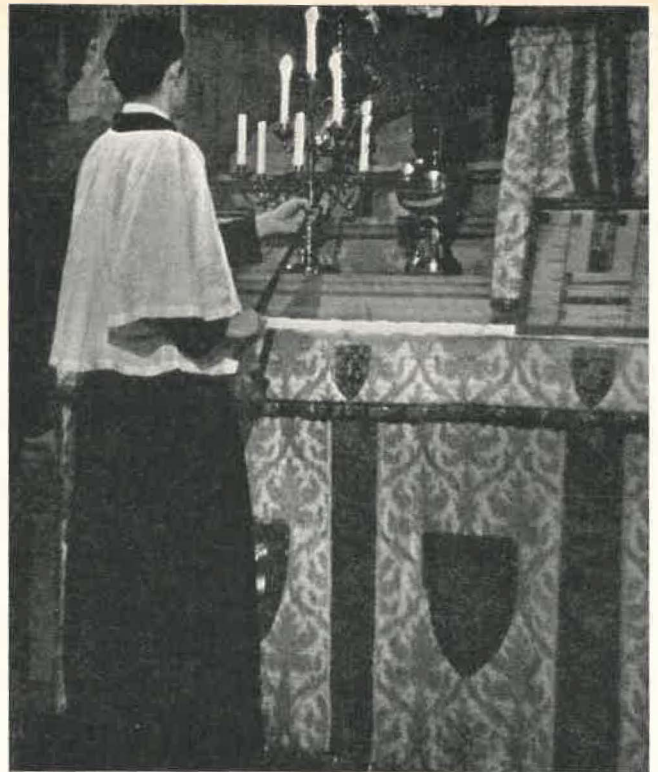
What has this to do with brass polish, or the smooth flow of musical tones or spoken words?

We think that part of the answer lies in Fr. Morrel's poem, which we print below on this page. The women who came to the garden bore no hymnals or prayer books. They bore the equipment appropriate to a job of sorrowing activity — the ointments and other needfuls for the preparation of a dead body for its funeral.

Actually, this equipment proved to be useless. But there was nothing amusing in the fact that it was brought, or that these women came at all. They came to do a common and unpleasant chore of work. And it was to them, first of all, that Easter's glorious story began to be revealed.

Certainly, every aspect of church mechanics is subject to perversion. There have been bishops, priests, and laypeople who let their concern for these mechanics drive from their hearts the living consciousness of Christ's great saving work.

And yet, if God chose to speak directly and clearly to some of His children last night, we wonder if it was not much more likely that He spoke, say, to a woman sitting quietly in a sacristy, with dirty polish



What have polished brass and cranked duplicators to do with Easter?*

on her fingers, rubbing a gloss into an old candlestick, than to the passerby who, looking in a window, found the sight of her at such mundane work the occasion for a sneer.

The humblest — and the grandest — of chores can be glorified. It may even, as in the garden, be glorified in its own frustration. It seems to us that one of the many, many things that Easter means is that whatever task we do at God's call can be richly and fully satisfying, not because of the task itself, not because we do it well or badly, certainly not because we are praised or blamed for it, but only because He takes our feeble efforts and raises them up to Himself in His risen glory.

Three Women in a Garden

The night seemed not to have an end: the dawn
Was blue and silent; at the break of day
We came, despairing, for that leaden task:
To wash and then embalm and slip away.

The ointments and the myrrh fell from our hands
Unnoticed and were spilled upon the ground;
Our fingers trembled, and our throats went dry;
But death is dead because of what we found.

GEORGE MORREL

*Altar is at St. Ignatius', New York City.

PEOPLE and places

Appointments Accepted

The Rev. John Maury Allin, who has been serving as rector of Grace Church, Monroe, La., will become rector of All Saints' Episcopal Junior College, Vicksburg, Miss., on July 1. The college is owned jointly by the dioceses of Mississippi, Louisiana, and Arkansas.

Under the Rev. Mr. Allin's leadership, three new missions were established in the Monroe area. He was also active in diocesan and provincial work, particularly in Christian education, and has been serving as chairman of the United Ministers' Association in Monroe.

The Rev. William L. Casady, formerly assistant at St. Mark's Church-in-the-Bouwerie, New York, will become rector of St. Paul's Church, Columbus, Ind., on April 15.

The Rev. W. David Crockett, formerly rector of Holy Trinity Church, Tiverton, R. I., is now rector of Emmanuel Church, Springdale, Stamford, Conn. Address: 25 Hillandale Ave., Stamford.

The Rev. Charles C. Demere, formerly rector of St. Anne's Church, Tifton, Ga., will become curate of St. James' Church, Marietta, Ga., on April 10. Address: 517 Church St.

The Rev. Frederick L. Eckel, Jr., formerly chancellor and director of Christian education at St. Philip's Cathedral, Atlanta, is now rector of St. Anne's Parish, Albemarle County, Va., with address at Scottsville.

The Rev. Warren T. Ernest, formerly curate at St. Luke's Church, Denison, Texas, is now vicar of Trinity Church, Henrietta, Texas, and St. Patrick's Church, Bowie. Address: Box 253, Henrietta.

The Rev. Frederick C. Lambert, formerly rector of Trinity Church, Park Rapids, Minn., will become rector of St. James' Church, Marshall, Minn., on April 15. Address: 502 W. Main St.

The Rev. Frank McKenzie, formerly in charge of St. Philip's Church, Brevard, N. C., is now in charge of St. Paul's Church, Wilkesboro, N. C.

The Rev. Marshall McCormick Milton, formerly rector of All Saints' Church, Roanoke Rapids, N. C., is now rector of St. Joseph's Church, Durham, N. C. Address: Box 236, West Durham Station, Durham.

The Rev. Alexander M. Robertson, who has been rector of Emmanuel Church, Richmond, Va., will become rector of St. Paul's Church, Lynchburg, Va., in June.

The Rev. David Corbin Streett, II, formerly assistant to the rector of Old St. Paul's Parish, Baltimore, Md., is now assistant at the Church of the Good Shepherd, Ruxton, Md. Address: Box 8038, Ruxton 4.

The Rev. S. Russell Wilson, formerly locum tenens at Trinity Church, Charlottesville, Va., and chaplain of the Janie P. Barrett School for Girls in Peaks, Va., having his address in Richmond, is now in charge of St. Anna's Church, Columbia, S. C., and St. Thomas', Eastover. He is also assistant chaplain at the South Carolina Prison in Columbia.

The Rev. Leroy L. Zavakil, formerly rector of St. John's Church, Lockport, Ill., will become rector of Trinity Church, Rock Island, Ill., on April 15. Address: 1818 Sixth Ave.

The Rev. John A. Zunes, formerly in charge of the Church of the Good Shepherd, Cooleemee, N. C., and the Church of the Ascension, Fork, will become rector of the Church of the Messiah, Rockingham, N. C., on April 8. Address: 200 Everett St.

Ordinations

Priests

Arkansas — By Bishop Brown, on March 17: The Rev. Frank B. Mangum, vicar, St. Luke's, North Little Rock; the Rev. Charles S. May, curate, Christ Church, Little Rock; the Rev. Joel Wilson Pugh, II, vicar, Church of the Good Shepherd, Little Rock.

Rochester — By Bishop Stark: The Rev. William A. R. Howard, on March 15; rector, St. James', Watkins Glen, N. Y.

Living Church Correspondents

Miss Nanci Lyman, New York correspondent, formerly addressed in New York City, may now be addressed at 221 Main St., Apt. 5, Fort Lee, N. J.

Mrs. John Masterman, 1612 Tyler St., Amarillo, Texas, is now correspondent for North Texas.

we congratulate

BISHOP DONEGAN of NEW YORK, who was installed as an Officer of the Legion of Honor of the Republic of France on January 16. Ceremonies were attended by officials of the French consulate and friends of Bishop Donegan, including Dean Riddle of the Paris pro-Cathedral. In bestowing the cross of the Legion of Honor on the bishop, the Consul General said in part: "The French people will never forget Bishop Donegan's action on behalf of France in her dark days of the last war, when he did all he could to help in raising funds for French War Relief and the purchase of ambulances."

ST. JAMES' CHURCH, ROANOKE, Va., on the new addition to its parish hall, for which ground was broken recently. St. James' was started in 1950 in the educational building of the Huntington Court Methodist Church. In 1953 its own parish hall, where church services are still held, was built at a cost of \$58,500. The new addition will include class rooms and an assembly room. A church will be erected when funds can be made available. Located in a rapidly growing section of Roanoke, the church now has 154 communicants. The Rev. J. Manly Cobb, rector, has been with the congregation since it started.

ST. MATTHEW'S CHURCH, MEXICO, Mo., on the opening for worship of the newest mission church building in the diocese of Missouri. Bishop Lichtenberger officiated at the service which was held recently. The congregation was organized three years ago and does not have a resident vicar. Services are held by lay readers with a monthly visit from the clergy of Calvary Church, Columbia, or the Ven. Charles F. Rehkopf.

The church building, which includes a parish



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house, is ample for congregations of 100 or more and was built almost entirely at the expense of the congregation. It is a colonial style building of red brick with furnishings of that period. Its cost was nearly \$90,000.

The Very Rev. CHARLES A. HIGGINS, dean of Trinity Cathedral, Little Rock, Ark., has been chosen Alumnus of the Year by West Virginia Institute of Technology, from which he received the A.B. degree in 1934. A missionary to China before World War II, Dean Higgins was one of the first American civilian prisoners during the war.

The Very Rev. WALTER SLOWAKIEWICZ, pastor of the Polish National Catholic Church of the Holy Name, Milwaukee, Wis., on the 25th anniversary of his ordination. Present at a "surprise" breakfast in his honor were Dean Maynard of the Episcopal cathedral and the Rev. F. C. Lightbourn, literary editor of THE LIVING CHURCH.

ST. STEPHEN'S CHURCH, PHILADELPHIA, Pa., known as Philadelphia's "Sanctuary of Healing," on its 135th anniversary. During the 16-year rectorship of the Rev. Dr. Alfred W. Price, the church has become a nationally known center of spiritual healing. In 1957, 12,000 people attended the Thursday services of Spiritual Therapy, and 19,504 letters from all over the world were received requesting prayer help. St. Stephen's has a Prayer Fellowship of 100 people who engage in a 24 hour daily chain of prayer for the sick in mind, body, and spirit. Patients are sent by physicians and psychiatrists to these services regularly.

Births

The Rev. G. HARRIS COLLINGWOOD, JR., and Mrs. Collingwood, of the Church of the Covenant, Junction City, Kan., on the birth of Eloise Peeke on March 6.

The Rev. ALLEN E. SITHER and Mrs. Sither, of Grafton and Buckhannon, W. Va., on the birth of their third child and second son, Robert Winfield, on March 3.

The Rev. RALPH P. BROOKS, JR., and Mrs. Brooks, of St. Paul's Church, Monongahela, Pa., on the birth of their first child, a daughter, on February 16.

The Rev. JOHN PEATLING and Mrs. Peatling, of St. Paul's Church, Lansing, Mich., on the birth of Mary Elizabeth on December 24.

Deaths

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

The Very Rev. James Wilmer Gresham, dean emeritus of Grace Cathedral, San Francisco, died March 21 in San Francisco, at the age of 86.

Dean Gresham was born in Mississippi. He was ordained priest in 1896 and served as assistant at Trinity Cathedral, New Orleans, for a year, after which he went to churches in Baton Rouge, La., and Charleston, S. C. In 1904 he went to California as rector of Trinity Church, San Jose. When he became first Cathedral dean of the diocese in 1910, the cathedral was a small wooden church on Nob Hill. The present cathedral was begun under his leadership in 1928.

At the time of the Dean's retirement in 1939, Bishop Parsons, then Bishop of California, said: "It was a difficult task to which the new dean, the first dean, came . . . the task was to convert a paper organization into a living organism . . . many of you know how he did it."

In 1918 Dean Gresham was elected Bishop of the Philippines, but he declined. He was president of the San Francisco Federation of Churches in 1930. A scholar and member of Phi Beta Kappa, he was the author of several books, including *The Beatitudes of Jesus*, *Wings of Healing*, and *Upon the Harp*.

The Rev. Fitz Reginald Atwell, assistant at St. Paul's Church, Panama City, C. Z., died in Panama on March 9.

Born in Barbados, B.W.I., in 1880, Mr. Atwell went to Panama about 50 years ago and was employed at the Panama Canal during the digging days. He served in the Commissary Division for 40 years. He was ordained deacon in 1941

and has been assistant at St. Paul's since that time.

Two sons, Reginald and Ronald, survive him.

The Rev. Herbert Haigh Brown, rector emeritus of the Church of the Redeemer, Pelham, N. Y., died February 10 in New York City at the age of 84.

Born and educated in England, Mr. Brown visited the United States in 1903 and was invited by the Rev. S. Parkes Cadman to stay on as his assistant. He was ordained priest in 1907, when he became rector of the Church of the Redeemer, Pelham. He remained there 34 years until his retirement. Active in the Liberty Loan drives during World War I, he received a Treasury Department medal and citation for his work. He wrote articles for Church periodicals.

Surviving are his wife, Kathryn Fowler Brown, and a brother in England.

The Rev. George G. Burbank, 80, retired rector of St. Paul's Church, Richmond, Ind., died February 28 in Richmond.

Mr. Burbank was ordained priest in 1905. He was vicar of St. George's Church, Indianapolis, until 1918, and rector of St. Paul's, Richmond,

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from then until his retirement in 1945. After his retirement he served as a volunteer probation officer for the Marion County Juvenile Court.

His first wife died in 1951. Survivors include his second wife, Ethel Stiltz Burbanck; two daughters, Mrs. E. W. Barnes of Indianapolis and Mrs. J. R. Strahan of Richmond; a son, Dr. William, of Woods Hole, Mass., and two grandchildren.

The Rev. Seth C. Hawley, honorary assistant of Christ Church, Coronado, Calif., died in Coronado on March 21. He was 75.

Ordained priest in 1913, Mr. Hawley served churches in Wyoming, Colorado, Maine, New Jersey, Nevada, and California during his active ministry. He was vicar and later rector of St. Mark's Church, King City, Calif., from 1941 until his retirement in 1950. After his retirement, while acting as assistant to the rector in Coronado, he aided in the establishment of a new mission in Imperial Beach.

Mrs. Hawley, three daughters, and seven grandchildren survive him.

The Rev. Canon Robert MacLellan Key, 51, financial assistant to Bishop Bloy of Los Angeles, died March 13 in Hollywood.

Canon Key was ordained to the priesthood in 1934. He was vicar of All Saints' Mission, Brawley, Cal., until 1939. From then until 1944 he was assistant, and later Canon Precentor, of St. Paul's Cathedral, Los Angeles. He later served churches in Del Mar, Encinitas, Carlsbad, and Beaumont, Calif., before becoming the bishop's financial assistant five years ago. He has been diocesan registrar, chairman of diocesan commissions on architecture and liturgy, and a member of several other diocesan committees.

Canon Key is survived by his wife, Nina, and three sons, Robert, Jr., Paul Howard, and David, all of whom live in the family home in Van Nuys, Calif.

The Rev. Henry W. St. Clair, retired priest, died in December, 1957, in Minnesota. He was 88.

Mr. St. Clair was the son of the Rev. George

St. Clair, one of the first Indian ministers. Ordained priest in 1904, he served as a missionary to the Indians in Sisseton, S. D., and later at the Bishop Whipple Mission. He retired in 1938.

He is survived by six of his 13 children: George, Euben, and Samuel St. Clair; Mrs. Thomas Bluestone, Morton, Minn.; Mrs. Cora Wenandy, Odanah, Wis., and Mrs. Eller of Minneapolis; 27 grandchildren and 18 great grandchildren.

Deaconess Mabel Hobart died December 11, 1957 in Washington, Conn.

Deaconess Hobart was born in 1877 in New York City, where she was graduated in 1907 from the Training School for Deaconesses. She was set apart in that year, and did parish work in the dioceses of New York and Long Island for 32 years. For 32 summers she worked at the Holiday House, Washington, Conn.

Mr. William H. DuBarry, warden of the Church of the Holy Trinity on Philadelphia's Rittenhouse Square for many years, died February 7 at the age of 63.

Mr. DuBarry was vice president of the University of Pennsylvania and held many civic posts. A perennial parish delegate to diocesan conventions, he was a member of the committee of a fund for the episcopate and a former secretary of the diocesan standing committee. A brother, Joseph, survives.

Dr. Francis E. Seneary, senior warden of Christ Church, Winnetka, Ill., died February 11.

Dr. Seneary was head of the department of dermatology at the University of Illinois college of medicine from 1923 until his retirement in 1955. He was chairman of the board of directors for Bishop Anderson House at the University of Illinois Medical School.

Mr. Walter Couturier Thomas, 90, for 63 years a vestryman of the Church of the Good Shepherd, Columbia, S. C., died March 7 in Columbia.

Mr. Thomas was a former clerk of the Richland County board of commissioners. He is sur-

vived by two brothers, the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina, and the Rev. Harold Thomas of Charleston; and two sisters, Caroline E. Thomas of Ridgeway, S. C., and Dr. Eleanor Walter Thomas, Cleveland, Ohio.

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

6. St. John's, Bisbee, Ariz.
7. The Rev. Henry G. Raps, Ventnor, N. J.
8. Convent of St. Helena, Helmetta, N. J.; the Rev. Francis C. Lightbourn, Milwaukee, Wis.
9. Trinity Church, Cliffside Park, N. J.; St. Matthew's, Portland, Ore.; Church of the Holy Nativity, the Bronx, N. Y.
10. St. Barnabas', Omaha, Neb.
11. Grace Church, Carlsbad, N. M.; St. Stephen's Mission, Hobart, Ind.
12. Emmanuel Memorial Church, Champaign, Ill.; St. Andrew's, Birmingham, Ala.

ANGLICAN CYCLE OF PRAYER

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

April

7. Dallas, U.S.A.
8. Damaraland, S.W. Africa
9. Delaware, U.S.A.
10. Delhi, India
11. Derby, England
12. Derry and Raphoe, Ireland

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

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, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 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
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 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

ST. MARY THE VIRGIN'

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (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) M.P., 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

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

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. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

UTICA, N. Y.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, 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

HAVANA, CUBA

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail