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May 25, 1958

25 cents



A deaconess is set apart.
What does it mean? See p. 11.

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The National Council believes that you don't want your gifts to the Church spent this way. We, therefore, considered possible ways to avoid this waste. We could, of course, increase the price of all publications to cover these accounting costs, this overhead. This solution seemed unwise as it would tend to restrict the distribution of many publications. Another and better solution is to put all sales on a cash basis.

Therefore, effective June 15, 1958, the National Council is asking that all orders be accompanied by payment in full. This will not only eliminate the costs of expensive bookkeeping but it also will save the purchaser all postage costs. Cash orders are always shipped postpaid.

Sometimes Churchpeople say they do not know the prices of the material they want. This need no longer be an obstacle. Prices are printed on all National Council publications, and there is available a complete list of current material. This list is kept up to date by periodic revisions and in the meantime, new titles are listed and described with prices in each issue of *Churchways*, page 16. Copies of the Publications List are sent regularly to all parish clergy and should be available for reference to any interested Churchman.

There will be one exception to "cash with order"—book stores, dioceses, and institutions such as libraries will continue to be granted charge privileges.

Let's see how soon, with your help, we can release that \$17,000 a year to uses more productive for the spread of Christ's Kingdom.



The Living CHURCH

Volume 136 Established 1878 Number 21

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

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Things To Come

May

25. Whitsunday (Pentecost)
26. Whit Monday
27. Whit Tuesday
Harrisburg convention to 28.
28. Ember Day
30. Ember Day
31. Ember Day

June

1. Trinity Sunday
7. Confraternity of the Blessed Sacrament, Milwaukee, Wis.
8. First Sunday after Trinity
11. St. Barnabas
15. Second Sunday after Trinity
16. North Conway Institute (on alcoholism), North Conway, N. H., to 20.
Anglican Society Conference at Kent School, Kent, Conn., to 20.

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

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

May 25, 1958



Summer-time means vacations . . . conventions . . . camps . . . assemblies . . . and home. Wherever you are, be sure you have your Bible with you. Also have your copy of *The Upper Room* to use in your daily devotions.

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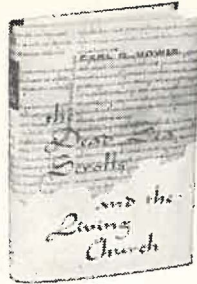


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Carl G. Howie



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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Levels of Learning

A fair test of an education is how much you can remember. There are, of course, many general effects of one's schooling, such as attitudes, habits, and standards; but the person who can remember the details and use them may be said to have been well taught, and learned well.

Our sketch shows, in an ascending scale, the experiences in the class room by which learning is stimulated, guided, and accomplished. On a single day several of these may be provided, and certain subjects, situations, or teachers may cause the stressing of any one exclusively. Which of the six ways of learning is best? The point of this Talk and this sketch is that the higher you go, the more likely you are to remember.

1. *Hearing* is the lowest level of experience. This is to say that telling (lecturing, preaching, explaining) makes little permanent impression. Without some way of response, the spoken words of the teacher are not long retained.

2. *Seeing* enhances hearing, and the two make a better impression. When I went through the phase of giving chalk-talks (as a young priest, pioneering) I thought I had reached a new height above mere telling. But I wondered why they still wiggled. Steps 1 and 2 give us the much advertised "audio-visual education." This turns out to be only a variety of projected pictures and flannelgraphs, plus some phonograph records to save the teacher the trouble of preparing a talk. The learner is still inactive.

3. *Echoing* is the play-back of the teacher's set words. I have heard it used, even recently, in classes from kindergarten through high school. This theory of education gave us the Catechism. It is

better than nothing. Period. The pupil is at least asked to have an active part.

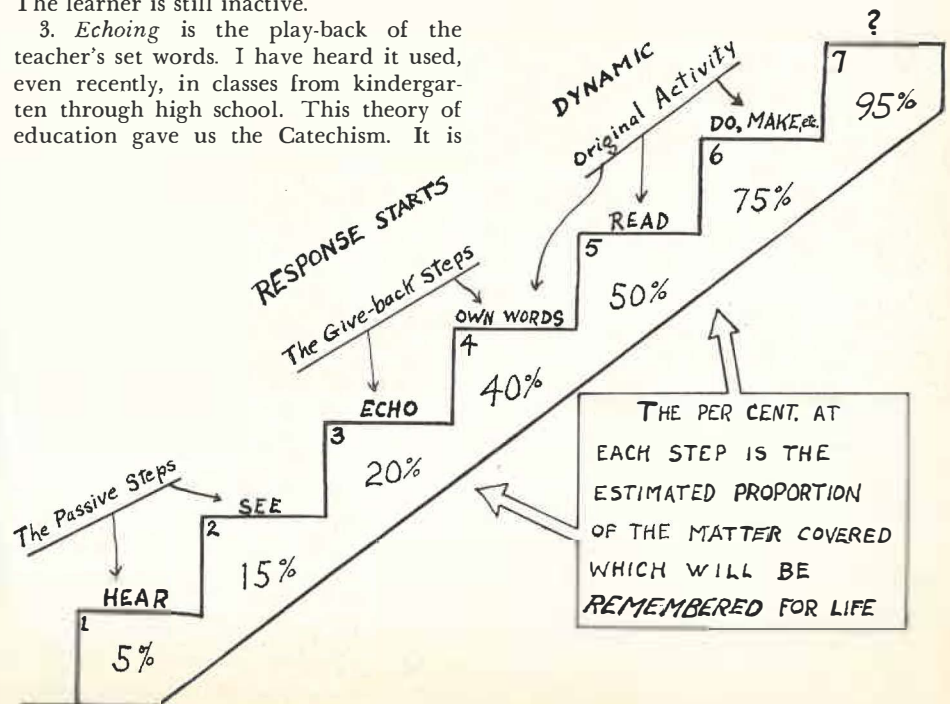
4. *Reciting* in your own words (either spoken or written) is the beginning of original participation. The teacher has presented the lesson, and the pupil is now asked to give it back in his own way. This will last, for the person of the learner is now in full action. This merges into the discussion, the essay, and all manner of original expression. What you say yourself becomes a part of you. The steps above this will make constant use of this one.

5. *Reading* requires effort and concentration. You either keep on reading, or you put down the book — or fall asleep. Reading is the vast treasure house where civilized man meets the offerings of great minds, and makes their thoughts his own. But books do not read themselves to you. The teacher's task is not merely to mention an author, but to motivate the pupils to read for themselves. Research and reporting (step 4) are a stimulus to reading.

6. *Doing* is the highest level of learning. It is possible for any one, from the youngest to the most elderly. We learn by drawing, making, creating, writing, acting and all the other arts of human expression. The lower steps are an approach, but this is learning that will be with us forever.

7. Can you guess? Yes, it is *teaching*. Teachers learn the most, and remember the most, because they are the most involved in the learning process.

This, then, is your Ladder of Learning. You will go up and down it in many a class period. Stay up on the higher levels if you can.



LETTERS

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

Divorced Clergy

Recently I sat at a church supper opposite a priest of the Church I have known for a number of years, long enough to have known his first wife who is still living. His current wife sat next to him, and it was all open and above board. I was embarrassed, but nobody else seemed to be. This situation is becoming commonplace in the Church, which means we are lessening our hold on Holy Matrimony as a Sacrament that cannot be broken.

In another diocese after World War II a chaplain returned and was ensconced in a parish once more. The bishop came on his annual visitation and went to the rectory. He found a wife who was not the one that this priest had when he had left the diocese for service. So the bishop ordered the priest out, but he simply got himself another job in another diocese. The Church is getting honeycombed with divorced and remarried priests. How can we teach the indissolubility of the Sacrament, which is reiterated in the Prayer Book after the words of our Blessed Lord Himself, when bishops and priests are allowed to break the rules with impunity?

Now it is reaching a point where divorced men are accepted as candidates for Holy Orders. Are we so poverty stricken for candidates that scandal can be glossed over at a point where it could be dealt with effectively?

The press, religious and secular, made much of the fact that a divorced and remarried priest has been elected to the episcopate of the Church. . . . I am old enough to remember a fine rector, who was divorced but not remarried, being denied this very high office which should always exemplify the very best.

There are certainly times when marriages fail, but a priest who has that unfortunate event happen to him might better sacrifice himself before God's Altar. Then he could be an example and inspiration along that hard road of life for others whose consciences keep them chaste and steadfast. I have known priests to rise to holy heights in such cases, and carry others with them. How can we stem the tide, except by expressing ourselves as I have? (Rev.) NORMAN B. GODFREY Bennington, Vt.

Mind Reading

Good for your editorial *Mind Reading*, [L. C., May 11]. The more other people's motives are "questioned," the more will our own honest attempts at Christian understanding be questioned. MRS. P. SCHMIDT Columbia, Mo.

Church of South India

Neither General Convention nor the Conventions of Canterbury and York have the right to deprive us of our rightful heritage — that of the Catholic and Apostolic Faith. . . . To so [deprive us] would bring about serious consequences to ourselves and other Catholic bodies. . . .

We seemed to have been on amicable terms with the Orthodox and other Catholic bodies. Shall we now prove ourselves false to this great trust, and turn our backs on those who trusted in us?

Shall we sponsor a union that belies the name, with a group that knows not whither it is going? How can unity be achieved when each uniting element wishes to remain independent? This is South India in essence. Shall we assume this conglomerate hodgepodge of Protestantism, that knows not itself, in trade for our Catholic and Apostolic Faith?

The Archbishop of Canterbury has stated: "We have no Faith of our own, only that of the undivided Catholic and Apostolic Church." Many of our bishops and theologians seem reluctant to face the issue. If this be the case, let us of the laity express ourselves. . . . JAMES J. MANAGHAN Dorchester, Mass.

Correction

I find [L. C., May 4] an item from RNS in which I am quoted as having said that the consummation of the union between the IMC and WCC would take place in 1960.

The decision was reached at Ghana to plan on a common meeting in 1961. The World Council officials gladly agreed to extend the time in order that the International Missionary Council might have more time in making its plans.

(Rev.) HENRY SMITH LEIPER, D.D. Secy., Friends of the W.C.C.

N. Y., N. Y.

Civil Title

The letters published by you regarding the need for a fitter civil title for our Church indicate a desire that is not to be put down. The following information is pertinent and doubtless would be found applicable today were the Church once more to appoint a committee to study and report to it on this subject.

Half a century ago, of dioceses that expressed any opinion at all on the desirability of a change of name, "34 bishops favored it; 21 bishops opposed it. Dioceses comprising 1,536 clergy favored it; 384 clergymen opposed it. Of the laity, 197,275 communicant members favored it; 92,665 opposed it."

Let us have a poll, official or unofficial, so that those in the Ministry and all communicant members, may express our wishes for or against a change of our civil title.

HERBERT MAINWARING

Wollaston, Mass.

"The Name's the Thing"

By OLIVE MATTHEWS WARDEN

With Justice Pace I am inclined,
And do most heartily agree
That it would give me peace of mind
To drop the Church's term "P. E."*

But since the nature of mankind
Is to forever disagree,
How could an evangelical find
A happy home in "A. C. C."?***

So why not all together bind,
Since all Episcopalians we,
And be unanimously resigned
To drop the "P." and keep the "E."!

* Protestant Episcopal
** American Catholic Church

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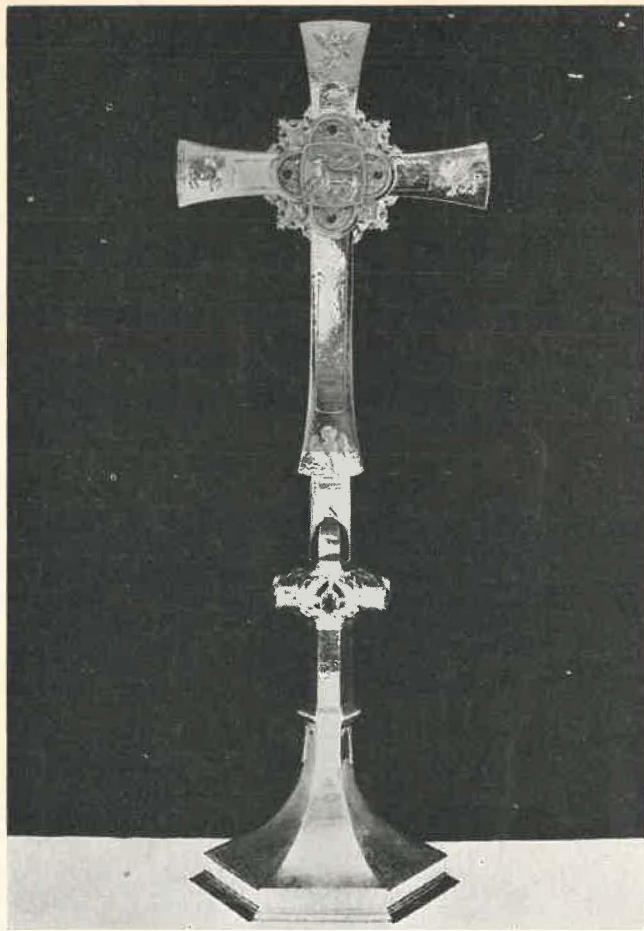
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Symbols of the Four Evangelists are shown at the extremities, while the center, surrounded by chased and chiseled vine ornament set with four sapphires, shows the victorious Lamb of God — whose redemptive work culminates with the outpouring of the Holy Spirit commemorated this Sunday.

Almighty and everlasting God, who in the fulness of this day's mystery hast completed the secret work of the Paschal solemnity; grant, we beseech Thee, that we who have been made Thine adopted sons may obtain that peace which our Lord Jesus Christ left us when He came to Thee; through the same Jesus Christ our Lord. *Amen.*

Leonine Sacramentary, 6th cent. (translation by William Bright)

The Living Church

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

**May 25, 1958
Whitsunday**

Three Priests Accept Episcopal Elections

Three priests recently elected to the episcopate have announced decisions to accept, subject to the necessary consents of bishops and standing committees.

They are the Rev. Francis Lickfield, bishop-elect of Quincy [L. C., May 18], the Very Rev. Roger W. Blanchard, coadjutor-elect of Southern Ohio [see tabulation of ballots and L. C. May 18], and the Rev. Donald MacAdie, suffragan-elect of Newark [L. C., May 11].

Bishop Campbell Attacks Fund Drive and Budget

"I appreciate the efficiency of a strong, single, national fund administered from a strong, efficient, national headquarters. It is just this efficiency that I fear and deplore. It leads so silently to dictatorship and regimentation."

These remarks by Bishop Campbell of West Virginia, contained in his address to the diocese's convention May 13, referred to the capital funds drive for



Bishop Campbell

\$6,600,000 in the next triennium proposed by National Council.

Bishop Campbell made a strong plea for diocesan independence, which he felt

Southern Ohio Coadjutor Election

Ballot Number	1		2		3	
	Cl.	Lay	Cl.	Lay	Cl.	Lay
Roger W. Blanchard	32	29	48	36¼	75	62¾
George L. Cadigan	13	10	17	10¾	12	3¾
Robert L. DeWitt	8	2½	2	½	0	¼
Robert W. Fay	6	½	6	0	2	0
Donald G. L. Henning*	0	¼	0	0	0	0
H. Ralph Higgins*	1	0	0	0	0	0
Arthur L. Kinsolving	8	6¾	3	3½	0	0
Edward O. Miller*	2	¼	0	½	0	0
Paul Moore, Jr.	6	1½	3	1½	3	1¾
Raymond K. Riebs	2	¾	0	1½	0	0
David R. Thornberry	17	18¼	16	17½	3	4¼

*Received write in votes. Other nominations were made from floor of convention.

would be lost if National Council controlled the purse strings for advance work.

In the same address, Bishop Campbell urged the convention to instruct its deputies to General Convention to oppose the budget increase which National Council is proposing to Convention [see page 9]. "We have allowed for a 6% increase in our giving to National Council for 1959, and I think that is a substantial amount and all we can afford," he said.

[For other West Virginia convention news, see next week's LIVING CHURCH.]

Spirit of Whitsunday: Unity, Power, and Zeal

A Whitsunday message from the seven presidents of the World Council of Churches is addressed to 170 Protestant, Anglican, and Orthodox Churches in 50 nations.

Among the signers are two Anglicans: Presiding Bishop Sherrill, and Dr. George K. A. Bell, recently retired Bishop of Chichester. The message says:

"Today . . . let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was then enjoyed, and the zeal for world-wide evangelism that then filled every heart. 'And above all these' let us 'put on love which binds everything together in perfect harmony' (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us all."

Dean Pike Consecrated Coadjutor of California

The Very Rev. James Pike was consecrated bishop coadjutor of California on Ascension Day, May 15. He will succeed the Rt. Rev. Karl Morgan Block, who is scheduled to retire in December of this year, as diocesan.

Bishop Block, who had been hospitalized early in May, was confined to bed at home at the time of the consecration. Doctors attributed his illness to extreme fatigue. It is reported that the bishop had been hospitalized more than once within the past nine weeks, after being struck ill while attending a conference.

The diocese's suffragan, Bishop Shires, will retire in July, when he reaches the age of 72.

Bishop Pike, who has been dean of the Cathedral of St. John the Divine, New York City, for six years, practiced law before entering the priesthood in 1946. He earned the doctorate in law at Yale and became a member of the bar of the United States Supreme Court. Not a stranger to California, he received the B.A. from the University of Southern California and became a member of the California Bar Association. During World War II he served as a Naval intelligence officer.

His many Church and civic activities include serving as a General Convention deputy, a delegate to the Anglican Congress, president of New York's standing committee, president of the New York

Chapter of the America-Israel Society, and chairman of the Housing Committee of the Urban League. His popular television series, "Dean Pike," concluded in May.

His books include *Beyond Anxiety* and *If You Marry Outside Your Faith*.



Bishop Pike: Not as a stranger.

Bishop Pike and his wife have four children.

Presiding Bishop Sherrill was Bishop Pike's consecrator. Co-consecrators were Bishop Donegan of New York, and, replacing Bishop Block, Bishop Parsons, retired, of California.*

The service was telecast live from Grace Cathedral, San Francisco, over a local station from 10:30 a.m. to noon.

Dr. Hoag Retires, But not From L. C.

The Rev. Victor Hoag, who is retiring from the active ministry, reports that he is the first of the Church's clergy "to retire on the new Social Security plan, before the allotted three score years and eight" which are necessary to be eligible for the Church's pension plan. Dr. Hoag is 66, and has been in the ministry for 42 years. He has been director of religious education in Trinity Parish, at the Chapel of the Intercession, New York City, for the past three years. He is planning to work on another book on teaching, based on selections from his *LIVING CHURCH* column "Talks With Teachers" [see page 4], which he will continue to write. His previous book on teaching is *It's Fun to Teach*. Dr. Hoag and his wife plan to live in Florida, and may be addressed at Box 2, Winter Park. They will spend summers at Richard's Landing, Ontario.

*Presenting bishops: Bishops Shires and Craine, coadjutor of Indianapolis. Also attending: Bishops Bloy of Los Angeles, Campbell, suffragan of Los Angeles, Hubbard of Spokane, Kinsolving of Arizona, Walters of San Joaquin, Ziegler, retired, of Wyoming, Kirchhoffer of Indianapolis, Carman, coadjutor of Oregon.

NEWS BRIEFS

GENERAL DRIVE PASSES A MILLION: Campaign to raise \$3,500,000 for General Seminary has passed the million-dollar mark, thanks mainly to a handful of givers. A half million was given by one donor, and 17 gifts account for 84% of those received to date — all of them gifts of \$5,000 or more.

CASH FOR ECONOMY: National Council has put its sales of material on a cash-with-order basis, effective June 15. Estimated cost of servicing charge accounts is \$17,000 a year, which, National Council says, can be put to much better use. Credit will still be offered bookstores, dioceses, and libraries (see page 2).

TWO WEEKENDS: On successive weekends, high school and college student groups visited Nashotah House under sponsorship of Milwaukee's diocesan laymen's group. Not limited to young men with a sense of vocation, the weekends produced serious consideration and discussion to a degree surprising to its organizers. Those attending wanted a repeat next year, a longer visit, more time for bull sessions, and a chance to see the seminary at work as well as in relaxation. Enrollment for both weekends was at full capacity. When the teen-agers were asked what they expected to find at Nashotah House, one replied, "A monastery where the men lived in cells like monks," and another, "Guys living in caves with bars on the windows." Instead, among other things, they found a basketball game in which the high school team was hard pressed to beat the seminarians.

THE BISHOP GIVES NOTICE: Bishop Penick told the diocesan convention of North Carolina that he would retire on June 30, 1959. He became diocesan in 1932 and is the senior active member of the House of Bishops. On retirement, he will be succeeded by Bishop Baker, coadjutor of North Carolina.

CONVENTION HIGHLIGHTS: Central New York agreed with Bishop Peabody on election of a coadjutor next spring; Chicago memorialized General Convention to set up a survey of missionary work for the Church with increased aims and sacrifices; Southern Virginia heard that \$1,000,000 advance fund was 87% pledged; Western North Carolina asked National Council to survey mission needs of the diocese; Vermont passed resolution of sympathy and support for South African Anglicans; Missouri approved \$400,000 capital funds drive for 1959; Massachusetts asked General Convention to make women eligible as deputies and urged stopping of nuclear bomb tests; Kentucky referred to committee for 1959 action a request for the vote for women in diocesan affairs. For details, see pages 10-11.

Around the Church

MORE FOREIGN SEAMEN are using the recreational facilities of the Seamen's Church Institute of the diocese of New York than previously.

The Institute's 1957 report says this was in spite of a 9% drop in lodgings last year with an average of 670 seamen (mostly Americans) booking rooms.

Issuing the report, the Rev. Dr. Raymond S. Y. Hall, director, noted that the size of the active ocean-going U.S. merchant fleet dipped to its lowest point in almost 20 years during the end of 1957 because of foreign flag transfers and decrease in military and foreign aid cargoes. Commenting on the fact that through ship visitation the Institute had established contact with men of 23 nations, Dr. Hall said, shortly after the report was issued the Institute opened an International Seamen's Club.

The Institute's 13-story headquarters, successor to a series of floating chapels and small lodging houses, was described in the report as being "not another church in town, but another town created by a Church, a town centered around the special needs of merchant seamen and motivated by the teachings of Christ."

CORPORATE COMMUNIONS FOR MOTHERS and daughters were held in Connecticut in May, one for each of two archdeaconries. These were the first such services in the diocese, where corporate communions for men and boys are commonplace.

FILIPINO WOMEN are being prepared for the first time for full time Church work at St. Hilda's Training Center in Tadian, Kayan, Mountain Province, Philippine Islands. The Center was started in June, 1957. After vacation Church school experience, the young women will organize Church Children's Guilds and do home visiting in out-stations.



Church workers in the Philippines.

Quotas and Expectations, 1958-59

1958

	Quota*	Expectations*	1959 Estimated Quota
Connecticut	\$219,541.00	\$219,541.00	\$302,651.00
Maine	33,274.00	30,000.00	41,868.00
Massachusetts	268,012.00	268,012.00	355,967.00
New Hampshire	29,569.00	29,569.00	36,387.00
Rhode Island	89,785.00	89,785.00	118,456.00
Vermont	19,328.00	14,000.00	26,269.00
Western Massachusetts	71,330.00	71,330.00	97,587.00
Albany	91,579.00	91,579.00	124,497.00
Central New York	92,000.00	95,048.00	124,904.00
Long Island	209,992.00	135,345.00	279,962.00
Newark	177,992.00	177,992.00	241,178.00
New Jersey	136,827.00	136,827.00	190,502.00
New York	499,338.00	395,325.00	656,593.00
Rochester	52,113.00	52,113.00	70,986.00
Western New York	78,917.00	78,917.00	104,993.00
Bethlehem	49,813.00	51,000.00	66,002.00
Delaware	56,728.00	75,000.00	78,016.00
Easton	13,688.00	13,688.00	19,426.00
Erie	25,673.00	25,673.00	36,028.00
Harrisburg	41,855.00	41,855.00	57,801.00
Maryland	135,390.00	135,390.00	184,582.00
Pennsylvania	294,722.00	294,722.00	399,028.00
Pittsburgh	87,036.00	87,036.00	116,768.00
Southern Virginia	55,163.00	55,163.00	76,032.00
Southwestern Virginia	31,700.00	32,580.00	43,602.00
Virginia	118,559.00	120,000.00	166,668.00
Washington	120,050.00	120,050.00	162,224.00
West Virginia	39,086.00	39,086.00	52,858.00
Alabama	59,960.00	75,000.00	80,802.00
Atlanta	54,972.00	54,972.00	78,811.00
East Carolina	26,285.00	26,285.00	35,750.00
Florida	41,825.00	41,825.00	59,099.00
Georgia	23,909.00	24,009.00	33,956.00
Kentucky	37,299.00	41,441.00	49,570.00
Lexington	19,975.00	10,000.00	27,175.00
Louisiana	69,484.00	69,484.00	94,320.00
Mississippi	31,839.00	31,839.00	43,696.00
North Carolina	72,721.00	72,721.00	99,113.00
South Carolina	29,424.00	29,424.00	40,319.00
South Florida	103,582.00	103,582.00	149,115.00
Tennessee	71,792.00	95,000.00	97,909.00
Upper South Carolina	34,213.00	34,213.00	46,685.00
Western North Carolina	20,375.00	20,375.00	27,688.00
Chicago	176,008.00	190,000.00	237,840.00
Eau Claire	7,924.00	7,924.00	10,810.00
Fond du Lac	19,650.00	19,650.00	26,442.00
Indianapolis	34,497.00	34,497.00	48,729.00
Michigan	191,829.00	191,329.00	264,335.00
Milwaukee	47,561.00	49,659.00	62,894.00
Northern Indiana	25,024.00	25,024.00	33,027.00
Northern Michigan	8,366.00	8,366.00	11,809.00
Ohio	148,457.00	180,000.00	203,533.00
Quincy	9,381.00	8,400.00	12,477.00
Southern Ohio	101,495.00	169,409.00	137,447.00
Springfield	20,512.00	18,500.00	28,100.00
Western Michigan	43,095.00	43,095.00	59,324.00
Colorado	52,830.00	52,830.00	77,365.00
Iowa	35,819.00	36,000.00	48,306.00
Minnesota	83,520.00	83,520.00	116,553.00
Montana	13,707.00	13,707.00	18,571.00
Nebraska	29,159.00	29,159.00	38,886.00
North Dakota	7,045.00	7,045.00	9,997.00
South Dakota	11,960.00	12,000.00	16,556.00
Wyoming	17,570.00	17,570.00	22,515.00
Arkansas	23,064.00	24,000.00	31,801.00
Dallas	77,799.00	77,799.00	109,849.00
Kansas	33,821.00	33,821.00	46,799.00
Missouri	51,708.00	51,708.00	69,830.00
New Mexico and Southwest Texas	25,467.00	25,467.00	35,194.00
North Texas	19,633.00	19,633.00	26,909.00
Oklahoma	36,420.00	36,420.00	51,402.00
Salina	6,760.00	9,000.00	9,736.00
Texas	128,420.00	128,420.00	180,050.00
West Missouri	33,608.00	33,608.00	47,950.00
West Texas	55,372.00	55,372.00	75,490.00
Arizona	25,204.00	25,204.00	35,914.00
California	102,809.00	102,809.00	142,727.00
Eastern Oregon	10,499.00	10,499.00	15,156.00
Idaho	8,055.00	8,055.00	11,702.00
Los Angeles	183,989.00	183,989.00	258,290.00
Nevada	6,315.00	6,315.00	9,013.00
Olympia	61,918.00	61,918.00	89,303.00
Oregon	42,526.00	42,526.00	60,118.00
Sacramento	24,722.00	24,722.00	34,747.00
San Joaquin	21,330.00	21,330.00	29,793.00
Spokane	21,679.00	21,679.00	31,705.00
Utah	5,379.00	6,000.00	8,963.00

Facts on Proposed Quotas; New Budget up 29%



National Council has defended [L. C., May 11] and Bishop Campbell of West Virginia has attacked [see page 7] the Council's proposed budget for the 1959-61 triennium.

Here are the central facts which General Convention will face in considering the arguments pro and con the new budget based on a recent National Council financial bulletin sent to bishops and diocesan treasurers.

Both the 1957 appropriation and the 1958 asking budget ran very close to \$7,000,000. The proposed new budget will be just over \$9,000,000 per year.

Quotas Up 37%

The new budget will be up 29% from the 1958 budget. However, quotas for dioceses and missionary districts will be raised by 37%, since the budget is based on an assumed decline in other income and allocations. In terms of the total giving of the Church (\$140,000,000 in 1956) the increase is about 1½%, or about 2¢ per communicant per week.

Detailed quota figures for dioceses and missionary districts in the proposed budget are presented in the table on this page. Fluctuations in income of the dioceses and districts account for divergence in the percentage increase for individual dioceses from the average increase.

On the expenditure side, significant increases in appropriations for various National Council departments are:

Department	Increase
Christian Social Relations	80%
Home	35
Overseas	30
Christian Education	25
Promotion	22

Explanations of some of these increases were given in the National Council statement [L. C., May 11].

Capital Funds

All these budget increases are in addition to the proposed capital funds drive for \$6,600,000 in the triennium which National Council is also proposing to General Convention. The recommendation is that the fund be collected this way:

1959:	\$1,300,000
1960:	\$2,200,000
1961:	\$3,100,000

Of this fund, a total of \$600,000 is assigned to finance the new layman's magazine proposed for the Church [L. C., May 4].

A National Council statement on the capital funds drive and the new magazine has been promised by the National Council, but had not been released at press time for this issue.

*Quotas assigned to dioceses by the National Council are attempts to set equitable shares for diocesan contribution to the general work of the Church. They are based mainly on the operating expenses of the diocesan congregations for the three most recent years for which the information is available. Expectations are the estimates made by the dioceses on the amount they actually will pay into the National Council for the Church's general work.

DIOCESAN CONVENTIONS

CENTRAL NEW YORK. Bishop Peabody, of the diocese of Central New York, asked that a bishop coadjutor be elected at the regular meeting of the diocesan convention in the spring of 1959.

Bishop Peabody said it would be unnecessary and unwise to have three bishops in the diocese for any appreciable length of time. (Central New York has a suffragan.) However, he said that he would feel free to offer his resignation after a period in which the new bishop had been given the opportunity to become familiar with the general outline of his duties.

The bishop went on to say that while his health appears to be vigorous at present, he felt it only fair to the diocese to provide for the succession of a younger man by the time he reaches 71. (June 12, 1959). He set no date for retirement. The convention unanimously asked him to appoint a committee to consider nominees.

BUDGET ADOPTED: \$374,301; \$126,904 for National Council program.

ELECTIONS. Standing committee: Rev. W. P. Thompson, George Driscoll. Diocesan council: Rev. L. D. Jacobs, W. P. White

MASSACHUSETTS. A resolution asking General Convention to change the canons to enable women to serve as deputies to General Convention was adopted by the diocese of Massachusetts.

The diocesan convention also requested the Church's joint commission on clergy pension plans and clerical salaries to:

"Recommend to the Church Pension Fund that a clergyman after reaching the age of 72 be permitted to accept any position in this Church except that from which he has resigned, provided that (a) the tenure in such position shall be for a period of not more than one year, which period may be renewed from time to time, and (b) service in such

position shall have the express approval of the bishop and standing committee or council of advice of the diocese or missionary district in which such service is to be performed, acting in consultation with the ecclesiastical authority of such minister's canonical residence — and that such employment shall not in any way affect the payment of pensions by the Church Pension Fund."



Marshall Studios
Mr. Day: An answer to the clergy shortage?

This resolution, submitted by the Rev. Gardiner M. Day, notes that the present policy of the Church Pension Fund permits retired clergy, who wish to continue to receive pensions, to work in one place for three months at a time or to do supply work. It also notes that there is a need for more clergy, but that trained and

experienced retired clergy are not permitted to fill the need."

The Church and its members, "especially those who are employers," were encouraged by another resolution of convention to "do all in their power to assist" various relevant state agencies "in their efforts to eradicate discrimination on the basis of age, and to assume their share of responsibility in educating the public in the value of the older worker."

A related resolution asked the diocesan deputies to General Convention to present to that body a proper resolution on the subject of discrimination on the basis of age in the selection of clergy.

Convention also urged the stopping of nuclear bomb testing.

ELECTIONS. General Convention deputies: clerical, C. H. Buck, Jr., J. M. Burgess, G. M. Day, Sewall Emerson; alternates, W. H. Clark, G. O. Ekwall, J. J. Harmon, C. A. Porteus; lay, J. E. Buddington, James Garfield, L. B. Phister, P. H. Stafford; alternates, J. L. Forbes, E. O. Proctor, J. R. Quarles, J. M. Washburn, Jr. Standing Committee: Clerical, T. P. Ferris; lay, U. S. Harris. Diocesan Council: Clerical, W. H. Clark, E. D. Romig; lay, Keith Anthony, William Sargeant.

CHICAGO. Chicago's convention voted to memorialize General Convention to set up a joint commission to make a thorough survey of the missionary work and life of the Church.

Other action taken by the 641 clergy and lay delegates included: authorization for the bishop and trustees and the diocesan council to set up a pension plan for lay employees; the establishment of the diocese-wide Episcopal Charities appeal under the direct supervision of the bishop; authorization of a diocesan survey to be made sometime during 1960 and 1961 by the National Council's Unit of Research; a recommendation that General Convention accept the report of the Church Pension Fund to retain the present 15% assessment for clergy pensions; and approval of a plan to provide advance information on nominees for all elective offices. The convention also went on record as encouraging the people of the diocese to observe Sunday as a holy day and not to shop except in an emergency.

The resolution asking for a survey of the general Church's missionary program noted:

"... The call to the missionary outreach of the Church confronts today a revolutionary and changing world — one in which resurgent non-Christian religions are offering new challengers to the Gospel, in which the emergence of autonomous younger Churches demands a recasting of many of our traditional policies and methods, and in which our Church in particular is entering a new era of enlarged responsibilities as partner with sister Churches of the Anglican Communion. . . . Such enlargement of the horizon of its missionary vocation and the call to commensurate sacrifice deserves the aid of a corporate reevaluation of the Church's resources and long-range strategy. . . ."

ELECTIONS. General Convention deputies: clerical, E. H. Badger, W. T. St. J. Brown, H. S. Kennedy,

J. W. Montgomery; lay, J. R. Diggs, R. A. Jarecki, Kenneth Timm, Carl Williams. Alternates: clerical, J. M. Davis, Dudley Stroup, Joseph Peoples, J. K. Smedberg; lay, W. S. Underwood, Alan Simms, R. J. Heidenfelder, Joseph Kennedy.

New members of Standing Committee: clerical, R. L. Savage, W. T. St. J. Brown, S. J. Martin; lay, Hamilton Newsom. Diocesan Council: clerical, Eugene Blankenship, William McLean, T. J. M. Davis; lay, William Cernock, M.D., Paul Rupp, Gage Talamo. Rev. Robert Harvey was elected to fill an unexpired term of one year.

EASTON. The convention of the diocese of Easton rejected by a vote of 49 to three, with nine abstentions, a resolution which would have created a special committee to study the status of Trinity Cathedral, Easton, Md., and make recommendations to the 1959 convention about the cathedral's future. The resolution contended that the cathedral lacks facilities for diocesan use, except church services, that present diocesan resources are not sufficient to complete it, and that the congregation might be equally served through neighboring churches. The resolution suggested that the cathedral may have outlived its usefulness, and that it should be abandoned and sold, with proceeds (plus funds now being used for cathedral operation and rent for extra diocesan offices) used to provide an adequate diocesan center.

A proposal was also made suggesting the discontinuation of the Children's Home in Easton. Both that proposal and the resolution about the cathedral were tabled pending a diocesan survey to be undertaken in 1959.

ELECTIONS. General Convention: L. T. Boulton, deputy, to replace C. O. Hoffman, who has moved to Florida. Standing committee: clerical, W. L. Dewees, Herbert Leswing, Jr., Allan Whately; lay, W. L. Henry, J. H. Chapman. Executive Council: clerical, J. E. James, W. I. Peterson; lay, C. F. Crowder, P. W. Phillips, Mrs. Owen Selby.

QUINCY. An across the board increase in missionary stipends for 10 clergy of \$204 each for the last six months of 1958 was voted by Quincy's convention. A committee on clerical salaries was charged with including permanent substantial increases in missionary stipends for 1959 and wiping out inequities.

Bishop Essex, retiring diocesan, presided at the election of his successor, the Rev. Francis William Lickfield [L.C., May 18 and page 7].

ELECTIONS. General Convention deputies: clerical, G. E. Gillett, G. W. DeGraff (elections were held last year and confirmed this year; two deputies elected in 1957 moved out of diocese); lay, J. C. Haefelin, John Morgan, W. H. Van Wyk, Carter Atkinson. Alternates: clerical, C. F. Savage, J. K. Putt, A. M. Gard, H. W. Brummitt; lay, B. H. Potter, D. W. Voorhees, Sr., Norman Wentz, George Burgess.

Standing committee: clerical, G. E. Gillett, G. W. DeGraff, C. F. Savage; lay, C. W. Eliason, John Morgan, W. H. Van Wyk.

SOUTHERN VIRGINIA. The major business of Southern Virginia's convention was the election of a suffragan. The Rev. David S. Rose, rector of the Church of the Good Shepherd, Corpus Christi, Texas, was the choice. He is completing six months of special study at St. Augustine's College,

Canterbury, England [see page 15].

The rest of the votes were largely for favorite sons among diocesan clergy [L.C., May 18]. The Rt. Rev. John B. Bentley, vice president of National Council, and the Rev. Hughes Garvin who had both been selected along with Mr. Rose by a nominating committee asked that their names be withdrawn before the balloting began.

Convention received a report which showed that \$869,000 in pledges had been received in an Episcopal Forward and Advance Fund Drive for \$1,000,000.

ELECTIONS. Standing Committee: Rev. C. C. Vaché, J. P. Mason. Executive Board: clerical, B. T. White, P. R. Williams, G. R. MacClintock, J. W. Pinder, S. C. Swann, Jr., B. M. Lackey, Jr., C. E. Buck, C. P. Lewis; lay, S. G. Flournoy, James Mann, H. L. Smith, F. N. Light, Harry Duval, J. N. MacDonald, S. F. Hawkins, Walter Houston.

VERMONT. While the press, education, and science have much to say about atomic weapons, the voice of the Church is strangely silent in any protest against their development, said Bishop Van Dyck of Vermont at the diocese's convention. The bishop said that this was a matter that called for serious and prayerful thinking on the part of every Christian man and woman.

A resolution commending the bishop's attitude and urging serious consideration by parishes and missions was adopted. A resolution was adopted expressing to the Anglicans of South Africa the sympathy and support of the diocese of Vermont.

ELECTIONS. Alternate deputies to General Convention: clerical, Robert Clayton, Alexander Smith, Edward Green, Max Rohn; lay, Payson Webber, Samuel Hatfield, David Anderson, John Flint. Executive Council: Rev. George Heald.

WESTERN N.C. The diocese of Western North Carolina voted to ask National Council to conduct a survey of mission needs in the diocese in 1961.

Convention adopted a budget of \$98,000.

The Rev. J. B. Sill of Tryon, 87-year-old retired priest, resigned as historiographer of the diocese, and the Rev. William M. Maxey, assistant at Trinity Church, Asheville, was named to take his place.

LEXINGTON. The committee on canons, of the diocese of Lexington, recommended an amendment, stating that hereafter members of vestries in parishes in the diocese of Lexington will have to be communicants of the Church.

St. Stephen's Church, Latonia, was admitted to the convention as a parish, and St. Patrick's Church, Somerset, was admitted as an organized mission. St. Stephen's had been a mission for 75 years, and St. Patrick's has been in operation for about 18 months.

ELECTIONS. General Convention deputies: clerical, Addison Hosea, Edgar Newlin, T. C. Bloomfield, S. E. Blackard; lay, Maurice Jackson, M. C. Holmes, E. V. Mack, Ed Prichard. Alternates:

clerical, R. W. Estill, A. D. Willis, B. A. Weatherly, F. M. Cooper; lay, Walter Binder, J. L. Davis, I. R. Hicks, Glen Green.

Standing Committee: Rev. Francis Kephart; lay, Maurice Jackson, Mark Holmes. Executive Council: clerical, H. W. Jackson, W. L. Porter; lay, Mrs. Waddill Platt, Mrs. Glen Green.

MISSOURI. The most important part of the program of Missouri's convention was discussion of the report of a committee appointed a year ago to explore the capital funds needs of the diocese. The committee recommended a campaign for a diocesan development fund to be held in January and February, 1959, with actual work on the campaign to be started in November. Convention approved and set the goal at not less than \$400,000. This money is to be used mainly to buy new sites and to help new congregations erect buildings.

Convention also approved plans for formation of a diocesan investment trust to offer a dependable means for investment of parish and diocesan permanent funds.

ELECTIONS. General Convention deputies: clerical, Ned Cole, J. F. Sant, W. M. Kenney, E. T. Adkins; lay, K. O. Hanson, John Sonnenfeld, Jr., J. H. Leach, F. L. Crane.

Standing Committee: Very Rev. Ned Cole, G. C. Stribling. Council of the Diocese: clerical, J. M. Feehan, F. G. Washburn; lay, John D'arcy, F. A. Berry.

KENTUCKY. Bishop Marmion of Kentucky proposed to convention that interracial committees be organized in every community "to work out step by step a better understanding and appreciation between the races." He said such a program will "take patience, perseverance and understanding . . . (and) can be done only as we place ourselves under the judgment and guidance of God."

The bishop also called for sacrifices to provide for the broad education of young people. He said: "I hope we will not be panicked into an educational system which is dominated by technological objectives, so the broad education of the whole man will decline, making it even more difficult to speak to one another across lines of specialization."

A petition from the Woman's Auxiliary of the diocese asked that they be given the right to vote in diocesan affairs. It was presented as a "challenge by the Episcopal women to the male domination of the official affairs of the Church in the Kentucky diocese." The 150 delegates, all men, referred the petition to the diocesan committee on canons, with instruction to study it, holding hearings if necessary, and to report to the convention in 1959. The petition would require an amendment in diocesan canons.

ELECTIONS. Executive council: clerical, W. B. Gentleman, W. B. Langley, C. G. Leavell; lay, George Greer, W. M. Pickles.

What Is a Deaconess? Two Illustrate Answer

The first Churchwoman to complete, on a full time basis, the full course of study at the Central House for Deaconesses (established 1953), at the Bishop McLaren Center, Sycamore, Ill., is Miss Betty Lank [pictured at her setting apart on this week's cover*]. She is now serving as director of Christian Education at Christ Church, Roanoke, Va. [L. C., May 18].

She is convinced that her vocation is to do parish work, and to do it as a person set apart by the special obligations and responsibilities of the deaconess.

Deaconess Lank did much of her studying under the tutorial method with the Rev. Dr. Royden Yerkes, S.T.D., who is director of studies at Central House. Dr. Yerkes strongly advocates a more sharply defined status for the deaconess in the American Church — similar to that existing in the Church of England [L. C., November 10, 1957].

"As a matter of fact," says Dr. Yerkes, "Most of the present deaconesses already share [these distinctions], and are thoroughly conscious of being something more than a Church worker."

The status of deaconesses and provision for pensioning retired members of the Order [L. C., January 19] are believed by some Churchpeople to be two matters that should be earnestly considered by General Convention. At present there are about 40 active deaconesses, and 60 retired. Deaconess Lank is the first to be set apart since 1953.

Work from Hospital Bed

While one young woman was beginning her career as a deaconess [see above] another deaconess, Margaret Booz, was hospitalized with a serious lung ailment in Los Angeles. She carried on her work from bed, with the aid of volunteers, until the end of April.

Although she is under oxygen, which curtails her activity, her "active mind is still as clear as a bell," reports the Los Angeles diocesan office. Her service as a deaconess began 36 years ago and has taken her into mission fields with the Paiute Indians, to an early assignment at her home parish in Perth Amboy, N. J., where she made her rounds on a bicycle, to an Italian congregation in New York City, to an Army-Navy chapel during World War II, to Virginia, to Texas, to Arizona.

Asked, "What is a deaconess," she replies, "A deaconess is a servant of the Church, admitted into the Order and dedicated to life-long service in it by the 'laying on of hands' by a bishop." This office for women is one which has been a part of the Christian ministry since apostolic times.

*Officiating at the service in St. Stephen's Cathedral, Harrisburg, Pa., was Bishop Heistand of Harrisburg.



Harold M. Lambert

Is he
only
a deacon?

The Revival of the Diaconate

Some parishioners remember that a few years ago their rector had an assistant who did a few odd jobs about the parish house, read Morning Prayer when the rector was too sick to take a week day celebration, and always wore his stole over his left shoulder. When queried about these unusual proceedings, the rector explained, "He's only a deacon."

The characterization "only a deacon" reflects the rector's own memory of his months as a deacon, the only period in his long preparation for the priesthood during which he was not substantially on his own.

This was not always the case. We may recall that St. Paul and other early Christian writers frequently referred to bishops and deacons without the slightest mention of priests, who in those days would have been called elders or presbyters. The one most important man at the Council of Nicaea, in 325 A.D., from which stems our familiar Nicene Creed, was the deacon Athanasius of Alexandria. To him, we owe the preservation of the orthodox faith of Jesus Christ when it was most seriously threatened by the heretic Arius.

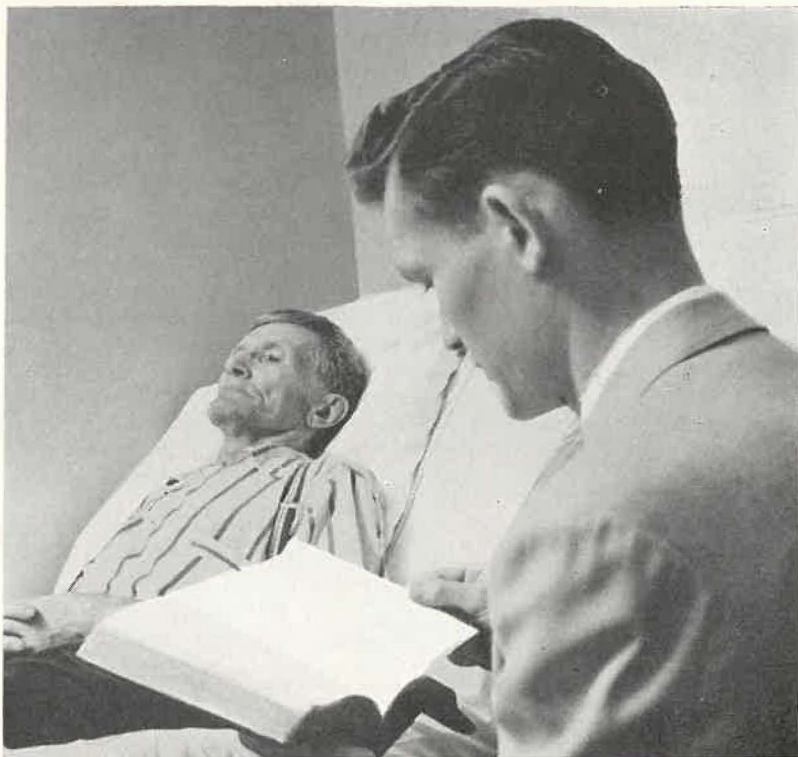
Similarly, the great contributions of Hildebrand in Church administration, which led to his election in 1073 as Pope Gregory VII, were all accomplished while he was in the order of deacons. He was ordained to the priesthood only on the day before his elevation to the papacy. For the first thousand years, at least, of Church history, the order of deacons was of the greatest importance and usefulness, and the deacon might well have said, "He's only a presbyter," rather than bearing the onerous "only" himself.

It would require a long and detailed discussion of Church history and polity to trace how this reversal of the roles of presbyter and deacon came about, but the fact is that we have lost a valid understanding of the nature of the diaconate

and of its function in the three-fold ministry of the apostolic succession. The American Church, in turn, is facing a serious problem because it has provided for the ordination of men to the diaconate on a permanent basis without careful thought on these matters in advance. As of January 1, 126 perpetual deacons had been ordained under the current canon.

Leaders in the laymen's movement have reported that the permanent diaconate has caught the imaginations of a large number of men and that inquiries about it are continuous. An influx of men into any order of the sacred ministry is, of

*This article is based on a fellowship thesis written at the College of Preachers during the spring term of 1956.



Permanent deacons fill almost every type of Church position.

RNS

course, heartening, but it is obvious that it must be adequately controlled.

As matters stand at the moment, no two dioceses have a common understanding of the nature of the diaconate, how much and what kind of training a deacon should have, or how he should exercise his ministry after ordination. Some consensus on these matters needs to be established in order to control both the selection of men and their activities. Possibly a revision of the canon on the permanent diaconate which would embody a clearer concept of the order will be necessary at the next General Convention.

The proper concept of the nature of the diaconate is clear theologically and historically. It is a ministry of service. The Biblical source for the theology of the diaconate is not to be sought in the sixth chapter of Acts nor in the pastoral Epistles, but rather in Luke 22: 24-30 and its parallels, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . I am among you as he that serveth." The Greek word for serve in this passage is *diakonia*, the root of our English words *diaconate* and *deacon*. The word carried with it the humblest connotation of the idea of service — that of a personal servant, or waiter.

Historically, this service was expressed in the liturgy as the deacons stood between the Holy Table and the congregation collecting the offerings of the wor-

shippers and, in turn, distributing the consecrated oblations to them. Beyond the walls of the place of worship, they performed the analogous service of distributing alms to the poor and bringing the Eucharist to the sick and housebound. In this humble service they were acting as the servant of both the congregation and the bishop who was the president of the Eucharist as well as leader of the Christian community. To this day, the deacon retains the right to administer the chalice at the Eucharist, and it was to provide a greater number of men for this task that the present Canon 34, Section 10, was devised.

If the administration of the chalice were today the sole function of the permanent deacon in his ministry of service, there would be no problem. He would need only a nominal training, could be a man of any age, and few special talents or abilities would be required of him. The fact is, however, that permanent deacons are filling every type of Church positions with the canonical exceptions that they are not "in charge" of any parish or mission and they are not celebrating the Eucharist. Where they are the settled minister of a mission or small parish, under the charge of some neighboring priest, of course, they are frequently doing everything except administering the chalice. This is done by a visiting priest when he comes from time to time to celebrate the Eucharist. Many are serving as assistant ministers in their parishes, some even on full time. Others are serving in specialized jobs as business managers, as directors of young people's

activities, as ministers of music, and as superintendents of church schools. A few permanent deacons serve directly under their bishops and are available for service wherever they are needed in the diocese. One such "bishop's deacon" in a large city calls on patients in several hospitals as an official representative of the Church. One man takes pride in having baptized over 50 infants, and others state that they have read every Prayer Book service including Holy Matrimony.

Training and selecting men for a ministry as full as this is a very different matter from preparing a man for administering the chalice in his home parish at 11 o'clock on the first Sunday of the month. The very subjects which the canon allows candidates for the permanent diaconate to omit — sermon preparation, Christian education, and missions — are frequently the areas in which they are most active.

A review of the training methods of a dozen dioceses reveals a lack of a common understanding of the level of scholarship at which a permanent deacon should be educated. In several dioceses little more than a reading of *The Church's Teaching Series* is required. This series, of course, is intended to create moderately well informed laymen, not to educate for the Sacred Ministry. On the other hand, in at least three dioceses, Connecticut, Minnesota, and Michigan, an impressive program of preparation extending over two or three years and based on good scholarly tests is provided.

It is obvious that when a permanent deacon moves from a diocese which requires little to one that expects considerably more, he is either going to be a disappointment to his new bishop or will not be allowed to exercise his ministry in his new surroundings. Such problems may be avoided if we come to a common understanding of the diaconate as a ministry of service, train candidates specifically for such a ministry, and resist the temptation to use them in positions which rightfully belong to a priest.

In training for such service, emphasis must be laid on the practical aspects of the ministry rather than on the theoretical and scholarly. A permanent deacon, of course, must have a usable knowledge of the content of the Bible, enough doctrine to recognize obvious mistakes when he sees them, and sufficient Church history to understand the place of our Communion in the total picture. It is not necessary, however, for him to understand all the critical problems of New Testament study or to be thoroughly expert in theology, polity, and liturgics. He should be well trained in the techniques of calling on parishioners, whether sick or well, and be familiar with all that is included in the term pastoral theology. If there is one theoretical field in which a permanent deacon should be well informed, it is that of Christian ethics, for his entire

What is expected of a deacon over and above what is expected of the layman?

ministry of service to the Church should be guided by ethical principles which are distinctively and specifically Christian.

These problems of training need not await a revised canon for their solution. A syllabus and bibliography prepared for the permanent diaconate and issued by the Joint Commission on Theological Education would be a major step in the right direction. There would be obvious values in issuing such a syllabus on a tentative, or experimental basis so that experience in its use could become a guide to the revision of the canon.

The more difficult problem of selecting the right men for admission to the permanent diaconate cannot be solved by merely issuing printed instructions. Rectors who recommend men and bishops who admit them as candidates must in the first place assure themselves that each man has a real vocation to the sacred ministry. To treat the diaconate as anything less than an integral and important part of the apostolic ministry is to call in question our whole doctrine of the ministry. Many laypeople, accustomed to the diaconate as found in some other communions, are not aware of this fact. They tend to think of it as one step beyond the senior warden, or as a glorified lay-readership. In fact, it is wholly different from these for the simple reason that it is part of the historical sacramental ministry.

This vocation must also have the particular quality of being a call to a ministry of service in which the man will be expected to give of his time, talents, and energy in humble waiting upon others. It is not enough that he be willing to be helpful to his rector and derive some enjoyment from being present in the chancel. He must be willing also to enter the homes and lives of the poor, those in trouble, pain, and sickness, and give them help both spiritually and practically. He must be willing to undertake a thousand

petty details in parish administration and, above all, to listen patiently and understandingly to endless problems and complaints of parishioners. If he enters the diaconate with the intent of exercising his ministry in a special field, he must understand that professional competence as a musician, business manager, or religious educator is no longer enough. These things must now be seen in the context of ministering the Gospel of Christ to needy human souls. Whether the parish charge for a funeral is paid or not is suddenly less important than how the deacon-businessman has dealt with a child of God.

Outside of the Church, if the permanent deacon is to continue his own business or profession, a vocation to part time service in the ministry should transform his attitudes toward his work. Among those already serving as permanent deacons, two in as diverse occupations as dentist and metropolitan policeman, have found that ordination made a profound difference. The dentist reports a new respect in his professional societies and appointment to committee work which would not otherwise have been his. The policeman was transferred from traffic control to the juvenile delinquency squad, where he finds that the combination of minister and officer is particularly effective with young people. If Brother Lawrence could wash dishes to the Glory of God in the monastery kitchen, most deacons should be able to perform their secular occupations *ad maiorem Dei gloriam*.

Besides the awareness of a vocation to the sacred ministry and the understanding of the diaconate in terms of service, the permanent deacon should have some specific expectation of how he is going to exercise his ministry. Perhaps a practical first question to put to one who applies would be, "What do you expect to do as a deacon that you are not now doing, or could not now do?" If the answer is vague and general, or in terms of the one

liturgical assistance a deacon may render at the Eucharist, he should have the nature of this ministry more carefully explained to him and be asked to think the matter over. The rectors of parishes, by the same token, should not seek out men for the diaconate unless they can see the possibility of encouraging a significant and helpful ministry of service in the individual under consideration. We do not wish to create the impression that only ordained men may offer their special capabilities and talents to the service of God in His Church, but it is important that men seeking, or sought after, for ordination to the permanent diaconate have some clear notion of the limits of time and talent which they expect to dedicate to this service.

A recognition of the limited and circumscribed nature of ordination to the diaconate is important for this reason. Already many men who have started out to be permanent deacons have asked to continue on into the priesthood, expecting their training for this special kind of diaconate to be accepted as the equivalent of seminary training. Had they seen their ordination from the first as a commissioning of a limited area of their life to the work of the Church, they would be less likely to wish further advancement. Similarly, if their training had been directed to sharpening a particular talent, rather than giving them a general theological education, they would understand why they needed more thorough training in a seminary before entering the priesthood. No doubt, there will always be some men who will want, and should desire, advancement from the permanent diaconate to the priesthood, but it must not be allowed to become a "back-door" to the fuller ministry. The alternatives seem to be either a careful selection of candidates on the basis of their vocation to a limited ministry of service, or a stern rule that men ordained under the canon on the permanent diaconate may not be advanced to the priesthood without a full seminary education. The latter puts the permanent deacon at a great disadvantage with the layman who starts from scratch to read for Holy Orders and may never see a seminary.

Theologically, historically, and liturgically there is an important place in the Church for the permanent diaconate. A revival of the diaconate would strengthen our doctrine of the ministry and give effective assistance to an over-extended priesthood. Neither of these ends is now served by a diaconate which is merely a stepping stone to the priesthood, and has lost its ancient significance as an order of servants to the Church. Nevertheless, there are a multitude of practical problems of administration to which more careful and imaginative thought must be given in order to assure that this is permanently a diaconate and not a short cut to the order of priests.

Central College of the Anglican Communion

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It has become usual to speak of the Anglican Communion as a commonwealth of autonomous Churches in communion with the see of Canterbury.

The description has two main implications. In the first place it indicates the nature of the bonds which hold together the various members of this fellowship of Churches; it is a worldwide fellowship united not by constraint nor by utilitarian considerations but by the intangible ties of a common loyalty, a fellowship all the more durable, we believe, because it is flexible and not rigid. The other implication is that the fellowship possesses a focus of unity no less strong than that of the majestic system of ecclesiastical administration which finds its center in the papal sovereignty.

The implied contrast is inescapable. It is hard to imagine a greater difference than that between the ascendancy exercised by the Pope and the prestige enjoyed by the Archbishop of Canterbury. To any bishop within the Roman obedience the Pope can say with authority "do this" and he does it. The Archbishop of Canterbury can say nothing by way of authority outside the limits of the English province over which he presides. Yet, it is impossible to exaggerate the influence of the see of Canterbury throughout the Anglican Communion or the affection with which it is regarded.

Nevertheless an uncompelled unity needs its organs of cohesion no less than a unity defined in a legal system. It was to serve as one such organ of cohesion that the Lambeth Conference of 1948 decided to convert the former Missionary College of St. Augustine into an institu-

tion to which priests from many different parts of the world might resort, to be associated together in a fellowship of worship, study, and common life under the shadow of the mother cathedral of the Anglican family of Churches. The institution, in Canterbury, Kent, England, is now known as St. Augustine's College, the Central College of the Anglican Communion.

The historic memories with which the place is rich reinforced the choice. The buildings stand in the grounds of the great abbey founded by St. Augustine and incorporate parts of the ancient monastery. They afford a perpetual reminder

that Christianity was brought to the English people in the age of an undivided Christendom. And it is by the standards of undivided Christendom that the Anglican Communion tries to decide matters of faith and order. The purpose for which the buildings had been used during the preceding century equally emphasized the part which missionary expansion had played in the development of the Anglican Communion. The charter under which the Missionary College was constituted in 1848 was modified, to enable the college to fulfill better the enlarged aims in store for it. The Archbishop of Canterbury, as *ex-officio* visitor, is now advised



St. Augustine's College: In cloistered peace, a bulwark.

by a council in which the mind and interests of the many provinces can be duly voiced. The governing body consists of warden, sub-warden (the Rev. Alden D. Kelley, formerly dean of Seabury-Western Theological Seminary, Evanston, Ill.), and fellows, who form the faculty of the College. In their selection and appointment an endeavor is made to insure that the governing body shall be as representative as possible. At the present moment it is connected by personal ties with six national Churches in three continents — the United States and Canada, Japan, China and India, and the Sudan. So reconstituted the college was inaugurated in the autumn of 1952.

Allusion has already been made to the three primary aims which the Central College exists to foster.

First, faculty and students share in a common life of worship. Worship in the Anglican Communion is both one of its strongest bonds of union and also a point of tension. Different schools of Churchmanship express themselves by differing ceremonial practices. Moreover, so soon as the Anglican Church began to recover from the post-Reformation epidemic of uniformity, to which she was not alone among Western Churches in succumbing, divergent theories as to the essential pattern of her most solemn act of worship were embodied in two distinct families of liturgies. Rather more tardily daughter Churches, established among races very diverse in culture and environment from the Mother Church, are awakening to the need for forms of worship more congenial to their temperament than those provided by a book which their fathers in the faith exported to them without adaptation. All these diversities are reflected in the worship of the Central College. The celebrant is free to observe the usage to which he is accustomed: day by day the liturgy is offered according to one or other of the orders sanctioned in the province or diocese from which he hails and not infrequently in the language of his native or adopted country. In other words, what is exhibited in the two chapels of the College is the inclusiveness of Anglican worship, with the aim not of changing convictions but of increasing both understanding and charity.

Second, the Central College aims at providing an extended opportunity for fellowship in study to which each and all contribute. Comprehensiveness has always been an Anglican ideal, because the Anglican Church has sought to preserve truth in its wholeness and is thus committed to the belief that for a balanced apprehension of the wisdom of God the manifold insights of the Church as a whole are needed. The milieu created by bringing together a body of priests of widely varying Churchmanship and national background uniquely realizes the conditions for such a coöperative apprehension of truth. Though still, perhaps, in the ex-

perimental stage, the main outlines of the curriculum are taking shape.

Most of the men who come to Canterbury are priests actively engaged in the work of the ministry. The library is now being re-equipped, thanks to a grant from the Episcopal Church of the United States. Although the library provides facilities for more advanced studies, care is taken that the course of studies pursued shall not be abstractly academic, but shall fit the student for the intellectual, pastoral, and evangelistic tasks which confront him in the contemporary world.

A program of study designed to elicit as well as to impart necessarily involves the blending of formal lecturing with seminars and less formal discussion under the guidance of the staff. Every week a common room meeting is held which affords opportunities for the exchange of

bears many marks of its English origin, includes within its compass very considerable elements which are politically independent of the British crown. It is, indeed, most significant that the Church which sends by far the largest contingent of non-British bishops to the Lambeth Conference should display by manifold tokens a conspicuous zeal for promoting a close Anglican unity. Nevertheless, the daughter Churches in Asia and Africa, which have come into being as a result of missionary activity, are now coming of age. Links, which in the past bound them to the Mother Church, are being severed, as leadership, once supplied by missionaries, passes more and more into the hands of national Christians. Simultaneously the tidal wave of nationalism, which in our generation has swept over Asia and in a lesser degree over Africa, threatens



The author addresses a meeting at St. Augustine's.

firsthand information concerning the different branches of the Anglican Communion; on other occasions topics of vital import to the Church are presented by visiting speakers. Occasional visits from scholars eminent in some department of learning bring the stimulus of fresh illumination. Visits to neighboring parishes during the weekends in term time and visits further afield during vacations secure a twofold gain: to the student a more intimate acquaintance with the Church of England, to the parish a fuller understanding of the Church dispersed throughout the world. Advantage is sometimes taken of vacations to investigate at close quarters some promising experiment, evangelistic, pastoral, or liturgical.

The third aim of the Central College — association in a common life — is by no means the least valuable or important. The Anglican Communion is an international fellowship which, though it still

these Churches with still greater isolation. Against all such factors menacing the cohesion of the Anglican Communion, the Central College, for all its cloistered peace, stands as a bulwark: for, doubtless, the friendships formed within its walls will prove themselves to be ties of enduring strength.

The Lambeth Conference in July has its opening service at the cathedral in Canterbury, and the college will entertain for luncheon the visiting bishops from the United States and other parts of the world. This ancient city and its cathedral are known to many overseas visitors because Canterbury is one of the attractive tourist centers of the British Isles. It is our hope that, in the future, members of the American Church, both clergy and laity, will, as part of their Canterbury pilgrimage, make it a point to pay a visit to this college where they may be sure of a welcome.

BOOKS

Sin of Self-Obsession

CHRIST BE WITH ME. By **W. Russell Bowie.** Abingdon. Pp. 137. \$1.75.

W. Russell Bowie has used four words from St. Patrick's ancient hymn as the title for one of the most relevant and meaningful series of daily meditations and prayers which this reviewer has seen among the many such books published in recent years. These meditations concern our Lord and His continuing presence in our midst. They point us to the source of spiritual reality and strength by recalling our Lord's words and actions, and they enable us to realize His present power to help and to heal.

In a day when many are tempted to use God for selfish purposes and seem continually to be seeking new guides to spiritual power and "confident living" *Christ Be With Me* is refreshing and wholesome. It leads the way to peace of soul without tempting the soul itself into the sin of self-obsession. The readings are not long and can form the basis of a morning meditation to be repeated at night with appropriate prayers and a significant verse from the Scriptures.

Here is the faith of our fathers simply and clearly proclaimed in an atmosphere of meditation and devotion by one of the great evangelical preachers of our day. Dr. Bowie has served as rector of St. Paul's Church in Richmond, and of Grace Church, New York, as Dean of Union Theological Seminary, New York, and as professor of homiletics at Virginia Theological Seminary in Alexandria.

WILLIAM S. LEA

SINS OF THEIR FATHERS. By **Marjorie Rittwagen,** M.D. Houghton Mifflin. Pp. 264. \$3.50.

The problem of juvenile crime is not new, but its increase is alarming and terrifying. In 1956, for example, 10,181 new delinquent children came into New York's five children's courts, alone. Twenty-two judges held a total of 64,810 hearings. The crimes ranged from petty theft to deadly assault and murder. Marjorie Rittwagen's *Sins of Their Fathers*, written by a New York juvenile court psychiatrist, deals realistically with the problems of juvenile crime, delinquent parents, problems of law enforcement, and the all-important question of rehabilitation and prevention before it is too late.

Dr. Rittwagen states the facts, terrifying as they are; but behind the facts of juvenile crime are certain factors even

more horrible and indeed even more challenging. *Sins of Their Fathers* is a book for those who want seriously to consider their responsibility in relationship to this increasing problem.

In a sense, one might consider the book a defense of the children, but more than that it is a challenge to action, for it is obviously not just these children of crime who are delinquents. It is a truism that their parents have failed even more miserably than they, but what is not so easy to see is the simple fact that politicians, psychiatrists, educators, clergymen, and reporters have also failed. They have failed because they have not been willing really to face the ugly facts which led these children to crime somewhere along the way. In nearly every case there is a broken home or a lost opportunity where someone has failed to provide the values which could have led to a different way of life.

What the author really does, after the cruel facts are honestly faced, is to point to a way of hope: she shows what can be done to prevent this alarming drift to degeneracy. Her book makes crystal clear the fact that the situation can be redeemed if we have the imagination and dedication and are willing to pay the price to understand and meet the deeper needs of children in a complex and rapidly changing social order.

WILLIAM S. LEA

THE MEANING OF CHRIST. By **Robert Clyde Johnson.** Westminster Press. Pp. 96. \$1.

Dr. Robert Clyde Johnson has written this book on the Doctrine of the Incarnation especially for laypeople. It is unique in that it is a combination of amazing clarity and real depth. He shows how the Church came to believe in Christ as "God of God" who "for us men and for our salvation . . . was made man." He considers the great heresies as contributing factors in the development of Christian doctrine. The creeds came into being as answers to the heresies. Athanasius referred to the creeds which defined the meaning of Christ as "signposts against heresy." It was, therefore, the heretics who forced the Church to define her faith.

In *The Meaning of Christ*, our Lord appears not as a sentimental figure, "meek and mild," but as God's Word made flesh. He is both our saviour and our judge. It is in this dual role that we discover the true meaning of Christ.

Dr. Johnson stands within the classical orthodox position of Christian thought but his approach is both dynamic and critical. He never wavers in his conviction that it is God Himself who speaks in the historical Jesus, now available to all believers as the risen Lord. This is the drama of God storming the beachhead of time to reveal His unconditional and forgiving love. As Dr. Johnson puts it,

"this opens up both a new life and a new knowledge of the purpose and nature of God. It is as we respond to this love that we know who Christ was, the meaning of His teaching, and the way of life which God wills for us."

The Meaning of Christ is another significant volume in the Layman's Theological Library, edited by Robert McAfee Brown.
WILLIAM S. LEA

Periodicals

ANGLICAN THEOLOGICAL REVIEW. April 1958. Edited by **Sherman E. Johnson.** Pp. 168. Paper, \$1; yearly subscription (four issues), \$3.50 (available from Rev. Percy V. Norwood, 600 Haven St., Evanston, Ill.). An interesting article, "Fasting Among Churchmen," by Massey H. Shepherd, Jr., is contained in the April 1958 issue of this well-known quarterly. Dr. Shepherd treats the subject of fasting (including the eucharistic fast) historically, and comes up with some practical suggestions.

Books Received

SWISS-ALPINE FOLK-TALKS. Re-Told by Fritz Mueller-Guegenbuhl. Translated by Katharine Potts. Illustrated by Joan Kiddell-Monroe. Henry Z. Walck, Inc. (Successor to Oxford Books for Boys and Girls), 101 Fifth Ave., New York 3, N. Y. Pp. viii, 225, \$3.50.

OUT OF THE WHIRLWIND. Answers to the Problem of Suffering from the Book of Job. By William B. Ward. John Knox Press. Pp. 123. \$2.50.

SAINT BERNARD OF CLAIRVAUX. An Essay in Biography. By Bruno S. James. Harpers. Pp. 192. \$2.75.

THEOLOGY IN CONFLICT. Nygren — Barth — Bultmann. By Gustaf Wingren. Translated by Eric H. Wahlstrom. Muhlenberg Press. Pp. xxii, 170. \$3.25.

A SPIRITUAL AENEID. By Ronald Knox. With a Preface by Evelyn Waugh. New Edition. Sheed & Ward. Pp. xxi, 232. \$3.

I SAW FOR MYSELF. The Aftermath of Suez. By Anthony Nutting. [British] Minister of State for Foreign Affairs, 1954-56. Doubleday. Pp. viii, 103. \$3.

THEY GATHERED AT THE RIVER. The Story of the Great Revivalists and Their Impact Upon Religion In America. By Bernard A. Weisberger. With Illustrations. Little, Brown. Pp. xii, 345. \$5.

YOU AND YOUR BIBLE. An Anthology of R. A. Torrey. Revell. Pp. 220. \$3.

SOCIOLOGY OF RELIGION. By Joachim Wach. University of Chicago Press. Pp. xi, 418. Paper, \$1.95. [Phoenix Books; originally published 1944.]

THE HUMAN LIFE OF JESUS. By John Erskine. William Morrow. Pp. viii, 248. \$3.50. [Fifth printing; originally published 1945.]

TO PLOW WITH HOPE. By Donald K. Faris. Photographs by Joseph Breitenbach. Harpers. Pp. 223. \$3.75.

CHRISTIANITY VERSUS THE CULTS. By Jan Karel van Baalen. Eerdmans. Pp. 136. \$2.

JACOB BOEHME: DIALOGUES ON THE SUPERSENSUAL LIFE. Translated by William Law and others. Edited by Bernard Holland. Frederick Ungar Publishing Co. Pp. xxxv, 144. \$3.75.

JACOB BOEHME: PERSONAL CHRISTIANITY. With an Introduction and Notes by Franz Hartmann. Frederick Ungar Publishing Co. Pp. 336. \$4.50.

GROW UP, BUT DON'T GROW OLD. Be Your Sex Age. By Marjorie Barstow Greenbie. Harrisburg, Pa.: The Stackpole Co. Pp. 211. \$4.75.

EDITORIALS

Tradition or Traditions

When Christ's followers differ among themselves on some important element of the Gospel or of Church order, each side naturally declares that its view is the one that is most completely in accord with the mind of Christ and God's will for His Church. If the argument is ever to be settled, some common frame of reference must exist for deciding which side is right.

This, in a nutshell, is the problem of Church authority. "Who does the deciding?" is an important question, but "By what standards are decisions made?" is even more fundamental.

In the Reformation period, the issue of the basic standards for determining Christian truth was hotly contested, and the thing that made Protestantism go one way and Roman Catholicism another was the decision of the Reformers that the Scriptures alone were authoritative. Anglicanism, on this issue, as on others, could not go the whole way with either Rome or Protestantism. It was plain from the grave abuses of the Middle Ages that Church tradition needed the constant corrective of the Scriptures; but the Scriptures themselves could only be rightly interpreted within the context of tradition — *i.e.*, the continuing life and witness of the Church.

The question of Church authority comes up today in connection with the Church of South India, and our Church's relations with it. A proposal for what has been called "limited" or "partial" intercommunion has been made by an Episcopal Church commission in the form of recommendations about permitting certain South India clergy to minister in Episcopal churches, permitting our clergy to minister in theirs, and providing similar accommodations for laypeople from one country who are visiting the other.

There are several reasons why the recommendations have a limited character. The Church of South India, being a union of Episcopal, Methodist, Presbyterian, and Congregationalist bodies, has tried to combine these different systems of doctrine and practice in one Church under terms that do not do violence to the conscience of any. And the natural result is that anomalies exist for which there is at present no answer. If our Church gave full recognition to the Church of South India, the logical corollary would be to give full recognition to Methodist, Presbyterian, and Congregationalist Churches in this country with whom we have some serious differences.

The underlying issue which gives us concern, however, is the issue to which we have referred above — the question of the ultimate standard of deciding what is in accordance with the mind of Christ and God's will for His Church. Is the Scriptural standard, to which the Church of South India declares its allegiance, enough? It ought to be, one would think, but the fact is that Churches which do declare their un-

swerving adherence to this standard have developed highly diverse systems of belief and government.

The Church of South India has a new problem of tradition which seems to us to stand in the way of any future significant reformation of its life or resolution of its internal differences. It gives allegiance not to one continuing Christian tradition, but to several different traditions. The uniting Churches solemnly agreed:

" . . . not to allow any overriding of conscience either by Church authorities or by majorities, and that [the CSI] will not in any of its administrative acts knowingly transgress the *long established traditions* of any of the Churches from which it has been formed."

The words we have italicized represent a new idea of tradition in the field of Church authority. They may have been a practical necessity in a concrete situation. But it seems to us that a tragic flaw is thereby introduced into the life of the South Indian Church — an appeal not to a united past but to a disunited one. And, as far as we can tell from the study of the reports of those who know the CSI well, this is typical of its outlook. The appeal to the several traditions is faithfully maintained. The appeal to the tradition of the undivided Church is not.

The Episcopal Church has been able to enter wholeheartedly into intercommunion with other Churches which, like our Church, appealed to the common tradition of the undivided Church of the early centuries. No matter what individual issues may exist between such Churches and ours, or within one or another of these Churches, the principles on which the issue is resolved are held in common and provide the basis for settlement of differences.

This "issue behind the issues" is of supreme importance. The Anglican bishops in India rightly said, in 1920, "We must never conceive of reunion as the absorption of other Communion into the Church of England," nor of starting "a new Church, but taking part in renewing the one Great Church." This is the appeal to the common tradition in which Anglicanism has always believed the key to Christian reunion can be found. Whether, by absolutizing different post-Reformation "traditions," the Church of South India has precluded an effective appeal to the one "tradition," we do not know. At least, such an appeal is made many times more difficult.

The Church of South India exists, and we believe that our Church should adopt as warm and open-hearted an approach to its members as the situation permits. Yet, from the standpoint of the whole problem of the unity of Christ's scattered flock, we question whether the standards adopted for union in South India can in the long run be conducive to unity in faith and practice within that Church or compelling as a basis for further unions in other countries.

We are not opposed to the specific recommendations which will be presented to General Convention this fall. But we should like to see some clear statement that they are not intended to imply that recognition is thereby given to the Catholicity of the Church of South India. An important note of Catholicity is, in our opinion, still missing.

More About Sermons

By the Very Rev. William S. Lea

There are several spiritual perils to which only active workers in the Church are exposed. On the one hand there is the deadly temptation to pride that comes from the management of high holy affairs.

On the other hand there is the temptation to discouragement and despair over the human weakness and error of the members of the Church.

What is the spiritual answer to your and our temptation to pride and to despair? As individuals, of course, our hopes are based on the Cross and Resurrection. But as members of the Church dedicated to the welfare of the Church our hopes are best expressed in the tremendous event of Pentecost.

It was not an impressive group who formed the inner council of the Church after our Lord's Ascension. It may well have been a group divided on specific issues and quick to quarrel. Its first election appears to have been deadlocked. There is no evidence that its members were notably wise or notably heroic.

This handful of uninfluential people were called to rise above both their pride and their fear to challenge every authority, secular and ecclesiastical, that existed in their time. They were called to engage in a campaign to remake the hearts of mankind. And — though the job is still unfinished — they did become the human leaders of the greatest achievement in history — the building of the Christian Church.

Not intellect but spirit gave them eyes and ears to hear and see the cloven tongues like as of fire and the sound from heaven as of a rushing mighty wind. It was not the fullness of their minds with erudition, but the very openness of their humble minds that made room from the Holy Ghost to enter and fill each of them.

This is the lesson the Church leader must always learn and relearn. It is easy to pray for God's guidance in our decisions — but it is by no means easy to avoid prejudging those decisions so rigidly that we cannot hear His voice. It is easy to state the Christian conviction of Christ's eternal presence with His Church, but it is not so easy to live always in that knowledge, so that no weakness in the Church causes wavering, disillusion, or despair.

Next time a bishop or a rector is to be chosen, a budget adopted, a campaign considered, a church built, or a class taught, remember that you and your co-workers sit in an annex of the Upper Room, sharing the work of the apostles, sharing their ignorance and weakness, and sharing also the almost unbelievably glorious opportunity which confronted them.

In that knowledge, you can safely reject all doubt and fear. The counter to that doubt and fear lies not at all in your conviction that you are wise and strong and righteous.

It lies in the sure and certain hope that, if you will offer yourself and your work to God, He will send the mighty rushing wind and the cloven tongues like as of fire to fill you and your co-workers with the Holy Ghost.

We suggested in this department last week that a sermon is a mutual activity, a shared experience in which the response of the listener is just as important as the eloquence of the preacher. There have been few great preachers who did not have a great congregation behind them, and likewise most of the failures in the ministry represent, at least in part, a failure by some congregation to give to its minister the creative support which is so vital to his life both as pastor and as preacher. A congregation which has learned the fine art of listening to sermons can be a very real agent in the hands of the Holy Spirit to draw out the message in this experience of communication which we call Christian preaching.

If the preaching and the listening is really to become a shared experience, it is important that we consider more earnestly what the basic purpose of a sermon is. It is a subtle temptation for the preacher, being human, to draw attention to himself and thus to be easily flattered by the praise of his listeners. Lay people can help him avoid this temptation by being more intelligent in their comments on his sermons. It isn't at all helpful to say to a preacher: "your sermon was sheer poetry," "that was a magnificent discourse," "how beautiful." In each case you only tempt him to pride and demonstrate that you don't understand what a sermon is meant to be. Much better to say, quite simply: "I hope we can do something about it," or "that idea surely struck home," or even "I don't agree at all with what you said."

The sermon's fundamental intent is to be a channel of communication between the Eternal God and the soul of mortal man. David Hume is reported to have said of a great British preacher: "That's the man for me. He means what he says. He speaks as if Jesus Christ were at his elbow." An English writer has said,

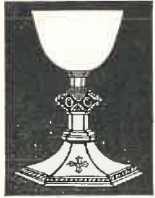
"He held the lamp that Sabbath day
So high that none could miss the way,
And yet so low to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it scarce was seen."

When this happens it matters not at all if the preacher is completely forgotten. It is better so, if thereby the Word of God is more clearly heard, for the purpose of a sermon is not to display the preacher's skill but to proclaim the good news of God in Christ.

A sermon is sterile, however, unless it leads to a decision. Evelyn Underhill once said that our adoration must end in action. At the conclusion of the Eucharist in ancient days, the priest said, "Go, you have your mission." (*Ite, missa est*).

Think of a sermon as an encounter, a place of meeting between God and man, from which spring the high resolutions which lead to effective Christian action.

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sorts and conditions

THE RETREAT from scientific materialism that has taken place in recent years hasn't really approached the proportions of a rout. You can still find a great many scientists and intellectuals who think that there is "no need of that hypothesis," as the skeptic La Place icily put it when he was asked about his belief in God.

THIS RAISES the question: What would the universe have to be like to bear testimony to God? Would it, for example, have to be a realm of law and order, of heavenly bodies moving according to definite orbits, of elements combining in definite proportions according to the decrees of an all-wise divine mind? Or would it have to contain much that is unexplainable by any known law in order to give evidence of the divine will?

WOULD, for another example, human souls have to be isolated in a test-tube in order to show that they actually existed? Or would a soul isolated in a test-tube be thereby shown to be a material object, and therefore not a spiritual entity at all?

AN INTENSIVE study of physical things and forces, ignoring whatever cannot be measured or plotted in space-time coördinates, never does come to focus on the realm of the spirit. A miracle in the laboratory would, quite properly, be adjudged as an unreliable bit of observation of nature. "Noise" is the word the technicians of today use to describe intrusions from outside that mess up their experiments.

HISTORY does its best to answer the question, "What *really* happened?" In this, it is quite different from science, which concerns itself with the question, "What is *likely* to happen?" A divine intervention in the world of men or in the continuing movement of animate and inanimate life cannot be ignored by the historian, but the scientist must regard it as mere "noise" unless it happens with measurable frequency — in which case it is simply a natural property.

HOWEVER, I don't think it is a good idea to look for God in the margin of error in scientific experiments, nor in such new concepts as the principle of entropy (the universe is running down) or the principle of indeterminacy (very small particles must be regarded as being essentially unpredictable in their behavior). God's area of operation can hardly be what is left over after the scientists have reduced the rest of the universe to a system of mechanics.

THE WHOLE REALM of mechanics is His, and bears witness of Him. It does not testify to everything we believe about God, but that is because He is more, and has created more, than the material universe. His personhood, His love, His mercy, His grace are observed only when the area of reality that is under observation is the area in which these divine forces operate. But science does bear witness to His wisdom, His power, His majesty, His generation of beauty and order. Similarly, a work of art testifies to some things about its human maker, but not to his qualities as a friend or companion.

ONE THING of special importance seems to be developing in the studies of theoretical scientists and mathematicians. And that is the discovery that every mathematical system is able to propound problems that it cannot solve within its own sets of assumptions and processes. The classical example is the ancient problem of squaring the circle or trisecting an angle by purely geometrical means. The newer branches of mathematics face comparable impossibilities, and it is believed that any system yet to be discovered will still face its own unscalable circles. Add one new concept to the system, and you have added a vast complex of new possibilities which will raise new questions that can be coped with only by adding yet one more hypothesis.

THE IMPLICATION here is that the world of truths to be known is truly infinite. There is no last law or principle that will exhaust the expanding universe of ideas. Perfect wisdom is of an altogether different order from any possible increase of human wisdom, and at the last stopping place of the human mind a whole universe of wonder lies ahead.

DOES THIS "prove the existence of God"? No, of course not. God is not the question mark at the end of human knowledge. But the fact that the end of human knowledge is, and always will be, a question mark, may help us to some small insight into His nature and our limitations.

PRIDE in man's achievements is the thing that obscures for us the divine footprints and fingermarks that surround us every day. If science is learning a new humility, the scientist may be amazed to find how near and how abundant is the evidence of God that he formerly did not care to notice.

PETER DAY.

PEOPLE and places

Appointments Accepted

The Rev. Russell Jay Amend, who was recently ordained deacon, will be curate at St. Andrew's Church, Williston Park, N. Y. Address: Box 25, East Williston, N. Y.

The Rev. Edward B. Beckles, who was recently ordained deacon, will do mission work in Brooklyn. Home: 25-44 McIntosh St., East Elmhurst, N. Y.

The Rev. Ronald L. Conklin, who was recently ordained deacon, will be curate at Holy Trinity Church, Collingswood, N. J.

The Rev. Oscar B. Eddleton, formerly rector of Westover Parish, Charles City, Va., will on July 15 become an assistant at the Church of the Good Shepherd, Raleigh, N. C.

The Rev. John Rayher Griffith, who was recently ordained deacon, will be vicar of St. Andrew's Church, Mastic Beach, N. Y.

The Rev. Francis G. Havill, formerly rector of Christ Church, St. Helens, Ore., will on June 1 become rector of St. Martin's Church, Lebanon, Ore., and vicar of St. Francis' Church, Sweet Home. Address: 1461 Grove St., Lebanon.

The Rev. Charles Asa Herrick, Jr., who was recently ordained deacon, will serve the mission field around Smithtown, N. Y.

The Rev. Paul Jacoby, Jr., who was recently ordained deacon, will be in charge of St. Andrew's Church, Ozone Park, N. Y. Address: 117-19 on 149th Ave., Ozone Park 16, N. Y.

The Rev. Robert Shepherd Jaques, who was recently ordained deacon, will be curate of Holy Trinity Church, 87 Seventh St., Valley Stream, N. Y.

The Rev. Thomas G. Keithly, formerly vicar of the Church of the Shepherd of the Hills, Branson, Mo., is now vicar of St. Christopher's Church, Fort Worth, Texas. Address: 4767 Melita Ave., Fort Worth 15, Texas.

The Rev. Daniel B. Kunhardt, who has been serving as a chaplain in the Air Force, will become vicar of the Church of the Epiphany, Wilbraham, Mass., and St. Mary's, Palmer, on August 1.

The Rev. Donald C. Latham, who was recently ordained deacon, will be vicar of All Souls' Church, Stony Brook, N. Y.

The Rev. Leon N. Laylor, formerly in charge of St. Alban's Church, Annandale, Va., will become rector of St. Paul's Church, Alexandria, Va., on July 15. Address: 228 S. Pitt St.

The Rev. David Loegler, who has been serving as director of chaplaincy services of the diocese of Ohio, working out of the Cleveland city mission, will become dean of Trinity Cathedral, Cleveland, at the end of summer.

Canon Loegler, who was many years ago a minister of the Evangelical United Brethren Church, is the author of numerous articles on pastoral care and has directed a clinical training course for seminarians and clergy.

The Rev. R. Mack McAfee, formerly rector of St. Paul's Church, Kilgore, Texas, is now assistant rector of St. Mark's Church, Beaumont, Texas. Address: 5485 Spencer.

The Rev. James Franklin McClure, who was recently ordained deacon, will serve St. Christopher's Chapel, Massapequa, N. Y.

The Rev. Max Pearse, assistant at Christ Church, Grosse Pointe, Mich., serving also at St. Thomas', Detroit, will leave this summer to become assistant professor of Christian education at the Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. Harold Austin Pellett, who has been serving St. John's Church, Bay City, Mich., has assumed charge of Trinity Church, West Branch, Mich., as locum tenens.

The Rev. Donald R. J. Read, formerly rector of St. John's Church, Auburn, N. Y., is now rector of All Saints' Church, Johnson City, N. Y. Address: 35 Second St.

The Rev. John J. Schnabel, who was recently ordained deacon, will be curate at the Church of the Transfiguration, Freeport, N. Y.

The Rev. R. Taylor Scott, formerly chaplain at St. Christopher's School, Richmond, Va., will become curate at Christ Church, Charlotte, N. C., on June 20.

The Rev. Peter Stretch, who was recently ordained deacon, will be curate at the Church of the Nativity, Lewiston, Idaho.

The Rev. George P. Timberlake, formerly rector of Trinity Church, Findlay, Ohio, will become rector of St. John's Church, Grand Haven, Mich., on June 15.

The Rev. Bernardo Diomedes Tomas, who was recently ordained deacon, will be curate at St. Augustine's Church, Brooklyn. Address: 700 Marcy Ave., Brooklyn 16, N. Y.

The Rev. Fred C. H. Wild, formerly in charge of St. Luke's Church, Excelsior Springs, Mo., is now vicar of St. Katharine's Church, Mart'n, S. D. Address: Box 207, Martin.

The Rev. Edward A. Wisbauer, Jr., who was recently ordained deacon, will serve the mission field of Plainview, N. Y.

Resignations

The Rev. Peter R. Deckenbach, rector of Christ Church, Belleville, N. J., will retire on June 1.

The Rev. Dr. Berton S. Levering, rector of All Saints' Church, Detroit, is retiring after nearly 30 years of service. Dr. Levering became vicar of All Saints' Chapel in 1929, when it was a parochial mission of St. John's Church, Detroit, with a handful of members. While he directed its growth, he was also active in many diocesan departments.

The Rev. Louis P. Nissen, rector of the Church of the Holy Spirit, Verona, N. J., has retired. Address: 12 Green Acres Dr., Verona.

Ordinations

Priests

Louisiana — By Bishop Noland, Suffragan: The Rev. Thomas Magruder Wade, III, on May 1; serving Trinity Church, DeRidder, and its field.

West Texas — By Bishop Goodwin of Virginia, acting for the Bishop of West Texas: The Rev. Douglas R. Vair, on May 3; curate, St. Clement's, Alexandria, Va.

Western New York — By Bishop Scaife: The Rev. George L. Greeno, on April 25; vicar, St.

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Paul's, Springville. The Rev. R. Robert Ismay, on May 1; vicar, St. Alban's, Silver Creek.

Depositions

Lewis Fry Schenck, presbyter, was deposed on May 5 by Bishop Claiborne of Atlanta, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

College Work

A building which is the property of Christ Church, Cambridge, Mass., has been set aside as Canterbury House and will in the future be made available more completely for student and faculty use, consultation, and classes in religion.

The house, which is next door to the church, was given to the parish about 25 years ago by the late Cushing Toppan. The chaplain to Episcopal Church students in the area (such as those attending Harvard and M.I.T.), is the Rev. Frederic B. Kellogg. For about 18 years he has lived in the Toppan house with his family, making it the base for work with faculty and students.

Under the new arrangement, the Kelloggs will live at Groton, Mass., and commute to Cambridge. Mr. Ronald Maitland, a senior at GTS who is associate chaplain, will live at Canterbury House.

Births

The Rev. Milton D. Austin and Mrs. Austin, of St. Paul's Church, Jackson, Mich., about two months ago announced the birth of a new member of their family, Karen Yvonne.

The Rev. A. A. Nield and Mrs. Nield, of Holy Family Church, Angola, Ind., announced the birth of their fifth child and third daughter, Susan Mary, on April 30.

Other Changes

The Rev. Robert W. Estill, rector of Christ Church, Lexington, Ky., has been made an honorary canon of the Cathedral Shrine of St. George the Martyr, Lee County, Ky.

The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., has been named a trustee of Fisk University.

The Rev. John D. Riley, rector of St. James' Church, Paso Robles, Calif., has been elected dean of the San Luis Obispo Convocation. His address remains 1345 Oak St., Paso Robles.

Deaths

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

The Rev. Frederick B. Hornby, retired priest of the diocese of Pennsylvania, collapsed and died April 28 while getting into his automobile outside of his home, the Harvard Inn, Swarthmore, Pa.

Mr. Hornby retired in 1949 after serving as rector of St. Peter's Church, Broomall, Pa., and vicar of St. Alban's Church, Newton Square, Pa. He also served other churches in Pennsylvania, Iowa, and Louisiana.

Mr. Hornby was born in Toronto, Canada, in 1879, and was ordained to the priesthood in 1911. He is survived by a brother.

The Rev. Thomas Horton, retired priest of the diocese of Iowa, died March 21, at Brookfield, Ill.

He was born in Shipston-on-Stour, Worcester, England in 1873. Fr. Horton received his early education in private schools in England, and on his arrival in the United States in 1907, he entered Seabury Divinity School, Faribault, Minn. He was priested in 1911, and served parishes in Iowa until his retirement in 1947.

Fr. Horton was instrumental in founding Camp Morrison for boys, an institution of the diocese of Iowa. He was a member of the Bishop and Council, registrar of the diocese, and a deputy to General Convention in 1934.

Fr. Horton is survived by two sisters.

The Rev. Alfred Stratton Lawrence, rector emeritus of the Chapel of the Cross, Chapel Hill, N. C., and senior presbyter of the diocese of North Carolina, died March 28, in Chapel Hill, N. C.

Mr. Lawrence was born in Essex, England, in 1882, and attended Columbia University, and General Theological Seminary. He was ordained to the priesthood in 1907.

His entire ministry was spent in North Carolina, and Mr. Lawrence served as diocesan secretary from 1931 until 1951.

The Lawrences had six children, among them the Rev. Alfred Stratton Lawrence, Jr., of Baton Rouge, La.

The Rev. Albert Watkins, retired priest of the diocese of West Missouri, died March 17, at the age of 96.

He was born in Newfoundland in 1862, and ordained to the priesthood in 1888. Mr. Watkins served churches in Massachusetts and Kansas. He was an archdeacon in the diocese of West Missouri from 1902 to 1903, and from 1926 until his retirement in 1934. He also served as an archdeacon in western Kansas from 1896 to 1902.

Deaconess Charlotte G. Massey, former missionary to the Philippine Islands, died April 12, at San Diego, Calif.

Deaconess Massey was born in Rochester, N. Y., in 1878, and was set apart in 1904. She was a missionary worker in the diocese of West Texas from 1904 to 1913, and served as a missionary to the Philippines from 1916 until her repatriation after the liberation of the Islands in 1945. From 1949 to 1956, she was a parish visitor of All Saints, San Diego.

She is survived by a brother, James Massey.

Emily M. Knapp, member of St. Paul's Church, Cleveland Heights, Ohio, died January 29.

Mrs. Knapp was active in church and civic affairs, and was the sister of the late Benjamin N. Bird, former rector of St. Asaph's Church, Bala-Cynwyd, Pa.

Mrs. Knapp is survived by her husband, Kenneth R. Knapp, two sons, Ralph M. Knapp, and the Rev. William G. Knapp, rector of Trinity Church, New Philadelphia, Ohio, and five grandchildren. The Messrs. Knapp report that memorial contributions are being sent to Virginia Theological Seminary.

Elizabeth Lawton, wife of the rector emeritus of St. John's Church, Kewanee, Ill., died April 19, at the Kewanee Hospital.

Mrs. Lawton was born in 1875, and had lived in Kewanee since 1937, when Fr. Lawton became rector of St. John's.

She is survived by her husband, a daughter, Mrs. Murray Morton, and a granddaughter.

Elizabeth Burnett Lynes died April 18, at a hospital in Troy, N. Y., at the age of 68.

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Mrs. Lynes was the daughter of the late Rev. Charles P. Burnett, who served several parishes in the diocese of Albany, and Annie Burnett. Mrs. Lynes was active in the field of real estate brokerage, and the administration of institutions. She was a communicant of Trinity Church, Lansingburgh, Troy, N. Y.

She is survived by her daughter, Miss Barbara King.

Anna Belle Null, wife of the Rev. Thur-
low W. Null, who had been residing at
Taneytown, Md., died April 6, at the
age of 76.

She is survived by her husband, two children,
and five grandchildren.

Cecelia Frances Stadtfeld, active mem-
ber of Church of the Resurrection, New
York City, died April 28.

Miss Stadtfeld was born in New York City in
1892. She was active in the Woman's Auxiliary,
serving as treasurer for many years, and was an
employee of the Church Pension Fund for 42
years. Miss Stadtfeld was interested in the altar
guild work, and sewed altar furnishings, and
vestments for the clergy and acolytes.

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prayers may be offered, as desired, for other Com-
munications, missionary societies, or emergencies.

May

26. Iowa, U.S.A.
27. Iran
28. Jamaica, W. Indies
29. Jerusalem
30. Johannesburg, S. Africa
31. Jordan, Syria & Lebanon

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.

May

26. St. Augustine's, Whitefish Falls, Ontario,
Canada; Grace Church, Glendora, Calif.;
Church of the Advocate, Philadelphia, Pa.
27. St. Luke's, Stephenville, Texas; Church of
the Saviour, Atlanta, Ga.
28. Trinity Church, Newport, R. I.; the Rev. S.
Raymond Brinkerhoff, Yorktown Heights,
N. Y.
29. St. Mary's, Asheville, N. C.; Grace Church,
White Plains, N. Y.
30. St. Paul's Church, Pekin, Ill.
31. Trinity Church, Lincoln, Ill.; Church of
Stephen and Incarnation, Washington, D.C.

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Mrs. O. R., Babylon, N. Y.	15.00
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A-137, The Living Church, Milwaukee 2, Wis.

ST. JAMES', HYDE PARK, N. Y. wants young
priest or deacon to take charge of Church School
and young peoples' work. Reply: Rev. Gordon L.
Kidd, Hyde Park, N. Y.

WE NEED A CURATE. Active educational pro-
gram and regular pastoral duties. Western New
York. Reply Box J-142, The Living Church, Mil-
waukee 2, Wis.

ACTIVE PARISH in northern New York City,
over 300 communicants, needs energetic Rector.
Moderate churchmanship. Reply Box M-128, The
Living Church, Milwaukee 2, Wis.

ASSISTANT RECTOR, experienced, for very
large Eastern parish. Three clergy on staff. Ex-
tensive calling, counseling, preach weekly. \$4200,
car allowance, very large comfortable apartment, all
utilities. Reply Box J-140, The Living Church,
Milwaukee 2, Wis.

May 25, 1958

WANTED: First Grade Teacher and Acting Head-
mistress for new Parish Day School, to open
September 1958. Degree and experience necessary.
Located in Martinsburg, (pop. 18,000) West Vir-
ginia. For details, contact: Mrs. H. L. Reeves,
1006 West King Street, Martinsburg, West Virginia.

THE CHURCH OF THE NATIVITY, Mays-
ville, Kentucky, is in need of a rector. Further
information can be obtained from Wadsworth Clarke,
Senior Warden, 246 West Third Street, Maysville,
Kentucky.

ON THE JOB STAFF TRAINING for counsel-
orships in Boys' Homes. Write Director of Staff
Training, St. Francis Boys' Homes, Salina, Kansas.

PRIEST single, (South), moderate Catholic for
Parochial Mission Chapel, beautiful plant and
grounds share with Rector fully. Reply Box A-138,
The Living Church, Milwaukee 2, Wis.

TEACHERS. Would you like to live in Florida
and teach small classes in a modern building?
Write: The Rector, Holy Trinity Parish Day School,
Box 1197, Melbourne, Florida.

CHURCHWOMAN, living alone, desires companion
May-November. Capable driving car, marketing,
preparing simple meals. \$200 monthly and all ex-
penses. Miss Gertrude Clarkson, Tilton, N. H.

POSITIONS WANTED

ORGANIST-DIRECTOR, male. Wide experience
in boys' and multiple choir system. Proven meth-
ods. Recitalist, academic background. Reply Box
B-136, The Living Church, Milwaukee 2, Wis.

PRIEST desires August supply work, use of
Rector. Eastern area preferred. Reply Box
M-143, The Living Church, Milwaukee 2, Wis.

PRIEST 32, interested in change of rectorship this
September. Low Churchman. Reply Box S-141,
The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST available for August. Use of
rectory and stipend for services. Preferably East
Coast Southern States or Canada. Reply Box T-132,
The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, 39, married, 2 children,
interested in undertaking new work in a lively
parish, preferably second Province. Prayer Book
Catholic. Reply Box L-130, The Living Church,
Milwaukee 2, Wis.

WANTED

TWO OR THREE COPIES of Bishop Whipple's
autobiography, "Lights and Shadows of a Long
Episcopate" published 1912, Macmillan Co. Reply:
Bishop Whipple Mission, Morton, Minn.

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