

# The Living CHURCH

June 22, 1958

25 cents

**The  
Triune  
God**

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See p. 9

**Tulip Festival,  
New York City**

See p. 6



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# The Living CHURCH

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

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## Things To Come

- June
22. Third Sunday after Trinity  
Valley Forge Conference for young people, Valley Forge Military Academy, Wayne, Pa., to 28.
  24. Nativity St. John Baptist
  29. St. Peter
- July
2. Eucharistic Congress, London, England, to 5.
  3. Lambeth Conference, Lambeth Palace, London, England, to August 10.
  4. Independence Day
  6. Fifth Sunday after Trinity
  13. Sixth Sunday after Trinity
  19. World Institute on Christian Education, Nishinomiya, near Kobe, Japan, to August 1.
  20. Seventh Sunday after Trinity
  25. St. James
  27. Eighth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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## LETTERS

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

### Prayer Book Revision

Your editorial "Unnecessary and Undesirable" in the June-1 issue confuses throughout testing with revision, by insisting, in effect, that testing is revision.

The purpose of testing is to bring about an acceptable revision, and not of itself to effect a revision; the latter is an impossibility because a revision of any office or of the whole *Prayer Book* will become effective only when it satisfies the General Convention, and receives the required vote in two successive Conventions. Meanwhile, as the best means of enabling the Church to determine whether any proposal is acceptable, it is suggested that Convention allow it to be tested by use in worship. Study and discussion of the printed page are useful and even important, but the defects, or the absence of them, are best disclosed through its actual use in worship.

Once the Convention has freed itself of the fetters which now prevent, or may reasonably be argued to prevent, such testing, the same Convention which allows trial use of any form has power to impose restrictions. It can require the permission of the Ordinary for use, or it can go further and require in addition that trial use in any congregation be restricted to specified occasions, or to a maximum number of instances within a given period. No authority is conferred upon a proposal authorized for trial use save the permission to use it, and that may be guarded as desired.

It is untrue to say that "the amendment as presented makes it possible for General Convention to give any proposed alteration exactly as much force and legality as the established Book." A vote authorizing trial use is in effect a vote that the proposed revision has reached a stage which makes trial use of it worthwhile, and what the vote authorizes is trial use of "a proposed revision." Convention knows, and the Church knows, that what is being tried out is something not yet incorporated into the *BCP*: a proposal, and not a finality.

(Rt. Rev.) GOODRICH R. FENNER,  
Chairman, Standing Liturgical Commission  
Topeka, Kan.

### Dr. Ramsey, not Dr. Garbett

The late Dr. Garbett [did not lead] "the important 1956 theological delegation to Moscow" [as stated in *L. C.*, May 4]. The leader of the Anglican delegation was the present Archbishop of York, Dr. Michael Ramsey.

(Rev. Canon) H. M. WADDAMS  
General Secretary  
The Church of England Council  
on Foreign Relations

London, England

### Sacrifice, not Suicide

Bully for Bill Andrews ["Are We Ecumenical — or Just Tired? *L. C.*, May 18.] He has said it, and said it incisively; and it badly needed saying. There is a difference between sacrificial offering up of life and suicide.

C. I. CLAFLIN  
Buffalo, N. Y.

# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## How to Recruit Teachers

If this title appeals to the parish leader who is worried about next year's staff, I imagine he expects to find the usual list of obvious devices — start early, appeal to duty, make it important — and so on. He hopes for a few tips to help him solve this central problem of his school. Perhaps he may, but more likely this short article may help him develop a new attitude toward recruiting.

The fact is, every parish has plenty of potential teachers, but most of them are not available (that is, flatly refuse when asked to take a class). These general excuses cover most of the refusals: 1. They don't know enough about the Bible, Church, etc. 2. They have complicated personal duties. 3. They once taught, years ago, and the children were terrible, and they realized that they just weren't suited for teaching. Never again.

### Customer Resistance

Examining the causes for these refusals, with their many variations, we now realize that the first is due to an exaggerated idea of religious teaching as the imparting (and retaining) of all the complicated information about the Christian religion. This is an over-emphasis on subject matter as the principal end of teaching. The cure here lies in the new outlook of priest and people toward the newer goals. The second is often a real obstacle, but is more often a lack of interest, and here the leader is involved as prime motivator. The third reveals a weak parish policy in the past, when teachers were given little preparation beyond a book, and were left to flounder alone. Having inadequate notions of teaching, they quit after a few weeks in panic, or finished the year with a restless, irregular, and frustrating class. These are the ex-teachers, created by bad management. Fortunately most of them are elderly, and should not be asked to teach again.

When the new attitude toward the purpose and program of a parish has begun to permeate the parish, recruiting for any place of leadership becomes easier. This is especially true in parishes that have sent a number of key people to parish life conferences, or have made other contacts with the program of our national Department of Christian Education. Teaching is important, it is different, anyone can learn to teach now — these are ideas that get about. In particular, the rector who has attended a Group Life

Laboratory will know how to make a more vital approach to recruiting.

For the secret of enlisting lies in the tone and quality of the parish leader's own attitude toward Christian education. If he approaches people with conviction and with something to offer, he will not often be refused. What should he offer, and what should he ask for? The following are points that can be made when recruiting a prospective teacher:

### The Hard Sell

1. Allow him to start as an assistant or "observer" to another teacher. This gives opportunity for training, without the danger of failure. If a new worker drops out, for reasons of inadequacy or lack of zeal, no harm is done to the class. If the new person catches on quickly and has native aptitude, assure him that he will be advanced to "top teacher." This method not only creates a wider group who are involved in teaching, but serves as an effective training method. It has worked smoothly when used with conviction and wise guidance.

2. Promise plenty of equipment. "You will receive," you tell the new teacher, whether he is to be assistant or class leader, "a complete set of the texts, a subscription to THE LIVING CHURCH and to *Forth*, a personal copy of one of the Church's Teaching Series each year, the use of the parish library, and the stock of filmstrips and flannel-graphs."

3. Promise regular guidance — both the monthly teacher's training session, and a regular personal conference.

4. Above all, and through all this first conversation, make clear that this is the vital heart-beat of the Church's work: to help people (of all ages) understand the meaning of their lives. "This is my first responsibility," says the rector, "and I am asking you to share it with me. I have come to you because I think you can do it, in time. You know you *should*. How about it?"

I can say confidently from experience that it is easier to enlist people and help them develop into skilled teachers for the new ways of teaching than it ever was for the old methods.

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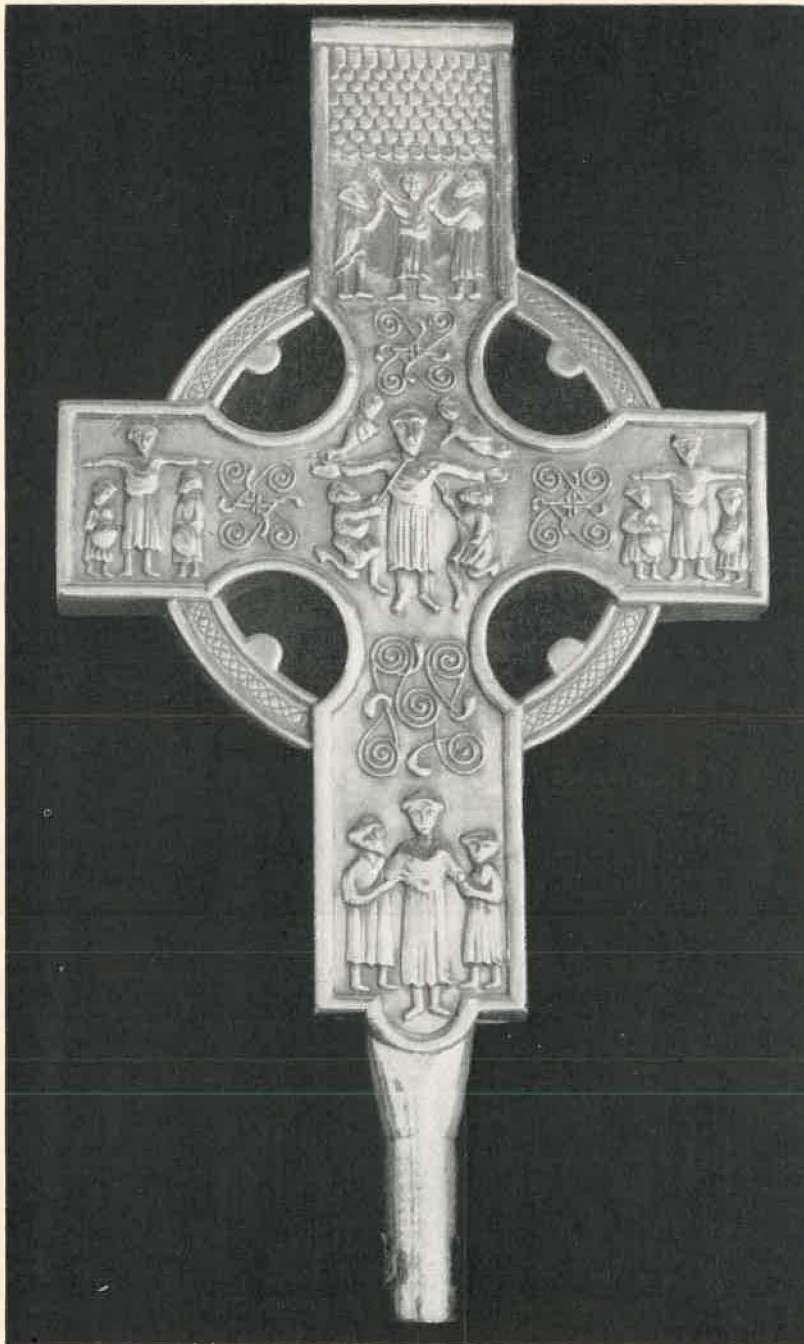
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### The Cross of Armagh

Our picture this week shows the silver cross presented to the Archbishop of Armagh (Ireland) for his use and that of his successors in the oldest metropolitan see in the Anglican Communion. It is modeled on the stone Celtic cross in the Cathedral of St. Patrick, Armagh, and its figures tell the story of our redemption. It was first carried at the consecration of the Rt. Rev. Arthur Butler as Bishop of Tuam in Armagh on Whit-Tuesday (May 27) 1958.

**L**ook down from heaven, O Christ, on Thy flock and lambs, and bless their bodies and souls. Grant those who have received Thy sign, O Christ, on their foreheads, to be Thine in the day of judgment [through the same Christ our Lord. *Amen*].

*Pontifical of Egbert, trans. by William Bright*

# The Living Church

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

Third Sunday after Trinity  
June 22, 1958

## Bishop and Mrs. Kennedy Unhurt in Plane Crash

A Pan-American plane, landing in the rain early on June 2 at Manila, suffered a fatal smashup when the landing gear collapsed. One of the 48 passengers was killed and another injured. None of the crew of eight were injured.

Bishop Kennedy of Honolulu and Mrs. Kennedy, who were among the passengers, were unhurt. They stopped at Manila for a day and a half, then continued their journey to Formosa, which is part of Bishop Kennedy's jurisdiction.

## Parish House Destroyed; Historic Church Saved

An early morning blaze completely destroyed the parish house of St. Peter's Church in Washington, N. C., on June 4. Only the walls of the three-story building were left standing, and damage was unofficially estimated at between \$250,000 and \$300,000, of which \$150,000 is covered by insurance.

The fire, believed to have started in the parish house kitchen, was first reported at 1:15 a.m., and was not completely under control until 6:00 a.m. Flames also damaged the chapel, but firemen were able to retrieve valuable altar pieces. The Rev. W. T. Waterhouse, rector of St. Peter's, told THE LIVING CHURCH that his personal library was seriously damaged due to smoke and water, that the parish house was a total loss, and that the church proper was filled with smoke but no serious damage was incurred.

## More than a Million In Building Fund Loans

The American Church Building Fund Commission has made new loans to churches this year aggregating \$153,446, bringing the loans on the Commission's books to more than \$1,100,000 — 94% of the permanent fund. New loans approved, to be made when funds are available, total \$178,500. At the spring meeting of the trustees of the Commission, the Ven. Canon C. W. MacLean, diocesan administrator of Long Island, and the Rev. W. N. Lanigan, rector of St. John's, Norristown, Pa. were elected trustees.

## NEWS BRIEFS

**FOR HARSH WORDS, HARSH REACTION:** Archbishop de Blank of South Africa has been quoted as saying in a New York sermon that the South African Dutch Reformed Church has "a warped and inaccurate Calvinistic outlook." DRC immediately reacted by pulling out of a conference scheduled for next December at which differences between Churches were to be discussed. RNS also quotes the moderator of the Presbyterian Church as deprecating and condemning the statement. Joining in attacks on the archbishop was the splinter Church of England in South Africa, which has split from the Anglican Church.

**LAMBETH, YES. WCC, MAYBE:** Four leaders of the Russian Orthodox Church will represent its Holy Synod at the Lambeth Conference next month, according to RNS. Heading the delegation will be the Metropolitan Pitirim of Minsk and Byelorussia. Meantime, a New York Times reporter suggests that the meeting of another Russian Orthodox delegation with a World Council of Churches group [L.C., June 15] may lead to Russian membership in the WCC.

**THE BITTEN HAND:** Paul Thomas, alias Dorsey Parker, 35, is wanted on a grand larceny warrant issued in Pasco, Wash. Paroled from Washington State Prison at Walla Walla on May 13, Thomas was given work by Lester Murphy, auto dealer, vestryman of Our Saviour Church, Pasco, and sponsor of the TV show of his rector, the Rev. C. L. Kinsolving (see p. 6). According to Mr. Kinsolving, Thomas sold a car to two Mexicans, pocketed the down payment, and left town in the '57 Chevrolet Murphy allowed him to use.

**FOR POX, A PANCAKE:** Dick Nolan of the San Francisco *Examiner* reports that Dr. Howard Harper, head of laymen's work for the National Council, was quarantined in a hotel room during Bishop Pike's consecration when chicken pox struck him. Finally released by his doctor, Dr. Harper still bore conspicuous traces of his illness. To prevent alarm among

passengers, he was coated by pancake makeup, and rode serenely home the possessor of a completely artificial sun tan.

**FR. DAMIEN AND GENERAL BOOTH:** Washington's Episcopal Cathedral planned to dedicate June 15 stained glass windows honoring distinguished humanitarians. Included are Fr. Damien, Roman Catholic worker with lepers, General William Booth of the Salvation Army, St. Elizabeth of Hungary, Albert Schweitzer, Dr. George Washington Carver, and Miss Elizabeth Fry, Quaker philanthropist and prison reformer.

**GEO-THEOLOGICAL YEAR:** Dr. Edwin T. Dahlberg, president of the NCC, has called for an International Geo-Theological Year in which there could be "a free exchange of thought about the nature of God and the relation of the human soul to the cosmic order." Modeled on the International Geo-Physical Year, Dr. Dahlberg's idea is, according to RNS, put forth as a trial balloon.

**FOR CEYLON, PRAYERS:** From Rev. Ivor Toussaint comes a plea for prayers of U. S. Churchmen for strife-torn Ceylon. Conflict between Sinhalese and Tamil citizens over government decisions establishing a national language have led to bloodshed, destruction of property and terror. Martial law and a curfew have been imposed.

**FOR US, A BRICKBAT:** In LIVING CHURCH's eagerness for fast and significant reporting, we leaned [L.C., June 1] on usually-reliable RNS for a report of a controversy on the floor of North Carolina's diocesan convention. Now we are told by the Rev. Martin Caldwell, our own North Carolina correspondent, that the version we published was misleading. He says, "Race relations was not issue at all, and it consumed only a very few minutes. . . . There was no substantial opposition, and included in the 50 negative votes were those delegates who abstained from voting, and others who were not on the floor. . . . Mr. Dees did make a few remarks, which took less than one minute, but to say that he 'led the opposition' is absurd." (See also p. 6 for correspondent Caldwell's convention report.)

## No Damage to Churches By Wisconsin Tornado

No damage to church buildings was reported from the diocese of Eau Claire (Wis.), by a tornado which swept northwestern Wisconsin on Wednesday night, June 4.

Extensive property loss occurred, however, and each family in the diocese of Eau Claire is being contacted for cash contributions to aid those people hardest hit by the tornado. One layman from Menomonie was seriously injured, and there was considerable destruction to the apple orchard area near St. Simeon's, Melville (Chippewa Falls). No estimate of the number of damaged orchards was immediately available.

A work gang from the cathedral in Eau Claire was organized to help clear the rubble and clean up the farms and orchards in this area.

## Ecumenical Institute Held By St. Louis Churches

(see Editorial, p. 13)

A service of Choral Evensong, Choral Eucharist and sermon was the climax of an "ecumenical institute" held at St. Mark's Church, St. Louis, Mo., on Whit-sunday. The Rev. Standrod T. Carmichael of Thompson House, retreat house and conference center of the diocese of Missouri, was celebrant at the Eucharist, assisted by the Rev. W. Murray Kenney, rector of St. Mark's. All participants in the institute were invited to receive.

Purpose of the institute was to provide a face-to-face encounter between the laity of different Churches. Local clergy felt that most interchurch services and study groups were limited to clergy or experts in the field. Coöperating with Mr. Kenney in planning the project were the pastor of a nearby Presbyterian church and a professor at Eden Seminary.

An afternoon of study, fellowship, and worship was planned for members of 10 congregations. Fifty delegates were expected, but 108 registered. The group dynamics technique was employed in the study of the question "What does the Lord's Supper (Holy Communion) mean to me?"

Clergy of the coöperating Churches assisted Mr. Carmichael at the Choral Evensong. The institute, believed to be the first of the kind held in the area and perhaps in the nation, was approved by Bishop Lichtenberger of Missouri.

The Ven. Charles F. Rehkopf, archdeacon and diocesan executive secretary, told THE LIVING CHURCH that Bishop Lichtenberger approved the admission of non-Episcopalians to the Communion under the terms of the statement of the House of Bishops (September 1952) permitting such action at "gatherings for a responsible ecumenical purpose."

## Cover

Shades of the Dutch yesteryear were, for the 12th consecutive year, the theme of the tulip festival at St. Mark's-in-the-Bouwerie, Manhattan. In our cover picture, Deaconess Lydia Ramsay of St. Mark's joins with children in the traditional Dutch dance called the Seven Jumps.

Hundreds, many in costume, joined in the lively day-long festivities — complete with games, dancing, booths selling Dutch products, luncheon, and carnival rides. Profits of \$2800, the highest ever received, will be used to continue rehabilitation of St. Mark's.

The annual festival recalls, according to the rector, the Rev. Richard McEvoy, the ancient traditions of New Amsterdam. St. Mark's can rightfully share in that tradition, for not only is it the burial place of Peter Stuyvesant, but it is Manhattan's oldest religious site in continuous use.

## Hanging No Deterrent to Murder, Priest Says

A hangman's noose was used by the Rev. Lester Kinsolving to lend impact to a television sermon urging abolition of capital punishment in the state of Washington. Mr. Kinsolving, a former chaplain at San Quentin prison in California, is now rector of the Church of Our Saviour, Pasco, Wash.

He cited figures to show that capital punishment is no deterrent to murder, and that it is most frequently applied to members of racial minorities and to the poor, the friendless, and the defective. He



Mr. Kinsolving: A noose on TV.

stated that the murder rate in the seven states and four territories where capital punishment has been abolished is lower than the national average.

Mr. Kinsolving's half-hour television program, "Cross and Crisis," appears each Sunday night over KTRX-TV.

## DIOCESAN CONVENTIONS

**NORTH CAROLINA: 1922 to 1959.** Bishop Penick announced to the diocesan convention of North Carolina that he would retire on June 30, 1959. On his retirement he will be succeeded by the Rt. Rev. Richard H. Baker, coadjutor of the diocese. Bishop Penick is senior active bishop in the House of Bishops, having been consecrated in 1922.

In his address to the convention Bishop Penick urged successful completion of all the projects and programs that had been begun during his episcopate. There were to be no new major undertakings during his final year.

NEW MISSION: St. Mark's, Siler City.  
BUDGET: \$310,704.23.

ELECTIONS. General Convention deputies: clerical, T. W. Blair, T. J. C. Smyth, W. M. Moore, Jr., C. F. Herman; lay, G. E. London, S. B. Alexander, F. O. Clarkson, R. G. Stone.

Standing Committee: clerical, J. M. Dick; C. F. Herman, T. J. C. Smyth, T. W. Blair; lay, H. W. Lewis, I. D. Thorp, Heyward Duke.

**ERIE. Against capital funds appeal.** Delegates to the convention opposed the capital funds appeal which will be presented to General Convention. They favored the seating of women in General Convention, and considered a resolution regarding the relationship of the new General Division of Women's Work to National Council.

St. Clement's Church in Greenville was welcomed as a parish. Guest speakers at the convention were the Rev. J. Russell Chandran of the United Theological College of South India and Ceylon, and Bishop Scaife of Western New York.

ELECTIONS. Standing Committee: clerical, R. E. Hovencamp, T. L. Small, F. R. Murray, A. M. MacMillan; lay, J. K. Earp, R. E. Dunham, R. B. Gillett, R. M. Garland. Board of Trustees: Messrs. Rollo McGray, J. K. Earp, R. M. Garland, William Forster, H. D. Redfield, Mortimer Graham, Marvin Butler, F. C. R. Biekarck.

General Convention deputies: clerical, T. L. Small, F. R. Murray, Beecher Rutledge, J. M. Prittie; lay, D. H. Phillips, E. G. Potter, R. M. Garland, G. E. Hamilton.

**NORTHERN MICHIGAN: To be self-supporting.** The convention adopted a budget for 1959 which relinquished all aid from the National Council, thus making the diocese for the first time completely free of outside aid. Eight ordinations, 261 confirmations, and a 10% increase in church school enrollment during the past year attest to the growth of the diocese, said Bishop Page in his address to the convention. Since at this time the diocese has no men in seminaries, the Bishop called upon the convention to "work out a plan of recruiting whereby we can present to our best young men the call of the ministry of the Living God." He also asked each parish and mission to organize a pastoral committee of laypeople to supplement the work of the clergy in meeting the vital needs of Churchpeople.

ELECTIONS. Standing Committee: clerical, J. W. Robertson, J. A. Alford, W. A. Burritt; lay, C. J. Stakel, Carl Brewer, Clifford Lewis. Bishop and Council: clerical, William Wiedrich, Vaughan Norton, Reno Kuehnel, L. J. Maitland; lay, Dr. L. W. Howe, Robert Jacobs, S. M. Stiling, George Pruner, William MacNeil.

## Degrees Awarded at Church Institutions

June, traditional graduation month, finds the Church sending its graduates on the start of their professional careers.

Forty-three Bachelor of Divinity degrees were awarded at the **Church Divinity School of the Pacific**, Berkeley, Calif. Six students were granted diplomas of graduation, and honorary degrees were conferred upon Bishop Lewis of Nevada, "honored as a fisher of men in a pool of great area containing very little water;" Rev. William L. Caswell, retired priest now active in the district of San Joaquin; Ven. Samuel Kau-Yan Lee, archdeacon of Hong Kong, who at 70 made the trip from the Far East to be present at the ceremonies; Rev. George J. Hall, rector of All Saints' Church, Montecito, Calif.

Areas of service for the new graduates will include 22 dioceses and missionary districts and three foreign countries, British West Indies, Panama, and Wales.

Bishop Shires, suffragan of California, delivered the commencement address.

**General Theological Seminary**, New York, graduated 46 seniors with the degree of S.T.B. The S.T.M. was conferred on two students, while one received the D.Th.

Honorary degrees of S.T.D. were conferred on Bishop Dun of Washington; Bishop Loring of Maine; Rev. J. H. Johnson, rector of St. Martin's Church, New York; Ven. Charles W. MacLean, administrator of the diocese of Long Island; Very Rev. Richard H. Wilmer, Jr., dean of the Berkeley Divinity School, New Haven, Conn.; Rev. William W. S. Hohenchild, rector of the Church of the Holy Communion, St. Louis; Rev. John H. Scambler, rector of St. Peter's, Chicago.

Celebrating the 125th year of its founding, **Episcopal Theological Seminary in Kentucky** was graduating four men in its fifth class since its revival in 1951. The Rev. G. Paul Musselman, executive secretary of the Division of Urban Industrial Church Work of National Council, was to be the commencement speaker.

Six honorary degrees and 33 degrees and diplomas in course were to be conferred by the **Philadelphia Divinity School**. The honorary D.D. degrees were received by the Rev. J. Wesley Twelves, Church of the Epiphany, Germantown, chairman of the board of examining chaplains and historian of the diocese of Pennsylvania; Rev. William J. Bradbury, Christ Church, Pittsburgh, a leader in civic and Church affairs; Very Rev. José F. Gomez, dean of the Cathedral of San José de Gracia, Palenque, Mexico; Rev. Orrin F. Judd, St. James' Church, Upper Montclair, N. J.; Rev. Charles Sykes, Zion Church, Rome, N. Y. The honorary S.T.M. degree was granted to the Rev. Thomas A. Meryweather, Church of the Atonement, West Philadelphia.

Bishop Hart, president of the seminary's



Bishops and girl graduates: 11 at St. Margaret's House.\*

board of trustees, conferred the degrees.

The Very Rev. Frank D. Gifford, Ph.D., S.T.D., having served since 1946 as dean, will begin a sabbatical year on September 1, and retire because of age on June 30, 1959. He will be succeeded by the Rev. Albert H. Lucas, D.D., D.C.L., rector of St. John's Church, Hagerstown, Md., who will serve as acting dean for the next year.

Twenty-one graduates of **Seabury-Western**, Evanston, Ill., were welcomed into the alumni group, which was holding its 100th annual meeting at commencement time. Fifteen men received B.D. degrees, six licenciates were awarded. Commencement speaker was Dr. F. Edward Lund, president of Kenyon College.

Honorary Doctors' degrees went to Rev. Kenneth Martin, St. Matthew's Church, Kenosha; Rev. Holt H. Graham, professor of New Testament, Virginia Theological Seminary; Rev. Homer E. Grace, missionary to the deaf in the Sixth Province.

Two members of the Episcopal clergy were among the seven to receive honorary degrees from **Kenyon College**, Gambier, Ohio: Rev. Kenneth G. Gass, St. James' Church, Birmingham, Mich., D.D.; Very Rev. Lloyd E. Gressle, dean of the Cathedral Church of St. John, Wilmington, Del.

Eleven graduates have finished the two years' course in Christian education at **Saint Margaret's House**, Berkeley, Calif., the training center in the west for women of the Church. Bishop Shires conferred the Master of Arts degree on the graduates, who come from six states, Alaska, and two foreign countries.

One of the largest graduating classes in the history of the **Bishop Johnson College of Nursing**, Episcopal Hospital of the Good Samaritan, Los Angeles, received diplomas from Bishop Bloy of Los Angeles. Forty-eight young women were in the group.

## Virginia, E.T.S. Faculties Join for Discussion

The complete faculties of two of the Church's seminaries, Virginia Theological Seminary, Alexandria, Va., and Episcopal Theological School, Cambridge, Mass., met at Kirby House, conference center of the diocese of Bethlehem, recently to consider their common task of training men for the ministry.

Twenty-seven faculty members explored and evaluated the similarities and differences in curriculum and teaching methods.

## G.T.S. Institutes Honors Program

A new honors classification in its S.T.B. degree has just been adopted by the General Theological Seminary, New York City. Approved is the new plan which was put into effect with the recent graduating class to grant the degree of S.T.B. *cum laude* to those who merit that distinction. Other members of the graduating class who have fulfilled all stipulated requirements of the three year course received the usual degree.

General Seminary thus brings its degree policy into line with that followed at other major theological schools. Hitherto, the bachelor's degree has been granted only to those achieving what in effect approximated an honors record. All other graduates received a Diploma of Graduation, which was in fact equivalent to the standard B.D. or S.T.B.

\*From left: Bishop Shires, suffragan of California; Bishop Pike, coadjutor of California; Denda Slaughter (Houston), Phyllis Towner (California), Maria Antonieta Hernandez Solis (Mexico), Joyce Ballard Ferris (Arizona), Pauline Preuss (California), Annamma Ninan Kallumpurath (Mar Thoma Church, Travancore, India), Laura Chapman (Alaska), Carolyn Van Trease (El Paso), Cynthia Arpke (Olympia), Marilyn Smith (Rhode Island), Betty Zieg (Utah).

# AROUND THE CHURCH

**BREAD CAST UPON THE WATERS** is a saying which might be applied in the case of the Rev. John Calavan of St. John's Church in Oakland, Calif., who gave pastoral help to a member of his congregation. The friend this summer made the rector and his wife a gift — an all-expenses-paid trip to Europe, with visits to England, Scotland, France, Germany, Holland, Switzerland, Italy, the Holy Lands, Egypt, and time for the Lambeth Conference in England. Before he could accept the gift, Fr. Calavan said that he must seek permission of his vestry to be away from the parish for such a long period. The vestry, happy for their priest and Mrs. Calavan, said, "Yes — you deserve the trip!"

**CENTENNIAL CITATIONS FOR SERVICE** to secondary education were awarded to 106 persons on June 6 by Shattuck School, Episcopal preparatory school for boys in Faribault, Minn.

Included in the group were Dr. Ruth Jenkins, headmistress of the Annie Wright Seminary, Tacoma, Wash., the Rev. Albert T. Mollegen, head of the department of New Testament at the Virginia Theological Seminary, the Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts, Sister Rachel, O.S.H., principal of the Margaret Hall School, Versailles, Ky., and Miss Hedwig Zorb, headmistress of St. Paul's School, Walla Walla, Wash.



Bishop Gordon: Oogrook on his chair.

**ALL-ALASKAN BISHOP'S CHAIR** was presented to the Rt. Rev. William J. Gordon, Jr., as part of his 10th anniversary as Bishop of Alaska. Festivities began on May 17, when the entire missionary district family participated in a two-day cele-

bration at All Saints' Church, Anchorage.

The Bishop's chair was made of native Alaskan birch with back and seat covered with hair-seal. On the back is the seal of the missionary district of Alaska, embroidered in beadwork on oogrook (sealion) fur. The chair, it is reported, was made by a white man, the hair-seal sewn by an Eskimo woman, and the beadwork done by an Indian woman.

A highlight of the reception was the unveiling of a mural depicting Bishop Gordon's work since he came to Alaska. He was presented with a new cassock for his trip to the Lambeth Conference, and a purse from the clergy.

**DEDICATIONS AND GROUND-BREAKINGS** are cause enough for celebration. Sometimes they indicate a fast-growing congregation, sometimes a parish that has reached maturity, sometimes a new location.

Some recent dedication services: 11-year-old **St. Michael and All Angels, Mission, Kan.**, dedicated a \$250,000, two-level, English Country Gothic parish house. Next unit, 700-seat church, will be started in three to five years.

**Church of the Redeemer, Rochester, N.H.**, was a 70-communicant mission in 1951. Now a 300-communicant parish in need of adequate housing, it has broken ground and begun construction of a \$150,000 church with a clear glass front.

Out in Montana, where the Church must struggle with the problem of huge distances and a small population, **Christ Church, Kalispell**, has a new church and rectory, "the fruit of a 12-year labor by the people and the Rev. William P. Griffiths," who has just been elected rector emeritus.

Also in Montana:

**St. Christopher's, Shelby**, has bought new property and moved the old church on to it as part of a new unit. The Rev. Albert Longfellow is the first resident priest.

**Incarnation, Great Falls**, has dedicated a \$125,000 parish hall.

**Emmanuel Church, Miles City**, finished a \$70,000 educational unit and modernized its historic church building.

**St. Mark's, Havre**, has completely remodeled its rectory, restored its church, and put up a \$50,000 addition to the parish hall.

On its second anniversary **St. Paul's Mission, McHenry, Ill.**, dedicated a temporary church which will later serve as rectory or parish house.

The new **St. Luke's Church, Haworth, N. J.**, was dedicated and ground has been broken for a new parish house.

Ground was broken recently for two missions in the Little Rock area in Arkansas. On May 17, Bishop Brown officiated at the site of a proposed parish house for

the **Church of the Good Shepherd, Little Rock**. The \$35,000 structure will house seven class rooms and a chapel seating 115. On May 18, the bishop joined the Rev. Frank Mangum and the congregation of **St. Luke's, North Little Rock**, in breaking ground for a parish house that will serve as a temporary chapel seating 180. The cost of this phase of a long-range building program is \$41,009.

The second new mission church building to be opened for use this year in the diocese of Missouri is **St. John's Church, Caruthersville, Mo.** The mission celebrated its fifth birthday May 16 when Bishop Lichtenberger officiated at the formal opening. Constructed of brick and reinforced concrete, the building consists of two units, a chapel seating 100 persons, and a parish house with facilities for 150.

**St. Barnabas' Church, Franklinville, N. Y.**, recently dedicated its first church building. The church has been situated in Cattaraugus county for over 60 years. The new \$55,000 modern pre-engineered structure was dedicated by Bishop Scaife of Western New York. Locally raised funds, plus help through the diocesan Episcopal Advance Fund, have been largely responsible for the erection of the building.

**PIED PIPER:** The Rev. Kermit Castellanos, associate rector of All Saints' Church, Beverly Hills, Calif., was honored at a reception on June 8, marking the 25th anniversary of his ordination.

Some 600 children and 1200 parents and friends gathered in the parish hall, and community and civic leaders attended to honor him.

Affectionately called "K.C." by the thousands of children who have been enrolled in the church school during his nine year ministry in the community, he is likened to a Pied Piper of Beverly Hills in his ability to attract the children of that town.

**"INTERNSHIP IN TELEVISION,"** a course offered this summer by Northwestern University and NBC, will be attended in Chicago by the Rev. George F. Packard, rector of St. Mary's Church, Baltimore, Md.

Mr. Packard, who is chairman of the Commission on Publicity for the diocese of Maryland, will attend Northwestern from June 21 to August 2. While there he will gain first hand experience in the field of television, and will prepare a series of programs for religious telecasting.

**CHURCH OF SOUTH INDIA** came up for consideration at Long Island's convention [L. C., June 1]. A resolution put the diocese on record as "opposing any judgment upon the Church of South India at this time which would form any basis for initiating intercommunion with it either fully or partially."



# The Triune God

I believe in God the Father Almighty . . . and in Jesus Christ His only Son, our Lord. . . . I believe in the Holy Ghost. . . ." These are the words that we repeat day by day and Sunday by Sunday in the creeds, and these words are the very cornerstone of our Christian faith. They trip glibly from our tongues, often, perhaps, with little thought. We take for granted that our God is one God but three Persons, we address our prayers to the several members of the Trinity, we name our churches for them.

But suppose some earnest inquirer — someone completely unfamiliar with the Christian faith — should come to us and say, "I want to know more about your God. You say that He is three Persons but that there is only one God. How can this be? Do you really believe this? Please tell me." If thus pressed for an explanation we would probably say, "Of course I believe in the Trinity. Why yes, it means. . . ." Well, it means what? Perhaps some of the braver of us might resemble the intrepid lady who was the last to leave the church one Sunday. As she shook the rector's hand she said, by way of accounting for her tardiness, "There was a new man in church today. He asked me about the doctrine of the Holy Trinity and it took me a moment or two to explain it to him."

Most of us, however, trembling at a task which baffled even the great Augustine, would be less confident of our competence to explain the mystery and magnificence of our belief. For mystery it is and, to a great degree, a mystery it will remain. The scholars and the saints, down through the ages, have sought to come closer to the secret of the Godhead, and the scholars have learned a very great deal *about* God, and the saints have learned to know and love God, but with all the faculties of the intellect and heart and will no man has been able to *comprehend* God, or to explain Him. Yet, in the end, this has not distressed the scholars and the saints, and it should not distress us. There is much about God that we can never understand fully and if we could He would not be God. The finite cannot comprehend the infinite, and as Christians in this life we are committed to living by faith, not by sight.

Nevertheless, in His infinite goodness God has revealed to us — and continues to reveal — as much as we need to know and are able to grasp. In thinking of the Holy Trinity, or in trying to explain our belief to others, let us remember that

By Elizabeth S. Spelman

*God the Father's idea, given expression in God the Son, is disseminated by the action of God the Holy Spirit.*

it is not a cold, remote doctrine, something constructed for our bewilderment by the great intellects of the Church. Christianity is a religion of revelation, *given* to us by God, not a set of philosophical formulae or metaphysical propositions. In the last analysis the great intellects can no more understand it than can we ordinary Christians. Rather, the triune nature of God is believed because it has been experienced by countless Christians for two thousand years. We too experience it, perhaps without thinking consciously of it at all.

Very simply, let us try to see *how* we experience the Trinity. First, God the Father, Creator. Think about "creation" for a while. "To create," says the dictionary, is "to make, to bring into being, to cause to exist." Well, I can understand that. In a sense I can do it myself. Perhaps I can paint a picture or carve a figure from stone. If I am a carpenter I can make a table. Or, I am a housewife, and I can make a dress, and I can make a cake. And I have children. In a way I *made* them. In all these instances, however, I have made new things from something else that was already in existence. How does God's "creating" differ from mine? Because He made, and makes, things from *nothing*. He caused to exist the things out of which I can make other things. He made that out of which came my brain and my hand and my eye — and the brains, hands and eyes of all other men — so that everywhere I look, whether at insect wing, or giant airplane, or newborn infant, I see the work of the Father Creator.

And then, God the Son. Surely, for most Christians, the second person of the Trinity is a living and glowing reality. Why should it not be so? One of the

reasons for our Lord's Incarnation, for God's becoming man, is to meet us, person to person, where we live and breathe and have our being, where we are tempted, where we suffer, where we love, in our innermost hearts and souls. Moreover, the physical reality of God-made-man reaches us in a familiar, human way as nothing else could. We find God most plainly visible in the face of Jesus Christ, in His teaching and healing, in His wonderful loving forgiveness, in His giving of Himself that we might live.

But God the Holy Ghost, the third person of the Trinity, is for many of us so vague and shadowy, so "ghostly," if you will, that we just give up and decide that we can't understand. Sometimes quite sincere Christians refer to the Holy Ghost as "it." Perhaps we have done so ourselves. But actually, if we consider it for a moment, we find with surprised delight that God the Holy Ghost is so close to us, so much a part of our daily experience, that we take Him for granted and therefore don't recognize Him. We remember that our Lord Himself promised to send us the Holy Ghost, the "Comforter," the Strengthener who should "lead us into all truth." (That we refuse to be led into all truth is not, let it be said, due to His inefficacy, but to our weakness and sinfulness.) It was God the Holy Ghost who, true to Jesus' promise, visited the Apostles at Pentecost, who took twelve ignorant and unlettered and frightened men and through them changed the shape of the world. He can act through us, too, if we will but let Him. He is, it has been said, "nearer to us than breathing, closer than hands and feet." It is He who supplies all our good impulses and thoughts and actions, who urges us to prayer, who "prevents" or

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goes before us in all our ways. He is God in us.

Some of our difficulties in meditating on the Trinity lie in the fact that we can't construct a mental picture of a trinitarian God. He seems to be an abstraction, almost a technicality. But like so many aspects of our faith we can grasp this more fully if we use an analogy. (That, of course, was our Lord's favorite method of teaching. That is what the parables are — analogies.)

Many such parables or analogies have been devised to help explain the Trinity: the three-leaved clover, for instance, with its three separate and distinct parts, which yet is one plant; or the triangle which has three sides but yet is one figure.

One of the most workable analogies, however, appears in Dorothy Sayers' book, *The Mind of the Maker*, which explains the Trinity to us in terms of the creative artist. Consider, Miss Sayers says, the writing of a book. First, the *idea* must be present in the writer's mind. Creation occurs in the mind of God, and there we have the analogy of the Father Creator. But, she continues, the *idea* must be expressed, the *word* must be spoken or put down for all to see. And here we see the analogy of God the Son, the Word, the *idea* given body and made incarnate so that we may see and grasp it. So now the book is written, the *idea* given form. But that is not enough, for a book that is not read is useless. The word must be received and spread and acted upon. This is the function of the Holy Ghost, to work in us and through us, that God the Father's *idea*, given *expression* in God the Son, may be *disseminated* by the action of God the Holy Spirit.

This experience that we have of the trinitarian nature of God can be dwelt upon and particularized in our meditations during the "long green season" of Trinity which the Church provides. Over and over in its collects, epistles, and gospels we find the solid core of the Church's teaching, and the manifestations of God's three-fold personality. After the great fasts and feasts of Advent, Christmas, Epiphany, Lent, Easter, come these long weeks which God gives us for the tending and nurturing and day-by-day cultivation of our souls. Let us try to use them for God's glory and the salvation of the world.

"Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen."\*

\*Collect for Trinity Sunday, Book of Common Prayer.

# BOOKS

## A Certain Impact

THE TWELVE CHRIST CHOSE. By Ashbury Smith. Harpers. Pp. 178. \$3.

To take the Apostles out of the stained glass windows in which they have become enshrined, to breathe life into them, and to present them as down-to-earth human beings is always a worthy effort, attended though it may be with varying degrees of success.

Asbury Smith, who has been in the Methodist ministry for 32 years, has in his first book-length work, *The Twelve Christ Chose*, provided brief biographical and character sketches of the Twelve Apostles, using the data of Scripture and filling in with tradition for what he considers the latter to be worth.

The scholarship of the book is somewhat uneven. I noted several inaccuracies of one sort or another. It is not true, for example, that "prior to 1800 no one questioned but that the apostle John wrote the Gospel of John, the three Epistles of John, and the Revelation" (p. 55), for as early as the third century Dionysius of Alexandria argued against the common authorship of the Gospel of John and the Revelation.

Nevertheless, on the broad scene the book does have a certain impact. Its strength lies perhaps in the author's manner of telling his tale and in the modern illustrations which he uses.

FRANCIS C. LIGHTBOURN

FOR FAITH AND FREEDOM. Vol II.: Christian Theology. By Leonard Hodgson. Scribners. Pp. vii, 237. \$4.75.

This book contains the second series of the Gifford Lectures for 1955-1957. The 10 lectures are printed as written for delivery, and there is an Appendix at the end in which the author offers his rebuttal to certain critics of his previous book, *The Doctrine of the Trinity*.

As Leonard Hodgson himself remarks, *For Faith and Freedom* contains a considerable number of references to his own earlier published works. In many respects this is an advantage, for it enables the volume to act both as an integrated summary and extensive introduction to one of the leading theologians of our day. As is claimed for it, this book can be profitably read, however, without prior acquaintance with either the first half of these Lectures or the other special studies to which reference is made.

The author's contentions are that philosophy and natural theology alone can show us that the universe is most adequately understood in terms of a purposeful creation which aims at finally producing "a community of genuinely free persons." The Christian faith confirms this view and offers us a unique means of co-operating with this ultimate purpose. The history of human thought is best described as the history of God gradually making Himself known to man through the dialectical interaction of intellectual categories and historical evidence. New evidences requires a re-examination — and often a revision — in the categories with which we try to comprehend it. This indicates the essential nature of Dr. Hodgson's own theological methodology. In these pages he applies this method with admirable consistency to such problems as the unity of God, the existence of evil, the Incarnation, the Holy Spirit, the Church, the doctrine of Grace, and eschatology.

Dr. Hodgson has something significant to say to our age, and it cannot but vitalize the religious activity of those who read him. His treatment of grace is especially good. His "psychological" rather than "metaphysical" analysis of the Incarnation seems to this reviewer to cause more overall difficulty than it throws specific light, but, as always, the author offers penetrating insights and does not try to minimize his own difficulties. A great virtue of Dr. Hodgson's presentation consists in his showing that many theological difficulties spring from the primary philosophical problems of trying to state just how creatures can be related to a Creator in the first place.

ARTHUR A. VOGEL

### Books Received

**LOVE, SKILL, AND MYSTERY.** A Handbook to Marriage. By Theodore Bovet. Doubleday. Pp. xiv, 188. \$3.50.

**LAND BEYOND THE NILE.** By Malcolm Forsberg. Harpers. Pp. 232. \$3.95.

## sorts and conditions

THE REASON why family doings have been largely omitted from this column in recent months is that our family activity has been concerned mostly with building, moving into, and occupying our new house. And I have discovered that I am more enthusiastic about talking on the subject than other people are about listening.

THE NEW HOUSE, like the old one which was pre-empted by an expressway, is on the banks of the Milwaukee River, one mile upstream from the old site. Our neighbors, also dislodged by the expressway, are moving into the same area and taking up positions on or near the river exactly as before. Once a river rat, always a river rat.

PLANNING and building our own house was a new, frustrating, and wonderful experience. Like the old one, it combines seclusion and a touch of natural beauty with the conveniences of the city.

A FEW days ago, when a woodchuck turned up on our lawn (*i.e.*, the place where the lawn will be once we get it in), we felt we had chosen the right place. He was nibbling away at a large burdock, and no doubt he will nibble at more precious items as soon as we get them planted. We named him Grundoon after a certain well-known infant, although the scoffing contingent said we ought to wait to see whether he would turn up a second time before we adopted him.

THE SCOFFERS may have been right. The woodchuck has not put in an appearance in the succeeding two days. We have found it easy to bribe ducks and various other birds by gifts of food. However, we have no information on how to win the favor of a woodchuck. Possibly there isn't any way.

IT IS a pleasant thought, somehow, that woodchucks may work out their own way of life, refusing to succumb to the blandishments of nature lovers and surviving in, rather than accommodating to, civilization. Under their other name of groundhog, they are supposed to come out of their burrows on the Feast of the Purification. If the day is sunny, according to popular legend, they know there will be six more weeks of winter and go back into their burrows to hibernate some more.

THERE IS a groundhog society in Milwaukee which annually consults a woodchuck about the weather. Last year, their woodchuck came out, took one look, and bit the nearest member of the society.

SOME of the ancient saints, particularly the hermits of the Egyptian desert, had a social sense akin to that of the woodchuck. They remind us, perhaps, that our society's addiction to feverish coöperation, sharing, friendly fellowship, and togetherness is not the only possible recipe for a Christian life.

PETER DAY.

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# EDITORIALS

## No Trend of the Times

**T**he Seabury Series, the Sunday school curriculum published by the Episcopal Church's Department of Christian Education, is unlike anything else currently being done in the American religious scene, Catholic or Protestant. As we noted editorially last week, the series has by no means won the universal support of parishes and missions, and it is quite possible that General Convention will be asked to call for a return to a more familiar Sunday school plan.

THE LIVING CHURCH finds itself deeply committed to the defense of what we conceive to be the fundamentals of the Seabury approach not because it represents something new, or easy, or liberal, or up-to-date, but rather because it seems to us to represent something ancient, and difficult, and dogmatic, and timeless. Where Christianity has in fact been conveyed to Sunday school children in past generations, we suspect that it was usually done by the application of the principles now being emphasized by the Department of Christian Education.

Last week we said that we had noted a failure of communication between the Department and some of those who ought to be most sympathetic to its goals. We were thinking particularly of those deeply concerned Churchpeople who, no matter what their Churchmanship label might be, believe that the first task facing the Church is reconsecration and rededication to the living God — those who are impatient of compromises and dare to demand of the whole Church a renewal of apostolic vigor and vitality.

Criticisms of the Seabury Series based upon its demandingness are understandable; but criticisms based upon its alleged surrender to some trend of the times represent a failure of communication.

One frequently repeated charge of this type is that the Department has adopted the philosophy of progressive education just at the time when the public schools are abandoning it. It is true that some of the methods and techniques recommended in the teachers' manuals make use of progressive ideas. It is true that the teacher's relationship to the class involves listening, sympathizing, understanding, encouraging, rather than rallying the group to accomplish a predetermined stint of subject matter. But the failure of communication involved here is the failure to recognize that the "class" is only part — the second part — of the Sunday educational program at the parish church.

Part one is the Church service itself. There the Gospel is proclaimed in its fulness, and there each Sunday some particular aspect of the drama of redemption is unfolded in prayer, Bible reading, and sermon. After an hour of formal indoctrination comes a second hour — the class session — in which the

children are encouraged to think through the implications of the Christian faith for daily living.

Lacking the systematic curriculum of the Prayer Book and the Christian year, many Protestant Churches must necessarily use a "content-centered" Sunday school curriculum. But the Episcopal Church's content-centered curriculum is the Church service itself. The need in our Church is for a means of making this content effective in the home, the school, personal relationships, community living.

Now, the mere fact that something is said and done in Church does not necessarily mean that it makes an impact on the minds of the members of the congregation. There is a strong tendency for the churchgoer to listen passively, as it were, allowing the archaic language to roll on like stately music. To grasp the ideas expressed in church, to apply them to daily living, to relate them to the secular ideas and ideals with which children as well as adults are surrounded — all this requires discussion and questioning and thinking. And this is possible in a class organized as Seabury classes are. The courses are specifically designed to arouse this kind of response, on the basis of general year-long themes selected because they represent the special problems or aptitudes of particular age groups.

If, in a progressive public school, each class were preceded by an hour of formal indoctrination in the class's subject-matter, there would be little to complain about in the progressive system. Its flaw lies not in what it does but what it fails to do. The task of indoctrination in the Church belongs to the priest, the Scriptures, and the Book of Common Prayer. Teacher and class take up this authoritative proclamation and explore its ramifications instead of letting it fall with a thud and pursuing some other subject-matter introduced under a weekly lesson-plan.

Progressive education in the public schools was, in part at least, the result of John Dewey's pragmatic philosophy, which regarded all truth as relative and identified voluntary activity as the highest good. The Church regarded this philosophy as inadequate from the first, and the nation as a whole has recently found it to be inadequate in a recalcitrant world.

Unless truth is eternally true and falsehood everlastingly false; unless right is right and wrong is wrong in all times and places; and unless men know how to suffer discomfort and pain and fatigue and disgrace and death for the sake of truth and right, the Church's idea of God and man and the world is not being taught.

Somehow the impression is widespread that the Seabury Series abandons these concepts of truth and right and swallows the relativistic philosophy hook, line, and sinker. If it did, it would have no place in the life of the Church. On the contrary, those who have really tried the Series sometimes complain, as did one priest in the survey reported on by Dr. Don Frank Fenn: "Too many of the stories and experiences which they illustrate are negative in their emphasis and, by the actual account of parents, have upset normal, happy children. . . ." Deweyism never had to face this kind of accusation!

A religion which is difficult and challenging, which convicts children as well as adults of sin and moral

inadequacy — such a religion is in conflict with the social platitudes of even the chastened secular society of today but not with the Prayer Book view of man.

In a memorandum to ourselves we noted some time ago the words: “undisclosed purpose of the Sunday school.” It seemed to us that no matter how many times nor in how many different words the Department of Christian Education tried to say what the purpose of the Seabury Sunday school was, many Churchpeople felt that it had some other purpose — the importation of a new religion, the exercise of group psycho-therapy, the adoption of a secular philosophy, or perhaps simply giving children unbridled license to do what they pleased.

What this “undisclosed purpose” really is has, we think, become reasonably evident in the three years of full-fledged operation of the Seabury Series: It is the purpose of converting Churchpeople of every age to the carrying out in daily life of the things they profess week by week at the altar of God. It is not the same as the purpose of imparting Christian facts and ideas, although it involves the use of these facts and ideas. It is a dynamic, not merely a didactic purpose. And it makes demands upon the patience and discernment of the teacher far beyond the demands of imparting information.

This brings up the whole question of the Seabury Series and the teacher, of psychology and group dynamics, of parish life conferences and group life laboratories.

Even if the thing the Seabury Series attempts to do is good, does the Department of Christian Education expect too much of the typical teacher in the typical parish?

In a later editorial we shall attempt to take up this question.

## More Loss than Gain

At a local interdenominational meeting of clergy and laity in St. Louis recently (see p. 6), an invitation was extended to all to receive Communion at the hands of priests of the Church. This action was taken by permission of Bishop Lichtenberger of Missouri under the House of Bishops' statement of 1952 approving such reception at “gatherings for responsible ecumenical purposes.”

In connection with similar services in the past we have given at some length our reasons for believing that such local educational gatherings do not meet the specifications of the bishops' statement. The thing that gives us concern, however, is not a mere difference of opinion.

In many cities and dioceses, the Episcopal Church is just beginning to consider joining the local council of churches. Indications that Episcopalians will then be expected to do things of which they cannot conscientiously approve are a serious deterrent to their taking such a step. In our opinion, much more is lost for the ecumenical movement than is gained when some Churchpeople engage in an ecumenical activity which others regard as contrary to wise Church policy.

## To Serve or To Be Served?

By the Very Rev. William S. Lea

Last week I wrote about criticizing the parson, what it does to people and to parishes. When I told a friend about what I had said, he replied that in his opinion I had missed the main point — that people are critical primarily because they don't understand what a Christian parish is for. He went on to insist that too many people think of their church as a sort of club which exists for their comfort and of the parson as one whose main job is to keep them happy. That is not at all the case, he continued. In the first place, the Church exists to win the world for Christ and that means that it must be always seeking ways to serve, and its members not at all concerned about being served. Then, too, he added, our Lord didn't go around trying to please people; more often he disturbed them, greatly!

I remember something the Archbishop of Cape-town wrote in his little book, *The Parish in Action*: “An inward-looking church is really no church at all. Unless it is looking outward upon the world with all its needs and sorrows, the church is bound to fail because it is no longer fulfilling the divine purpose of its existence.” The oldest apostolate we know is our mission to our neighbors who live right outside the doors of our parish churches.

Far too many people who call themselves Christian are only “playing church.” They want the services to suit just exactly their private tastes, whether “high” or “low;” they want the parson to visit them at regular intervals (although they often fail to call him, as they do their doctor, when they are ill); and they are not at all certain that they want “all these new people” getting in the way. They have never learned, as Father Huntington used to say, that the Church exists not only to “glorify God,” and to “sanctify the faithful,” but also “to win the lost.” They have forgotten that our Lord said, “he that saveth his life shall lose it.” This is as true of parish churches as it is of individual human beings. The Church does not exist merely to promote its own existence, nor to be concerned merely with those who are already members, but to seek and to save those who are lost and lonely in a bewildered world. That is the function of the Body of Christ, and this is precisely what the Christian Church is meant to be. It is only in the light of this dynamic missionary purpose of the Church that any criticism is worthy, and when criticism is made in this spirit we can only do it with humility and penitence.

Who among us has lived up to the high ideal of One who told His disciples long ago that He had come among them “as he that serveth!” This issue must be decided by every parish church and every man who calls himself a Christian: To serve or to be served — that is the question.

# PEOPLE and places

## Ordinations

### Priests

Alabama — By Bishop Carpenter: The Rev. Wallace H. Garrett, on May 17; curate, Trinity Church, Mobile.

East Carolina — By Bishop Wright: The Rev. Richard N. Ottaway, on May 28; in charge, St. Paul's, Vanceboro, N. C., and Trinity Church, Chocowinity. The Rev. Clyde E. Beatty, Jr., on May 29; in charge of churches at Edenton, N. C., Belhaven, Elizabeth City, Roper, and Sladesville.

Minnesota — By Bishop Corrigan, Suffragan of Colorado, acting for the Bishop of Minnesota: The Rev. Philip A. Jones, on June 1; assistant, St. Paul's Church, St. Paul, Minn. Bishop Corrigan was formerly rector of St. Paul's Church.

Panama Canal Zone — By Bishop Gooden: The Rev. Samuel Walden, on May 24; in charge, St. Alban's, Bogota, Colombia.

Southern Virginia — By Bishop Gunn: The Rev. James A. King, on May 30; rector, St. Paul's Church, Kenbridge, and St. Andrew's, Victoria, Va.

Virginia — By Bishop Gibson: The Rev. Robert H. Lyles, on May 24; rector, Trinity Parish, Louisa County, with address at Mineral, Va. The Rev. Charles R. McGinley, on May 25; curate, St. Stephen's, Richmond.

Western North Carolina — By Bishop Henry: The Rev. John Tucker, on May 28; serving St. Agnes' and St. Cyprian's Missions, Franklin, and St. John's, Cartoogechaye, N. C.

### Women

Deaconess Celia E. Brown, formerly at St. Anne's Mission, El Paso, Texas, is now working for Youth Consultation Service in New York. Address: Dana House, 18 E. Seventy-First St., New York.

Miss Jean Leeper, formerly director of Christian education at Christ Church, Springfield, Ill., will

## Resignations

Bishop Dagwell of Oregon will retire in August after serving as Bishop for 22 years. Bishop Dagwell recently addressed the people of his diocese from St. Stephen's Cathedral, Portland. The broadcast was received in more than 50 separate areas of the state by closed radio hookup.

The Rev. Carl William Bothe, assistant at St. James' Parish, Cleveland, has retired and may be addressed temporarily c/o Mr. G. R. Coker, Route 3, Athens, Texas.

The Rev. Dr. Robert S. Flockhart, rector of Trinity Church, Lime Rock, Conn., will retire on June 30, after 44 years in the ministry. He will be rector emeritus. Address: Rodgers Forge Apts., Apt. C, 107 Dumbarton Rd., Baltimore, Md.

The Rev. Dr. Robert J. Parker, rector of St. James' Church, Clinton, N. Y., will retire from the active ministry on September 1. Address: 174 N. Park Dr., Rochester 12, N. Y. Dr. Parker began work at St. James' Church in 1918.

The Rev. Carolus R. Webb, rector of the Church of the Incarnation, East Orange, N. J., will retire from the active ministry on September 1.

## Armed Forces

Chaplain Edward M. Mize, formerly addressed at the U.S. Army War College, Carlisle Barracks, Pa., may now be addressed: Chaplain Section, HQ 2nd Army, Fort George G. Meade, Md.

## Changes of Address

The office address of Bishop Bloy of Los Angeles, and Bishop Campbell, Suffragan of Los Angeles, and of the diocese has changed from 615 S. Figueroa St. to 617 W. Seventh St., Los Angeles 17.

The Rev. John S. Baldwin, OHC, priest of the diocese of New York, formerly addressed at Box 1296, Santa Barbara, Calif., may now be addressed at the Order of the Holy Cross, West Park, N. Y.

The Rev. Walter P. Doty, priest of the diocese of Albany, formerly addressed in Dover, N. J., may now be addressed at 642 E. Main St., Columbus 15, Ohio.

The Rev. Dr. E. Ashley Gerhard, retired priest of the diocese of New Hampshire, formerly addressed in Manchester, N. H., may now be addressed at Box 264, Jamestown, R. I.

The Rev. Dr. Franklin Joiner, rector emeritus of St. Clement's Church, Philadelphia, formerly addressed c/o Brown Shipley & Co., London, may now be addressed c/o All Saints' Hospital, Chestnut Hill, Philadelphia 18.

The Rev. Eric O. Robathan, retired priest of the diocese of Eastern Oregon, formerly addressed in Pendleton, Ore., may now be addressed at 236 N. Ivy St., Medford, Ore.

The Rev. Dr. Richard M. Trelease, who recently retired as rector of St. Paul's Church, Kansas City, Mo., may now be addressed at 5336 Belinder Rd., Kansas City 3, Kan.

The Rev. Frederick S. Wandall, who has been doing graduate work at the University of Pennsylvania, will in September become a graduate student at Christ Church, Oxford University, England.

The Rev. Stewart B. West, who recently took charge of Olivet Church, Franconia, Fairfax County, Va., may be addressed at 1810 Bush Hill Dr., Alexandria, Va.

The Rev. Thom Williams, retired priest, is doing summer work at the Church of the Transfiguration, Saluda, N. C.

# CLASSIFIED

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

## CHURCH FURNISHINGS

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

## FOR RENT

VACATION COTTAGE, 5 miles from Ocean City, Md., sleeps 6, \$50 week. Address: Rev. William Dewees, 302 N. Baltimore Ave., Ocean City, Md.

## FOR SALE

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

## LINENS AND VESTMENTS

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

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

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

## PERSONAL

RETIRED CLERGY. Home for priest and wife in western Pennsylvania, to share with Episcopal widow. Write the Rev. Robert H. Moore, Rector, Christ Church, Meadville, Pennsylvania.

## POSITIONS OFFERED

WANTED: Female teacher for Math and Science at St. Mary's School, Springfield, South Dakota. Degree and Education credits essential. Apply: Headmaster.

HOUSEMOTHER for girls' boarding school, ages 7-18. Moderate salary and maintenance. Reply: Sister in Charge, Bethany School for Girls, Glendale, Ohio.

MALE TEACHER, Churchman, experienced, for Fifth Grade in South Florida Parish Day School. Opportunity for advancement in Administrative Field. Write Rector, St. Mark's School, Cocoa, Florida.

IMMODERATE CATHOLIC priest can have vacation at moderate cost. Room and meals offered in return for daily Morning Prayer, Mass, Evening and light pastoral duties. Reply Box C-148, The Living Church, Milwaukee 2, Wis.

EMMANUEL CHURCH, Webster Groves, Missouri, needs young priest as assistant. Large suburban parish. Opportunity for broad experience. Moderate Churchmanship. Reply: Rev. Alfred B. Secombe, 9 South Bompert, Webster Groves 19, Missouri.

WANTED: Supply Priest for August. Use of rectory. Emmanuel Church, Weston, Conn.

CHURCH SCHOOL FOR GIRLS in East desires librarian and secretary. Reply Box J-154, The Living Church, Milwaukee 2, Wis.

WANTED: Single female teacher for small 5th and 6th grade class. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota, Tel. 156.

WANTED: Priest-Organist, parish 700 communicants, growing parish, community, Mid-South. Share full parochial ministry. Adequate salary, housing, car allowance. Reply Box J-149, The Living Church, Milwaukee 2, Wis.

DIRECTOR OF APPEAL AND PUBLICITY for Episcopal multiple-function agency. Demonstrated successful experience in direct mail, foundation and special gifts required. Send resume, Box N-153, The Living Church, Milwaukee 2, Wis.

WANTED, PRIEST first Sunday in August, one Mass, 9 A.M., All Saints' Chapel, Elkhart Lake, Wis. Write: The Rev. Robert F. Sweetser, 1011 North Seventh St., Sheboygan, Wis.

## POSITIONS WANTED

WOULD SOME PARISH be interested to have assistance of a priest in active service, fine health but age for canonical retirement, Catholic, irenic co-operative spirit, excellent references? Reply Box F-156, The Living Church, Milwaukee 2, Wis.

RETIRED PRIEST (Catholic) available for preaching, teaching, or healing missions, Southeast Dioceses. Address the Rev. F. Nugent Cox, 600 Fairmont Street, Greensboro, N. C.

CANADIAN RECTOR seeks to serve parish with full Catholic privileges. Reply Box T-155, The Living Church, Milwaukee 2, Wis.

LICENSED PRACTICAL NURSE desires position as Matron in institution or school. Will relocate. References. Reply: Mrs. Detta Murphy, 1045 N. W. 133rd St., Miami, Florida.

## CLASSIFIED ADVERTISING RATES

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## THE LIVING CHURCH

The Living Church

he director of Christian education at St. Luke's Church, Minneapolis.

Miss Rachel D. Wolff has gone to India, where she will again take up work as bursar for the Woman's Christian College in Madras.

### Depositions

Francis Augustine Sullivan, presbyter, was deposed on May 22 by Bishop Kinsolving of Arizona, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the council of advice of the missionary district of Arizona. He is a former priest of the Roman Catholic Church, received into the Episcopal Church in 1948.

### Degrees Conferred

Bishop Dun of Washington received the honorary degree of doctor of sacred theology from General Theological Seminary recently. (Bishop Dun told the annual convention of his diocese in May that he planned to retire in 1962. A Coadjutor for Washington will be elected at a special diocesan convention in November.) Bishop Dun, who served as chairman of the Joint Commission on Ecumenical Relations which issued the report on South India, has in the past received honorary degrees from a number of universities and colleges, including Harvard, Yale, and Princeton.

The Rev. Orlando Sydney Barr, Jr., who was recently advanced from instructor to assistant professor of New Testament at GTS, received the degree of doctor of philosophy from Yale University on June 9.

The Rev. John H. Burt, rector of All Saints' Church, Pasadena, Calif., was recently given the honorary degree of doctor of divinity by Youngstown University in Ohio.

Mr. Harold Wells Gilbert, headmaster of St. Peter's Choir School, Philadelphia, and director of its internationally known choir, received the honorary degree of doctor of music from his alma mater, the University of Pennsylvania, recently.

The Ven. Charles W. MacLean, diocesan administrator for Long Island, received the honorary degree of doctor of sacred theology from General Theological Seminary recently.

The Very Rev. Francis Sayre, Jr., dean of the Washington Cathedral, received the honorary degree of doctor of divinity from Wesleyan University recently. (Dean Sayre's grandfather, Presi-

dent Woodrow Wilson, was at one time a faculty member of the university.)

The Rev. Warren R. Ward, rector of St. Stephen's Church, Providence, R. I., recently received the honorary degree of doctor of sacred theology from Brown University.

### Marriages

The Rev. Paul C. Deckenbach, rector of St. John's Church, Boonton, N. J., and Miss Gail Church Hamilton of Denville, N. J., were married on April 26.

The Rev. William Earl Lusk, rector of Trinity Church, Lebanon, Mo., and Miss Shirley Ruth Corrough were married on May 24.

### Births

Bishop Ogilby of the Philippines and his wife announced the birth of Lois Elizabeth, their daughter, on June 3.

The Rev. Thomas L. Barranger and Mrs. Barranger, of Calvary Church, Roundup, Mont., announced the birth of John Arthur on June 1. John was born on his big brother's birthday.

The Rev. C. Roger Butler and Mrs. Butler, of St. Ann's Church, New Martinsville, W. Va., announced the birth of Thomas Alexander on May 16. Thomas' grandfather is Bishop Campbell of West Virginia.

The Rev. Leonard P. Wittlinger and Mrs. Wittlinger, of St. Martha's Church, West Covina, Calif., announced the birth of Sara Kammer on May 26. Sally has a 20-month-old brother.

The Rev. S. Michael Yasutake and Mrs. Yasutake, of the Church of St. Raphael the Archangel, announced the birth of Gregory Chad, their third child and second son, on June 1.

### ANGLICAN CYCLE OF PRAYER

#### June

22. Liberia, W. Africa
23. Lichfield, England
24. Limerick, Ardfert, and Aghadoe, Ireland
25. Lincoln, England
26. Liverpool, England
27. Llandaff, Wales
28. London, England

### 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.

#### June

22. St. Alban the Martyr, St. Albans, N. Y.; St. Joseph's, Chicago, Ill.; St. Alban's, Marshfield, Wis.; St. Alban's, El Cajon, Calif.
23. St. Michael and All Angels, Tucson, Ariz.
24. St. John's, Ionia, Mich.; St. John's, Wilkin-sonville, Mass.
25. St. Alban's, South Portland, Maine; St. Paul's, Romeo, Mich.
26. Grace Church, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.
28. Christ the King, Huntington, Ind.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### St. Stephen's House, Oxford

Previously acknowledged .....	\$115.00
R. P., Cambridge, Mass. ....	5.00
J. L., Utica, N. Y. ....	20.00
	<hr/>
	\$140.00

#### Sendai Diocesan House and Student Center

W. P. R., Rancho Sante Fe, Calif. ....	\$100.00
R. W., La Jolla, Calif. ....	25.00
St. James' Parish, La Jolla .....	50.00
	<hr/>
	\$175.00



### ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

#### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-5 Hwy 67 — Sun 7:30, 9:25, 11

#### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Fri 6:30; C Sat 4:30 & 7:30

#### SAN FRANCISCO, CALIF.

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

#### ST. FRANCIS OF ASSISI

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

#### DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)  
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

#### FAIRFIELD, CONN.

ST. PAUL'S Old Post Road  
Rev. Oliver Carberry, r; Rev. Russell Smith, c;  
Rev. Eaton V. W. Read, d  
Sun 8, 10; HD 10

#### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

#### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

#### CORAL GABLES, FLA.

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

Continued on page 16

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# ATTEND SUMMER CHURCH SERVICES

Continued from page 15

## FORT LAUDERDALE, FLA.

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

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues  
& HD HC 7; Thurs HC 10; C by appt

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;  
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
8:30 & by appt

## NEW ORLEANS, LA.

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

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## CHEVY CHASE, MD.

**ALL SAINTS'** 3 Chevy Chase Cir.  
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,  
Th.B.; Rev. H. B. Lilley  
Sun 7:30, 9, 10; Daily 10

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Third and Baltimore Ave.  
Rev. William L. Dewees, r  
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;  
HC Daily 8, HD 10

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;  
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri  
& HD 12; C Sat 12-1, 5-6, Sun 10:15

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

## DETROIT, MICH.

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

## KANSAS CITY, MO.

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

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

The Living Church

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,  
ex Fri 9:30

## BUFFALO, N. Y.

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

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 9; High Mass 11; B 8;  
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
7:30-8:30

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

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

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &  
Ser (2nd & 4th)

## ASHEVILLE, N. C.

**ST. MARY'S** 339 Charlotte Street  
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;  
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

## FARGO, N. DAK.

**GETHEMANE CATHEDRAL** 204 9th Street, South  
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott  
Sun HC 8, MP 10, Wed HC 10

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily ex Sat 7:45, 5:30;  
Fri 12:10; Sat 9:30, C 12-1

## WAKEFIELD, R. I.

**ASCENSION** 159 Main St.  
Rev. James C. Amo, r  
Sun 8, 10; Wed 9; C Sat 5-6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, r  
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at 12th  
Very Rev. Richard Coombs, dean  
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8  
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

## WISCONSIN DELLS, WIS.

**ST. PAUL'S** Broadway and Elm  
Rev. Kilworth Maybury, v  
Sun: Parish Eu 8:45