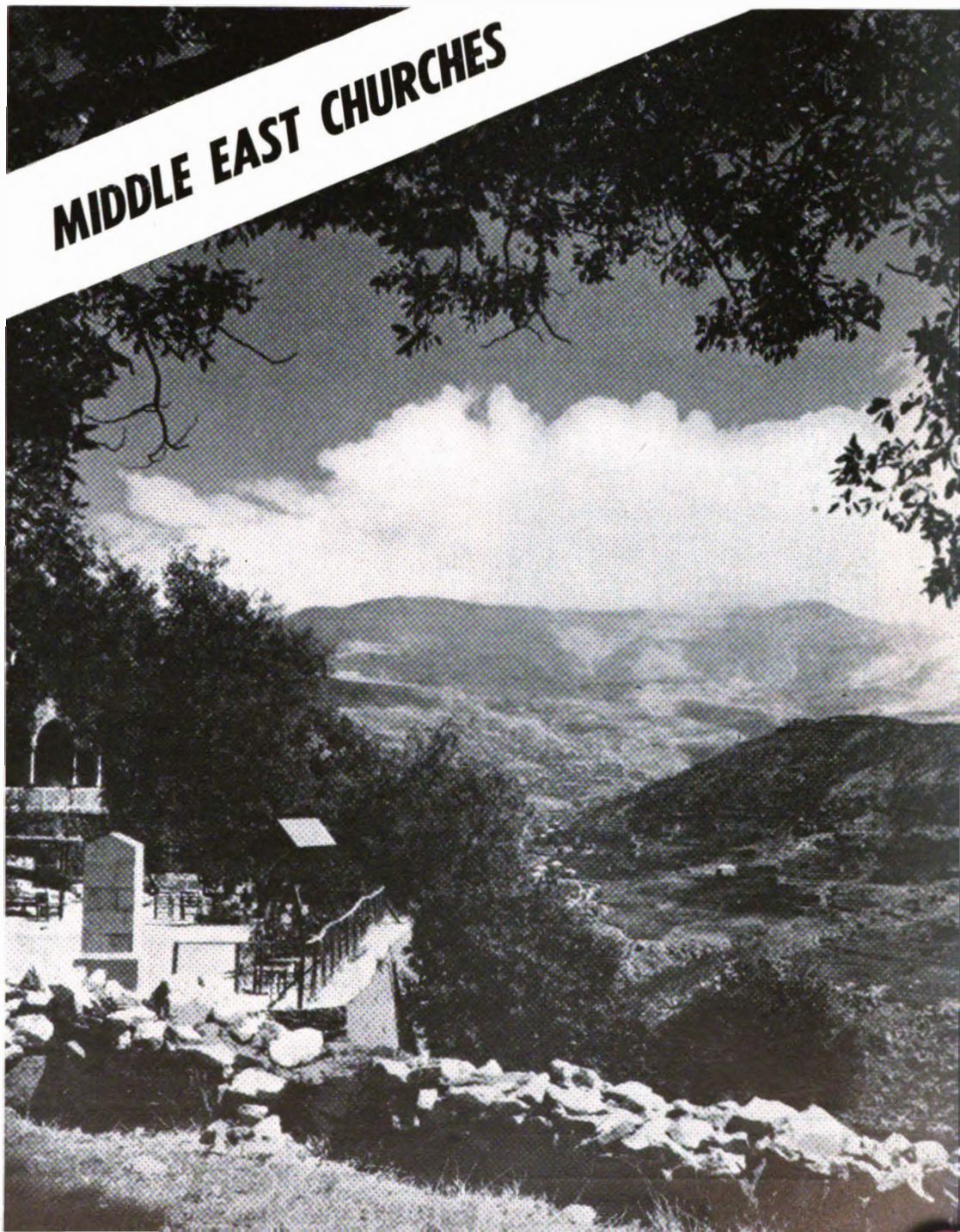


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**MIDDLE EAST CHURCHES**

**Page 8:**  
**Pie Over Miami Beach**

**Page 10:**  
**Deputies to 1958  
General Convention**

**Page 16:**  
**Give Till It Hurts**

**Lebanon: Only Middle East coun-  
try now chiefly Christian [p. 4].**

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**BOOKS**

**Woman's Place**

**THE PLACE OF WOMEN IN THE CHURCH.**

By Charles Caldwell Ryrie, Th.D., Ph.D., Associate Professor of Systematic Theology, Dallas Theological Seminary. Macmillan. Pp. xi, 147. \$2.95.

Everything under the sun has a history — even baseball, whose history has been written up; so it is not surprising to find "the place of women in the Church" treated historically, as Charles Caldwell Ryrie has indeed treated it in his recent work under that title.

The title, however, is somewhat misleading, for Dr. Ryrie concludes his survey with the third century. Thus "The Place of Women in the Church During the First Three Centuries" would have been a more accurate description of the scope of Dr. Ryrie's investigation, which begins with the Greek, Roman, and Jewish backgrounds, surveys the New Testament evidence, and then goes on to the Apostolic, Alexandrian, and African Fathers and the third-century Church Orders.

One of the positive conclusions to which Dr. Ryrie is led has to do with the origin of the order of deaconesses, who "did not constitute anything like an official group until the third century":

"The direct ancestors of the deaconesses, then, were not the ministering women of Christ's day, or Phoebe, or the deacons' wives at Ephesus, but the widows as they developed into a definite order" (p. 145).

Dr. Ryrie believes that, although Christianity has (rightly, he would say) elevated the place of women as in no way inferior to that occupied by men, woman's place nevertheless does have about it a real "subordination" which ought to be maintained:

"In domestic relationships, then, God has appointed an order which includes the husband as the head and the wife in a place of honor though a place of subordination.

"It must be remembered that whatever else [in St. Paul's teaching] may be considered an 'interim ethic' or for the 'present distress,' this teaching of subordination cannot be so considered, for it is based on the headship of Christ over His Church which is an everlasting relationship. As long as the race continues and men are men and women women, then women are to be subject to their husbands as unto the head. . . ." (pp. 67-68).

Since there are few, if any, works that cover this subject, Dr. Ryrie would appear to have filled a gap. His New Testament position would best be described as conservative, and there is a disproportionate number of references to works published in the 80's and 90's, etc.

FRANCIS C. LIGHTBOURN

**The Living  
CHURCH**

Volume 137 Established 1878 Number 6

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

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3818 Chestnut St., Philadelphia 4  
Chicago: 154 East Erie St.

Miami Area: Dawson Co., Western Seaboard:  
Chamber of Commerce Bldg. 266 S. Alexandria Ave.  
Miami 32, Fla. Los Angeles 4, Calif.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

**DEPARTMENTS**

Books	2	News	4
Deaths	19	People & Places	18
Editorials	16	Sorts & Conditions	17
Inside the Parish	16	Vestryman's Diary	15
Letters	3		

**SPECIAL FEATURES**

Churches of the East	Peter Day	4
Convention Deputies	1958 List	10
Lambeth Report III	Stephen Bayne, Jr.	9
Pie Over Miami Beach	Will H. Connolly	8

**Things To Come**

**August**

- 10. Tenth Sunday after Trinity
- 17. Eleventh Sunday after Trinity
- 20. National Convention of Episcopal Young Churchmen, Oberlin College, Oberlin, Ohio, to 27.
- 21. Central Committee, World Council of Churches, Nyborg, Denmark, to 29.
- 24. St. Bartholomew  
Installation of the Rt. Rev. James W. F. Carman as bishop of Oregon.
- 28. 75th convention of the Brotherhood of St. Andrew, Chicago, Ill., to 31.
- 31. Thirteenth Sunday after Trinity

**September**

- 7. Fourteenth Sunday after Trinity
- 14. Fifteenth 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.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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.



# 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.*

## Name of Church

The Nicene Creed is in the American Prayer Book, and that Creed represents the faith of the Episcopal Church. There is not one word of *protest* against anything in that Creed. It is not *negation*, but *affirmation*, and it declares belief in one Holy Catholic and Apostolic Church. Nothing about Protestant errors; so why should . . . any . . . Churchman wish to retain the word "Protestant" in the title of the Episcopal Church?

We can't be Catholics and Protestants both, though some people seem to think so, and some may think we are in need of *borrowing* something from the sects: I believe it has been well said that there is no *truth* in the faith of Protestants which is not *Catholic* truth.

As to the *errors* of Protestantism, there is no reason why we should be linked with them by calling our beloved Church Protestant.

San Diego, Calif.

CLARENCE M. LINDSAY

## Changed Vocations

Many thanks to the Rev. Paul J. Davis for his article, "A Priest Calls It Quits." [L.C., July 6]. There is no lack of mercy expressed, yet the hard facts are unshrinkingly presented. There are no reasons for renunciation of the ministry other than a mistaken vocation.

In regard to this subject I would make two pleas. First, let us place no higher importance upon the ministry than upon undertaking any vocation in the Christian spirit of obedience to God. For the individual person it is a matter of doing whatever "good works . . . thou hast prepared for us to walk in." Rather than being condemnable, it is, therefore, commendable that a vocation be changed under the direction of God's Holy Spirit, even if this should mean renunciation of the ministry. Once we have allowed ourselves the grace of such an attitude, we will be more merciful (and more helpful) not only to those ministers who have come to such a difficult decision, but to all who are in trouble concerning their life's work.

Second, let each Christian realize that he has a Christian vocation. He has taken sacred vows no less binding than those taken by the priest at ordination. He has promised to "follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom." No more than the priest can he give reasons of difficulty, privation, or defeat for failure to exercise his vocation.

Finally, let us all learn that no matter what we do, life itself, if it is true life, involves facing the fact of our inability to live by our own efforts. Either we will live making excuses and attempting to justify our behavior, or we will live truly, facing our failures head on without excuse or attempt at self-justification, in certain hope that we are justified and being perfected in the power of our living and present Lord and Saviour, Jesus Christ.

(Rev.) WILLIAM N. BEACHY, M.D.  
Monett, Mo. Vicar, St. Stephen's Church

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# The Living Church

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

Tenth Sunday after Trinity  
August 10, 1958

## RACE RELATIONS

### The Virginia Schools

The Arlington, Va., council of churches, to which five Episcopal churches belong, has adopted a resolution opposing "the use of church facilities in any educational activities intended as a substitute for the continuation of the public school system in Virginia." The resolution aims at blocking plans to circumvent the Supreme Court's ruling on public school integration — plans which involve setting up private, segregated schools, council president Melvin Buckingham said.

Four Episcopal churches voted for the resolution, according to Mrs. P. J. Anstedt, council secretary. Trinity, which was not represented at the meeting, has not indicated any opposition, she said.

Segregation groups have said, the council's president reported, that the resolution will make no difference in their plans to establish "private" segregated schools and to go over the heads of clergy, if necessary, if they need church buildings for classrooms. Christ Church, Charlottesville, is the first known Episcopal church in Virginia to offer facilities [L.C., August 3].

The diocese of Virginia is leaving it up to individual churches to decide whether their buildings will be used for classrooms [L.C., June 8].

The Arlington resolution, expressing the hope that the governor would under no circumstances close the public schools, has been commended by the National Capital Area Council of Churches in Washington, D. C.

### Housing Breakthrough

The United States is "coming to the threshold of a major breakthrough in solving the problem of discrimination in private housing," says Dr. Alfred S. Kramer, of the National Council of Churches. Speaking to the NCC Institute on Racial and Cultural Relations (for which department he is NCC associate executive director), Dr. Kramer said the two factors involved are "the growing ferment of concern among white, religiously-minded people" about the injustices of segregation, and the "socio-economic rise of many educated Negroes" who can afford residential property of good quality. [RNS]



RNS



RNS

## Churches of the East

**The eyes of the world are on the Middle East. This special series tells the intricate and — to Westerners — mysterious story of Christianity in these recently remote lands.**

By Peter Day

1

The Arabic-speaking countries bordering the east end of the Mediterranean are going to be vitally important to America and Americans for a long time. All of these countries except Lebanon and Israel have overwhelming Moslem majorities. Yet they are areas where Christianity flourished when much of Europe was roamed by pagan tribes, and tenacious Christian communities have survived and borne witness to their Lord through a thousand years of conquests and persecutions amid the rise and fall of empires and civilizations.

In general, the Christians of the Middle East belong to the Eastern Orthodox Church. But this area is also the home ground of other Christian Churches — the so-called heretical Churches or, more politely, the "separated Churches of the East" — who are the hardy survivors of ancient theological controversies dating back to imperial Roman times.

All the Churches of the Middle East — Orthodox, separated, and Uniat\* are, more than most Americans can imagine,

\*From the time of the Crusades onwards, the Roman Catholic Church has shown an intense, but often hotly resisted, interest in the Churches of Eastern Europe and Asia. Substantial sections of some, small groups of others, have been persuaded to accept "Uniat" status, acknowledging the Pope, accepting Roman dogma, but maintaining their own indigenous tradition in many respects.

Their parish clergy are usually married men,

"people's Churches." The ecclesiastical authorities are constantly concerned with communal problems of food, work, shelter, law, politics, and war, as well as with theology and the celebration of glorious ancient liturgies. As such, they are important factors in the life of their nations, even when they are small minorities in a Mohammedan sea. To help to make Middle Eastern Christianity better known to American Christians, THE LIVING CHURCH is publishing a series of four articles, of which this is the first, on Christianity in this area, with special attention to the ancient separated Churches of which so little is known in our country. The first, on the Maronite Uniat Christians of Lebanon, will also explain how the separated Churches came into existence.

Lebanon figures prominently in the Bible, but as a geographical feature rather than a political entity. It is the name of a mountain, 10,000 feet above sea-level at its highest peak, and of the mountain range of which it is a part. In the hinterland of the Phoenician city states, it was the source of the fine cedar sent by Hiram, King of Tyre, to Solomon.

Mountain country is a good place for

they use their own language instead of Latin in worship, their rules of fasting and other disciplinary regulations are their own, and their leadership is usually drawn from their own number. Political pressures under the French and the Austro-Hungarian empires played an important part in the development of Uniat Churches. Only in one case has a Uniat Church been so successful that the entire community continued in Uniat status, after political pressures had been removed.



Arians believed that Jesus was not personally divine, but that the Logos or Word was a less-than-divine heavenly being who became united with man.

Apollinarians believed that Jesus had no human soul, but merely a human body. Later they insisted that even the body came down from heaven where it had had a long previous existence. They did not become a well established sect.

Nestorians believed that statements that were true of Jesus the man were not necessarily true of God the Son. They used the term "Emmanuel" for the one person who was both God and man. This seemed to the orthodox to imply that the Emmanuel was two distinct persons.

Monophysites believed that Jesus had only one nature, with both human and divine attributes. The orthodox believed that He was one person with two complete natures, having everything that pertains to divinity and everything that pertains to humanity. (A modern illustration of this concept is that of the author who is a character in his own book. He is the same person, completely author, completely character, existing in two modes of reality.)

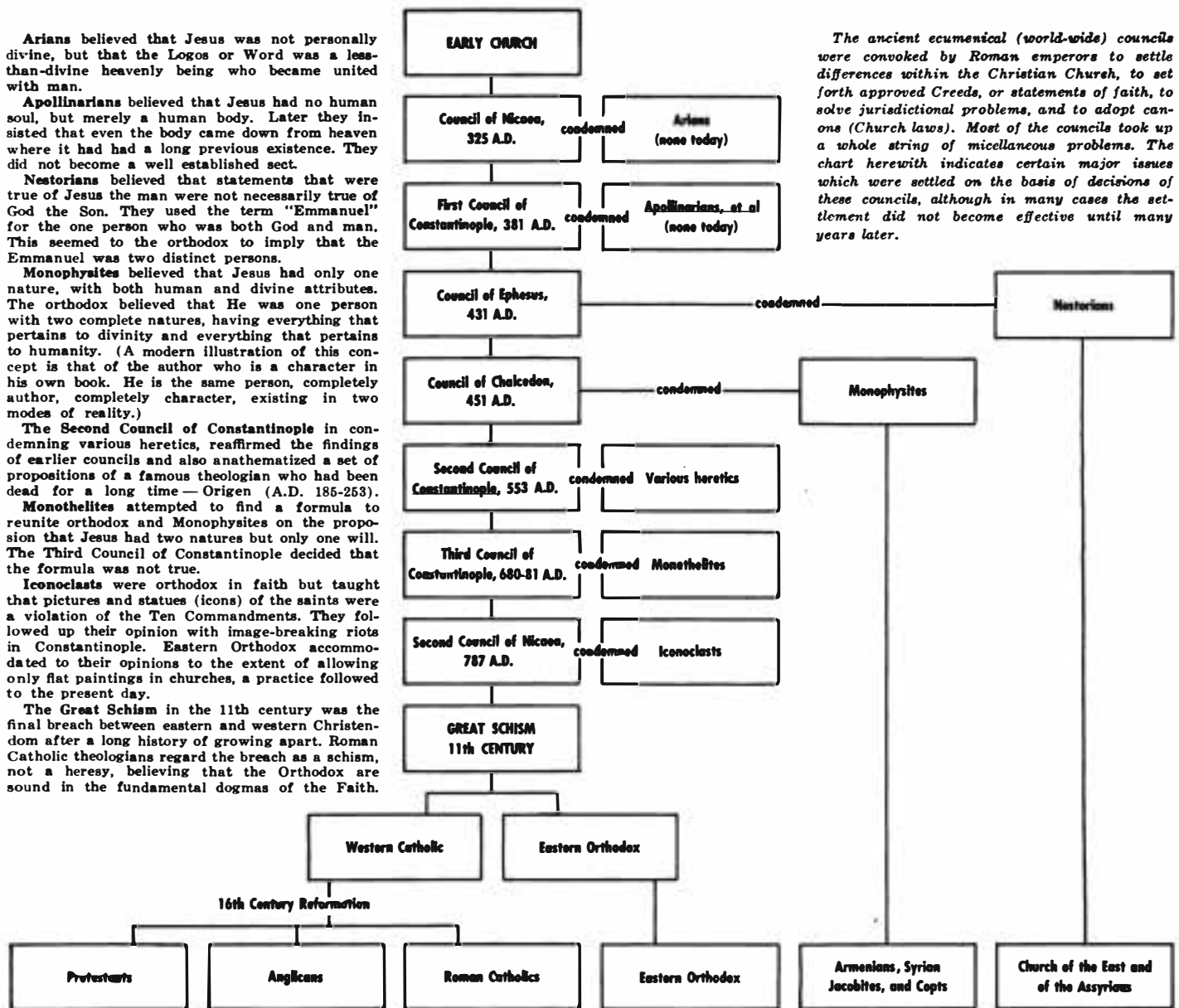
The Second Council of Constantinople in condemning various heretics, reaffirmed the findings of earlier councils and also anathematized a set of propositions of a famous theologian who had been dead for a long time—Origen (A.D. 185-253).

Monothelites attempted to find a formula to reunite orthodox and Monophysites on the proposition that Jesus had two natures but only one will. The Third Council of Constantinople decided that the formula was not true.

Iconoclasts were orthodox in faith but taught that pictures and statues (icons) of the saints were a violation of the Ten Commandments. They followed up their opinion with image-breaking riots in Constantinople. Eastern Orthodox accommodated to their opinions to the extent of allowing only flat paintings in churches, a practice followed to the present day.

The Great Schism in the 11th century was the final breach between eastern and western Christendom after a long history of growing apart. Roman Catholic theologians regard the breach as a schism, not a heresy, believing that the Orthodox are sound in the fundamental dogmas of the Faith.

The ancient ecumenical (world-wide) councils were convoked by Roman emperors to settle differences within the Christian Church, to set forth approved Creeds, or statements of faith, to solve jurisdictional problems, and to adopt canons (Church laws). Most of the councils took up a whole string of miscellaneous problems. The chart herewith indicates certain major issues which were settled on the basis of decisions of these councils, although in many cases the settlement did not become effective until many years later.



people to live who want to be independent of their neighbors. And the mountainous country of Lebanon has filled such a need for many centuries.\*

Today, Lebanon is the only country in the Middle East that is predominantly Christian. As a nation, it came into existence after World War II with the ending of the French mandate over Lebanon and Syria. In the course of setting up the two independent nations, the French did some international gerrymandering, adding Syrian territory to the old Turkish sanjak of Lebanon in such a way that 54% of the country was Christian, 45% Mohammedan.

By far the largest of the Christian groups is the Maronite Uniat with 400,000 members in Lebanon's 1,400,000 population, a Church so ancient that its history

is lost in legend. The Maronites themselves claim that they have held to the true faith through thick and thin, from the fourth century onward. But almost everybody else says that they were in heresy until their union with Rome during the Crusades in the 12th century. There were other vicissitudes after that, but since the 16th century the Maronites have been orthodox\* in doctrine, in union with Rome, and politically oriented toward the west.

How the Maronites got started and got

into heresy — if the non-Maronite historians are right — is a long story, not without significance for the Christian world as a whole. The Emperor Constantine recognized in 312 A.D. that Christianity would be a powerful force for the maintenance of his empire ("In hoc signo vinces"). As the years went on, he called upon the Christians to meet in a great council to settle their controversies. The first such world-wide Christian meeting, the Council of Nicaea, was held in 325 A.D. The Second, of Constantinople, was

\*With a small "o," orthodox means those who believed rightly, including Western, or Roman, as well as Eastern Christians. With a capital "O" it means, in modern usage, an adherent of the Eastern Church in union with the Patriarchate of Constantinople. The appellation "Orthodox" for Eastern and "Catholic" for Western Christians who accept the teaching of the Ecumenical Councils comes from a much later time than the period of the Councils themselves. Both Roman Catholics and Eastern Orthodox use these terms as a matter of convenience without abdicating their claims to being both orthodox and Catholic themselves. They do not, however, apply these terms to Mono-

physites or Nestorians although these groups also claim to be both orthodox (right believing) and Catholic (following the teaching and tradition of the universal Church founded by Christ). Anglicans resist Rome's tendency to apply the word "Catholic" specifically to itself because they too regard themselves as Western Christians who follow the teaching and tradition of the universal Church. "Catholic" when first used in the Church was closer in meaning to the idea of "properly constituted" than to the idea of "world-wide" or "comprehensive." It is derived from a Greek word meaning "belonging to the whole." The ancient Church "world-wide" was "ecumenical."

held in 381 on the call of the Emperor Theodosius. The third, of Ephesus, was held in 431, and the fourth, of Chalcedon, was held in 451.

The more the Roman empire favored Christianity, and the more Christianity contributed to imperial stability, the more difficult became the lot of Christians in areas where opposition to the empire was strong. In some places there was an advantage in being an anti-imperial kind of Christian; and heretics who could not function within the empire sometimes went to its fringes or even outside it to do their teaching. After the Council of Nicaea condemned Arianism (the belief that Christ is "like God" rather than truly divine), Arian kingdoms arose among the barbarians.

No Arian Church exists today (the Protestant modernist or liberal movement being as remote from Arianism as it is from orthodoxy); but the third Ecumenical Council, that of Ephesus, resulted in a breach between the Christians of the Persian Empire and those of the Roman Empire leading to a separate "Church of the East" of which a remnant still survives.

The theological controversies with which the Councils dealt centered mostly around the Church's unswerving insistence that Jesus Christ was both completely divine and completely human—really God and really man. Nestorius, Patriarch of Constantinople, demanded that the Church avoid language which ascribed to God the things that happened to Jesus the man—such as the statement that the Blessed Virgin was the mother of God, or that God died on the Cross. The Council of Ephesus ruled that since the one Person to whom this birth and this death happened really was God, such statements were true; and that those who denied them were by implication denying the unity of Christ's person. The story of the Nestorian Church belongs to Iran and Iraq, however. It will be covered in a later instalment of this series.

The Fourth Ecumenical Council, that of Chalcedon, took up the question of our Lord's complete divinity and complete humanity at the point where Ephesus had left it. Did the one Person who was Christ have both a divine and a human nature? Or did He have only one nature, in which divine and human attributes were mingled? Chalcedon decided in favor of two whole and perfect natures; but its decision was widely challenged.

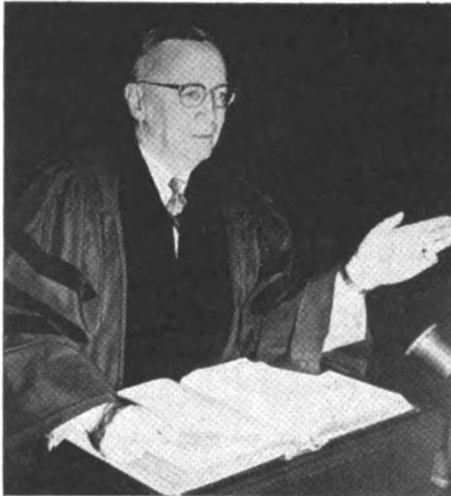
The "Monophysites" (one-nature-ites) quickly won control in the great city of Alexandria, then in Jerusalem, and then in Antioch. Their opponents became known as "Melchites" or "royalists," the implication being that they were subservient to the imperial court. An inaccessible spot like Mount Lebanon was a good refuge for Melchite Christians, and the monks of the monastery of St. John Maro

*Continued on page 17*

## PUBLIC AFFAIRS

### For Concern, a Prayer

"A Call for Penitence and Prayer for the Nations" has been issued by Dr. Edwin T. Dahlberg, president of the National Council of Churches, in response to telegrams, letters, and phone calls from people throughout the nation, expressing concern over the Middle East crisis. Dr. Dahlberg's message, forwarded to President Eisenhower, Secretary of State Dulles,



Dr. Dahlberg: The telephone rang.

UN Secretary General Dag Hammarskjold, and others, called for a spirit of calm and a readiness to seek God's will, and urged leaders to "exercise restraint and refrain from impulsive acts which might lead to the total destruction of mankind."

### Aid for Misery

An appeal for \$25,000, as well as food, clothing, and medicine, to provide emergency aid for stricken families in Lebanon, has been made by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. The Church World Service, relief agency of the National Council of Churches, has already sent \$10,000 to Lebanon.

### "Stay the Hand"

The Russian Orthodox Church, in a recent statement broadcast in major foreign languages, has charged American and British "aggression" in the Middle East, and has called upon all Christians to promote reconciliation.

The statement said: "If all peoples, including the Americans and British, thirst for peace, while the governments of the U. S. A. and Britain permit an act of open attack, the Christian churches . . . must stay the hand of the aggressor by open condemnation of his acts . . . the disaster of a new war must be averted by the concerted efforts of the whole Christian world against aggression."

## BRIEFS

**QUIET SATISFACTION:** The authoritative reference work covering changes in and interpretations of the Church's Constitution and Canons is being kept up to date, according to the report of the General Convention Committee on the subject.

A supplement to White and Dykman's *Annotated Constitution and Canons*, giving the amendments adopted in 1955, was published in 1957.

The Committee, which consists of one bishop, one priest, and three lawyer-laymen, asks to be continued. With quiet satisfaction, it notes that \$1,000 of its \$2,000 appropriation remains unspent.



**SAME ADDRESS:** The Seabury Press, official publishing house of the Church, will move its general and executive offices on or about September 15 from the Town Hall Annex in Greenwich, Conn., to the Fawcett Building in the same city. The mail address will remain the same: The Seabury Press, Greenwich, Conn., and the phone number will continue to be Townsend 9-7400.



**ADMIRAL FACT:** Subject of *Time's* August 4th cover story is the U. S. Navy's four-star Admiral, James L. Holloway, Jr., of Lebanon-landing fame. He is described "as the officer with the job of welding marines, paratroops, Navy men into a spearpoint of U. S. diplomacy in one of the U. S.'s weirdest-ever military missions." One fact *Time* does not mention is that Admiral Holloway is a Churchman, and a former vestryman of St. John's ("Church of the Presidents"), Washington, D. C.



**AND NOW A PARDON:** Gov. Frank Clement of Tennessee granted a full pardon to James Glisson, student pastor of a Baptist church in Tennessee who was fined \$50 and given a 10-day suspended jail sentence for refusing to divulge what he considered private information received from both parties in a divorce case [L.C., July 27].

The governor said that any recognized minister, priest, or rabbi should be allowed to "counsel in confidence without fear of being forced to disclose what has been communicated to him," and that he would favor relevant legislation, now lacking in Tennessee.



**PHOTO CONTEST:** National Council's photo contest will be held November 1 to 30 this year. Entry blanks and rules are available from Church Photo Contest, 281 Fourth Ave., New York 10, N. Y.

# OVERSEAS

## OKINAWA

### Spirit Not Damaged

Fire destroyed St. John's Church, Nago, Okinawa, on July 19, with estimated damage to the Church of \$6,500. The fire was started by a mentally unbalanced Okinawan. The new entrance was ruined, but bell and bell tower were spared, and the spirit of both congregation and community was not badly damaged.

The next day, Okinawans from the area, most of them non-Christians, cleared away the rubble. Children of the Nago Primary School helped, and local business people donated food for the workers. The Episcopal churches on Okinawa have taken up a special offering, American



St. John's, Okinawa: Children cleared away rubble.

GI's have volunteered to raise money, a group of American businessmen are raising \$2,000, and an architect has started plans for a new church.

St. John's, which was opened in 1952 [L.C., February 6, 1955] is one of seven Anglican churches on the island of Okinawa.

## ANGLICANS

### Television Coverage

The American Church's Division of Radio and TV is making television film clips of each of the American bishops attending the Lambeth Conference. The purpose of the films is to acquaint the people of the communities within individual dioceses in the U. S. of the fact of the Lambeth Conference, the spread of the Anglican Communion throughout the whole world, and the interest the Communion has in dealing with basic human needs, said the Rev. Dana Kennedy, executive secretary of the Division.

The TV pictures are flown to New York

for processing, and are sent out the next day to local television stations.

"This is probably the only contact that many non-Episcopalians in communities across our country will have with the Lambeth Conference," Mr. Kennedy said in London.

### Bombed Organ Replaced

"In thankful remembrance of the first bishops of New York, Pennsylvania, and Virginia, who were all consecrated in the Chapel," the American bishops have presented an organ to the private chapel of the Archbishop of Canterbury at Lambeth Palace. Dedicated by Dr. Fisher in the presence of bishops from all over the world, the organ will replace the one destroyed by bombs during the war. The new organ was built in Cranmer's study.

### Ill in London

The Rt. Rev. Alfred Thomas Hill, bishop of Melanesia (Province of New Zealand), is reported seriously ill in London, where he has been attending the Lambeth Conference. Prayers have been offered for his recovery. He holds a master mariner's certificate, and before his ordination in 1938 was in the merchant navy in command of a passenger liner.

### Loneliest Bishop

A bishop who once held one of the loneliest posts in the Anglican Communion has just died. He was the Rt. Rev. Christopher Charles Watts, who was Bishop of St. Helena from 1931 until 1935, when he became Bishop of Damaraland, South West Africa.

Born in 1877, Bishop Watts first went to South Africa in 1907 and, apart from one short break, remained there until 1947, though ill health forced him to resign the See of Damaraland in 1939.

During his time on St. Helena, Bishop Watts became a recognized authority on the Napoleonic associations of the island and developed to a fine art his ability to talk to visitors about the Napoleonic relics and at the same time interest them in the work of the Church in his diocese.

### Oldest Bishop?

Believed to be the oldest Anglican bishop in the world, the Rt. Rev. Lennox W. Williams has died at the age of 99. He became a deacon 73 years ago and the whole of his ministry was spent in Quebec, of which diocese he was bishop from 1915 until his retirement in 1935. One of his joys was to tell people how he had met men who had known Jacob Mountain, the first bishop of Quebec who had arrived there in 1793. At the age of 12

Bishop Williams had been taken to visit the Labrador Mission by his father who was then a bishop. He was a noted athlete, and enjoyed swimming in icy lakes.

## GERMANY

### Squaring the Circle?

In Berlin, Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, has said that friendly relations between the Evangelical Churches of East Germany and the Soviet Zone Government "can develop only if the state respects fundamental human rights and ceases propagating its ideology through force [and that] as long as the East German Government continues its policy . . . , any attempt to establish amicable Church-State relations is similar to trying to square the circle."

He spoke shortly after an agreement between representatives of the East German Churches and the Soviet Zone government had been announced, which climaxed negotiations begun in May to eliminate "disturbing factors" in Church-State relations.

Bishop Dibelius said that the vital point of the announcement was the government's unambiguous confirmation of guarantees of religious freedom in the Soviet Zone constitution, and he stressed the fact that Church signers had not approved "the development toward socialism" in East Germany, but had merely agreed to respect it.

ADN, official East German news agency, reports that the agreement pledged to investigate Church complaints concerning a recent decree banning religious instruction in schools. This, says ADN, is an obvious reference to campaigns that the East German Communists have waged to recruit Soviet Zone youngsters for Communist Youth dedication ceremonies, which are the atheistic counterpart of Christian Confirmation.

## SWEDEN

### New Bishop and Archbishop

Named Archbishop of Uppsala and Primate of the Swedish Lutheran Church by King Gustaf is Bishop Gunnar Axel Hultgren of Haernoeland. He is known as the unofficial leader of the Church's so-called liberal wing.

He succeeds Dr. Yngve Brilioth a former chairman of the Faith and Order Commission of the World Council of Churches, who has long been associated with the Ecumenical Movement.

Also within the Swedish Lutheran Church, Dr. Nils Bolander, dean of Lund Cathedral, has been elected bishop of the Lund diocese. He succeeds Bishop Anders Nygren, a leading participant at four ecumenical conferences, and a delegate to the Constituting Assembly of the World Council in Amsterdam, in 1948.



# Pie Over Miami Beach



**Rather than boost the budget, should  
General Convention reappraise  
the Church's missionary strategy?**

**By Will H. Connelly**

**A**s a "citizen and taxpayer" of the Episcopal Church, I am alarmed by the budget proposals of the National Council for the next triennium. The department heads at 281 Fourth Avenue are making a sudden reach across the table for a larger slice of pie — in evident disregard of who must go without.

After years of heavy budget-raising, the general Church is now reaching for *more than half* of the income of its dioceses. It proposes to raise the annual budget of the National Council from its present \$7,000,000 to a fantastic \$9,000,000 — and then to superimpose a capital needs demand of \$6,600,000 for the triennium [L.C., May 11].

Our Presiding Bishop has said, "I get a bit weary when I hear occasional references to a 'bureaucracy at 281.'"

Nevertheless, it is a cruel but true fact that we *do* have a bureaucracy at 281. I do

## The Author

WILL H. CONNELLY is chairman of the Communications Department (formerly promotion) of the diocese of Michigan. He is a diocesan lay reader, a writer of widely-circulated Church materials, and a layman who has addressed congregations and meetings in a number of dioceses beyond Michigan. In September he will go to Chicago to address the Annual Seminar on Stewardship and Finance, conducted by the General Board of Lay Activities of the Methodist Church.

In writing this, and a succeeding article, he emphasizes that he is expressing his opinions as an individual, independent of his diocesan associations. In *THE LIVING CHURCH*, he says, he speaks as "a fund raiser who is deeply concerned with methods of fund spending."

He is president of the Connelly Company, a Detroit area firm that serves as consultants to corporations in problems of management communications.

not question the sincerity of the motives involved, but the fact remains that the department heads are attempting to build their departments at a rate faster than their ability to produce results.

There is evidence that they are using professional skills to penetrate the policy-making functions of the National Council, and that they are introducing Big Government and Big Bureaucracy into the life of our Church.

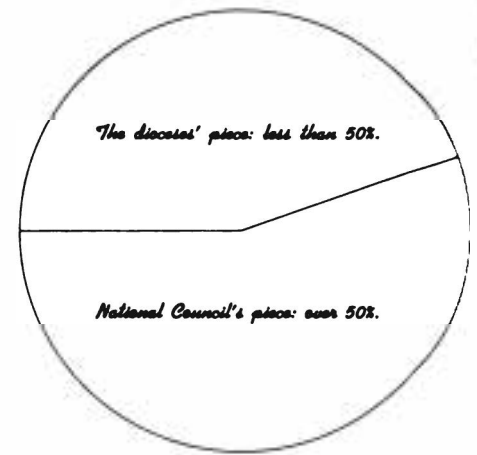
Indeed, we have the spectacle of the servants eating at the table of the masters, and now suggesting that the masters (the bishops) eat in the kitchen.

This analogy is real. When the bureaucracy induces the National Council to demand more than 50% of all diocesan receipts,\* it is advocating a system that attacks the life of the Church at its apostolic roots. Over-budgeting at the national level leads to over-asking and sacrificial underbudgeting by dioceses. Such a diversion of funds from the diocesan and parochial work of our Church can only aggravate the situation of an underpaid, undermanned clergy — and multiply all the other evils that flow from weakened leadership of our Episcopal congregations.

The plan to pile an average of \$4,000,000 a year on *top* of the present spending of the National Council is unrealistic, not only in terms of need but in terms of *implementation*.

This proposal, which will be voted on by General Convention at Miami Beach, does not have the planning, dignity, nor careful expression of high purpose that went into "Builders for Christ." The Miami Beach budget is a sudden demand for money, which ignores the fact that

\*The largest amount of the Church's money is given in the parishes and stays there. Some of it, however, is passed on to the diocese for its own work and for the diocese's share of national and overseas Church work. It is Mr. Connelly's contention that the dioceses, under the proposed budget for the next three years, will be asked to give over half of what they receive to the work of the national Church.



**National Council wants too big a piece  
of missionary giving, says the author.**

dioceses and parishes are fortunate when they experience a *gradual* increase in the level of giving.

When did *your* diocese or parish ever suggest a 40% jump in annual support?

The capital needs committee of the National Council shrugs off their \$6,600,000 share of the problem by saying, "Therefore, we recommend that the new capital fund be raised by the dioceses and districts apart from their regular quotas by whatever method each jurisdiction may choose."

I am in favor of vastly increased growth for our Church, provided the growth occurs at the kneeling pad level instead of the swivel chair level.

The average Episcopalian currently supports his church with \$70 per year. This is the size of the pie we must deal with at Miami. There is *no way* greatly to increase the size of the pie overnight, though it *can* be done in a very few years if we act on proper principles.

In the meantime, let's be very sure that the pie we have on the table right now is divided fairly and realistically.

At Miami Beach it would be well to remind the capital needs committee that dioceses and parishes suffer from the same frustrations as our national Home and Overseas Departments, that dioceses and parishes experience the same agonies in denying capital aid to worthy supplicants, and that if we attempt to solve the problems of one Church echelon on the basis of expediency, we shall surely do injury to the others.

At Miami Beach, our deputies will be urged to approve a minimum three-year asking of \$33,600,000, an average of \$11,200,000 per year.

Do these demands make sense on the basis of past performance, present needs, or future benefits in spreading the Kingdom of Christ?

Let's begin with the fly speck — the \$600,000 for a new national Church magazine — and then move on into the multi-million dollar class.

The raising of an emergency fund at this time to start a new national Church

magazine is a most dubious request. The idea of such a publication has merit, but the circumstances surrounding the proposal are questionable.

In asking for capital funds of \$600,000 for a new magazine, the National Council reminds me of a horse-player who has just lost most of his funds betting on a horse in the first race named "Spirit of Missions." In the second he loses his shirt on "Forth." Now he is urging his friends to provide money for a really *big* bet on another oat-burner, managed by the same stable.

During the ensuing triennium, the national Department of Promotion might well concentrate its efforts in showing dioceses how to establish successful and self-supporting diocesan publications. These can serve as free pipelines for national Church communications, and are badly needed at diocesan levels. The work of teaching dioceses how to establish such publications could be easily financed from the existing *Forth* budget.

Now we come to the three-year request for the additional \$12,000,000. A convention deputy is at a disadvantage in evaluating such a demand. The figures are prepared by professional budgeters and dramatized in a professional manner. The atmosphere of such proposals is such that any delegate who votes "no" has made a personal and public denial of Christ. Nevertheless, a thoughtful deputy can dispel the fog by using the fundamental aims of our faith as a yardstick for decision.

After all . . . the only reason for the existence of a general Church is to bring people to Christ. As a central agency it can help to coordinate the efforts of existing churches. It can assist in establishing new ones. It can engage in education, social service, promotion, and other things. But these activities must have the final effect of increasing the membership of the Church, or they have failed.

It is not enough, for instance, for the Department of Christian Education better to prepare a man for his grave; Christian Ed must produce living evangelists who will bring others into the Church. Efforts in the field of Christian Social Relations must result in a widening circle of active *Church members*. Promotion must promote belief in Christ and promotion must reflect its value in greater numbers of active, generous communicants. It is obvious that the only end-measure for the value of any of these activities, or the sum of them, is: *How many people have been brought to our communion rails?*

Since 1950, our American Episcopal Church has grown at the rate of about 40,000 communicants per year. About two-thirds of these were brought in by the parishes and missions of established dioceses — people who would have been brought in whether or not the general

*Continued on page 14*

## Forward Movement Report

### Six Million *day-by-day*

Since 1955, approximately 6,000,000 copies of *Forward day-by-day* have been issued, along with approximately 5,500,000 copies of other pamphlets, the Rev. Clement Welsh says in his report to General Convention. Many pamphlets were given free: all Braille publications to the Armed Forces, copies of publications to hospitals and other institutions, sample copies of new publications to all clergy, and a collection of them to every seminary student.

The Braille edition of *Forward day-by-day* is issued six times a year to a long list of subscribers, whose names are recommended by the clergy, and a Braille edition of the Holy Communion, with Collects, Epistles, and Gospels, is also available.

Mr. Welsh, who has been editor since 1957, reports that he feels a great need for brief, clear material that speaks the mind of the Church, especially to people who are accustomed to the "vividness of TV and the color and brevity of modern journalism.

"A new seriousness, a new spirit of anxiety makes this need greater than ever," he said. "It must be met with realism, in a language understood by the people and in a form attractive to the eye as well as persuasive to the mind . . . [Such material] must speak in terms of our daily life, with relevance to the problems of our times."

The Forward Movement, established by the 1934 General Convention to "reinvigorate the life and to rehabilitate the work of the Church," began in 1935 to issue *Forward day-by-day*, which is published five times a year in editions of approximately 400,000. The Forward Movement has been self-supporting since 1941.

When the Rev. Francis John Moore retired in 1957, after seven years as editor, there were 192 separate publications, some reprinted because of demand, others prepared to meet new and current problems. Mr. Welsh notes that Dr. Moore came prepared "with a broad experience of the Church in this country, Canada, and England, and like his predecessor [the Rev. Gilbert P. Symons], he combined scholarly wisdom and the practical experience of a parson."

### ACU CYCLE OF PRAYER

#### August

10. St. Clare's Convent, Mt. Sinai, N. Y.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Clare's House, Upper Red Hook, N. Y.
13. St. Mary's Hospital for Children, Bayside, N. Y.
14. Corpus Christi Ward, C.B.S., Mendham and Sparta, N. J.
15. Church of St. Mary of the Angels, Hollywood, Calif.
16. — —

## Lambeth Report III

by the Rt. Rev.  
Stephen Bayne, Jr.  
Bishop of Olympia



### Too Much Amity?

I have reached the profound conclusion that the trouble with this Lambeth Conference is that we like each other too much. In 1948 we fought doggedly over many issues. This year we are all such good friends that it feels like a Rotary Club meeting, with all controversial subjects barred. I am exaggerating, of course. But there is a measure of truth here. Half of us were here in 1948. Most of those, and many more, were at Minneapolis in 1954. And the amount of traveling going on these days has knit this world-wide federation of ours so closely together that we really act and think much more like one Church than the brotherhood of Churches we are.

This is a new feeling and a new situation. It as often finds Americans, and Indians, and Canadians voting together against Americans, Indians, and Canadians, as it finds voting by national groups. This is as it should be, I think. Yet sometimes it tends to lead us all to avoid divisive issues, for we do not quite see yet where we go from here. And this, in turn, leads many to feel that there is only one possible direction — ahead — and that the future organization of our common life and study and witness as Anglicans may be quite different from anything we have yet seen.

If we are growing into a new, more international, or supra-national — or whatever it is — relationship, and beginning to think and act as a world-wide Church, then we must work harder, across national boundaries, in mutual conversation and joint study. My committee has felt this quite deeply, I know. It has felt that in any such areas as family life and the problems of population and industrial society, where so much research is going on and the problems of social and political life are changing so rapidly, there is great need for steady and continuing joint studies, with enough central planning to avoid duplication of effort and to ensure that we all share fully in what each Church was facing and doing.

If we do not have the background of common study, Lambeth could become nothing more than an extremely pleasant reunion of old friends. It isn't that, yet; but one has the feeling that we are at a somewhat important turning-point.



# General Convention Deputies

*Elected by the Dioceses and Missionary Districts*

From a List Compiled by the Secretary of General Convention

MIAMI BEACH, FLORIDA, October 5-17, 1958

## DEPUTIES FROM DIOCESES

### Clerical

### Lay

### Clerical

### Lay

#### ALABAMA

Rev. **Edward G. Mullen**, P.O. Box 427, Florence.  
Rev. **Marshall E. Seifert**, P.O. Box 5985, Birmingham 9.  
Rev. **Benjamin A. Meginniss, Jr.**, 309 Denton St., Dothan.  
Rev. **D. Holmes Irving**, 1900 Dauphin St., Mobile.

Mr. **David V. Patton**, Athens.  
Mr. **Evans Dunn**, Comer Bldg., Birmingham 3.  
Mr. **William N. McQueen**, Office of Attorney General, State Capitol, Montgomery 4.  
Mr. **Paul T. Tate, Jr.**, 122 Upham St., Mobile.

#### ALBANY

Rev. **James W. Pennock**, 49 Elm St., Potsdam, N. Y.  
Rev. **Darwin Kirby, Jr.**, 30 N. Ferry St., Schenectady, N. Y.  
Rev. **Robert L. Seekins, Jr.**, 585 Fourth Ave., Troy, N. Y.  
Rev. **Frederick E. Thalmann**, 53 Third St., Troy, N. Y.

Mr. **Walter C. Loecher**, 68 S. Swan St., Albany 10, N. Y.  
Mr. **Harlow G. Wetmore**, 307 Kenwood Ave., Elsmere, N. Y.  
Mr. **Royal F. Netzer, Ph.D.**, 166 East St., Oneonta, N. Y.  
Mr. **Stuart A. Winning, M.D.**, 422 Caroline St., Ogdensburg, N. Y.

#### ARKANSAS

Rev. **Christoph Keller, Jr.**, 501 W. Stephenson St., Harrison.  
Rev. **John E. Shoemaker**, St. John's Church, Fort Smith.  
Rev. **William A. Willcox, Jr.**, P.O. Box 3266, Forest Park Station, Little Rock.  
Very Rev. **Charles A. Higgins**, 310 W. 17th St., Little Rock.

Mr. **Felix Green**, 610 Shamrock St., Little Rock.  
Mr. **Will S. Mitchell**, Boyle Bldg., Little Rock.  
Mr. **W. A. Seiz**, Central and Plateau, Hot Springs.  
Mr. **Eugene Warren**, Union Life Bldg., Little Rock.

#### ATLANTA

Rev. **Harry Tisdale**, 515 E. Ponce de Leon Ave., Decatur, Ga.  
Rev. **W. Russell Daniel**, P.O. Box 742, Rome, Ga.  
Rev. **Odell G. Harris**, P.O. Box 490, Fort Valley, Ga.  
Rev. **T. Stewart Matthews**, 753 College St., Macon, Ga.

Maj. **Claude L. Daughtry**, 6 Clarendon Rd., Avondale Estates, Ga.  
Mr. **Thad Horton**, 3420 Wood Valley Rd., N.W., Atlanta, Ga.  
Mr. **Hinton F. Longino**, 2982 Habersham Rd., N.W., Atlanta, Ga.  
Mr. **Henry G. Sapp**, P.O. Box 1636, Columbus, Ga.

#### BETHLEHEM

Ven. **Dean T. Stevenson**, 321 Wyandotte St., Bethlehem, Pa.  
Rev. **Burke Rivers**, 35 S. Franklin St., Wilkes-Barre, Pa.  
Very Rev. **Benjamin Minife**, 321 Wyandotte St., Bethlehem, Pa.  
Rev. **Richard K. White**, 232 Wyoming Ave., Scranton, Pa.

Mr. **Edward W. Warren**, Academy St., Waverly, Pa.  
Mr. **Karl E. Goedecke**, 565 N. Laurel St., Hazleton, Pa.  
Mr. **Marius Bressoud, Jr.**, 1938 Eaton Ave., Bethlehem, Pa.  
Mr. **Byron S. Miller**, P.O. Box 491, Greenwich, Conn.

#### CALIFORNIA

Very Rev. **C. Julian Bartlett**, 1055 Taylor St., San Francisco 8.  
Rev. **Walter Williams**, 2314 Bancroft Way, Berkeley 4.  
Rev. **Charles M. Guilbert**, 2833 Claremont Blvd., Berkeley 5.  
Very Rev. **Sherman E. Johnson**, 2451 Ridge Rd., Berkeley 9.

Mr. **Albert C. Agnew**, 910 Crocker Bldg., 620 Market St., San Francisco 4.  
Mr. **Philip Adams**, 1020 Mills Bldg., San Francisco 4.  
Mr. **George Livermore**, 215 Cherry St., San Francisco.  
Mr. **Caspar W. Weinberger**, 3477 Pacific Ave., San Francisco.

#### CENTRAL NEW YORK

Rev. **E. Rugby Auer**, 104 Breakspare Rd., Syracuse 4.  
Rev. **William H. Cole**, P.O. Box 121, Colvin Sta., Syracuse 5.  
Rev. **Raymond M. O'Brien**, 375 W. Church St., Elmira.  
Rev. **Ellwood Hannum**, 202 Jefferson Ave., Endicott.

Mr. **Hugh R. Jones**, Mayro Bldg., Utica 2.  
Mr. **Frederick P. Weymer**, 602 N. State St., Syracuse.  
Mr. **Frederick W. Barker**, Syracuse Savings Bank, Syracuse.  
Mr. **Morris S. Weeden**, Cazenovia.....

#### CHICAGO

Very Rev. **Howard S. Kennedy**, 666 N. Rush St., Chicago 11, Ill.  
Rev. **James W. Montgomery**, 2638 Park Dr., Flossmoor, Ill.  
Rev. **Edwin Hunt Badger, Jr.**, P.O. Box 26, Northbrook, Ill.  
Rev. **W. T. St. John Brown**, 424 Lee St., Evanston, Ill.

Mr. **John R. Diggs**, 2307 Tribune Tower, Chicago 11, Ill.  
Mr. **Kenneth E. Timm**, Cherry Hill, Dougall Rd., Joliet, Ill.  
Mr. **Robert A. Jarecki**, 5829 Newark Ave., Chicago 31, Ill.  
Mr. **Carl O. Williams**, 1305 Dewey Ave., Evanston, Ill.

#### COLORADO

Rev. Canon **Harry Watts**, 1313 Clarkson St., Denver 18.  
Rev. **Leon C. King**, 1420 S. University Blvd., Denver 10.  
Rev. **Marshall V. Minister**, P.O. Box 52, Fort Morgan.  
Rev. **Justin A. Van Lopik**, 2015 Glenarm Pl., Denver 5.

**Karl Arndt, M.D.**, 3100 E. Exposition Ave., Denver 9.  
Mr. **Chapman Young, Jr.**, Castle Rock.  
Mr. **Harold Kountze, Jr.**, 4795 S. Lafayette St., Englewood.  
Mr. **Charles H. Buell**, 810 Grove St., Denver 19.

#### CONNECTICUT

Rev. Canon **Ralph D. Read**, 1335 Asylum Ave., Hartford 5.  
Rev. **Robert B. Appleyard**, 250 E. Putnam Ave., Greenwich.  
Rev. **J. Warren Hutchens**, 768 Fairfield Ave., Bridgeport.  
Rev. **Reamer Kline**, P.O. Box 1214, New Britain.

Hon. **Raymond E. Baldwin**, P.O. Box 1350, Hartford.  
Mr. **Anson T. McCook**, 50 State St., Hartford 3.  
Mr. **Tracy B. Lord**, 88 Manhattan Ave., Bridgeport 1.  
Dr. **Lewis B. Franklin**, P.O. Box 245, Noroton.

#### DALLAS

Rev. **William P. Barnas**, 3401 Bellaire Dr., S., Fort Worth, Tex.  
Rev. **Bertram L. Smith**, 1111 Turner St., Dallas 8, Tex.  
Very Rev. **Gerald G. Moore**, 4640 Munger Ave., Dallas 4, Tex.  
Rev. **Thomas H. Carson**, P.O. Box 1125, Texarkana, Tex.

Mr. **George E. Chapman**, 1006 White-stone St., Dallas 32, Tex.  
Mr. **Ray F. Holmes**, 4800 Westridge St., Fort Worth, Tex.  
Mr. **W. Llewellyn Powell**, 7425 Villanova St., Dallas 25, Tex.  
Mr. **J. Frank Holt**, 6931 Shook St., Dallas 14, Tex.

#### DELAWARE

Very Rev. **Lloyd E. Gressle**, 10 Concord Ave., Wilmington 2.  
Rev. **William C. Munds**, Christ Church, Greenville, Wilmington 7.  
Rev. **Paul A. Kellogg**, 502 S. State St., Dover.  
Rev. **John W. Haynes**, 318 Woodside Ave., Wilmington 3.

Mr. **James T. McKinstry**, 400 N. Ford Ave., Wilmington.  
Mr. **Houston Wilson**, 12 S. Front St., Georgetown.  
Mr. **Daniel M. Thornton, III**, P.O. Box 3923, Greenville 7.  
Mr. **William K. Paton**, 20 The Green, Dover.

#### EAST CAROLINA

Rev. **Charles I. Penick**, P.O. Box 935, Goldsboro, N. C.  
Rev. **D. W. Allen**, 305 S. Third St., Wilmington, N. C.  
Rev. **John Drake**, 406 E. 4th St., Greenville, N. C.  
Rev. **Henry Johnston, Jr.**, Roeford Rd. and Devane St., Fayetteville, N. C.

Mr. **Robert J. Powell, Jr.**, P.O. Box 431, Fayetteville, N. C.  
Mr. **Prime F. Osborn, III**, 2806 Wayne Dr., Wilmington, N. C.  
Mr. **Will G. Gaither**, Elizabeth City, N. C.  
Mr. **Robert Strange**, P.O. Box 711, Wilmington, N. C.

#### EASTON

Rev. **Robert P. Varley**, St. Peter's Church, Salisbury, Md.  
Rev. **Allan Whatley**, 13 High St., Cambridge, Md.  
Rev. **Newton C. Wilbur**, 103 Maple Ave., Chestertown, Md.  
Rev. **Conrad H. Goodwin, Jr.**, Christ Church, Easton, Md.

Mr. **Roger L. Kingsland**, Clearwater, Easton, Md.  
Mr. **John Holbrook Chapman**, Spring Willow Farm, Wittman, Md.  
Mr. **Preston P. Heck**, 111 Court St., Chestertown, Md.  
Mr. **Layton T. Boulden**, 229 W. Main St., Elkton, Md.

#### EAU CLAIRE

Very Rev. **Gordon E. Brant**, 409 Summit Ave., Eau Claire, Wis.  
Rev. **Stanley Atkins**, 910 Fourth St., Hudson, Wis.  
Rev. **Raymond S. Ottensmeyer**, 1408 Cumming Ave., Superior, Wis.  
Rev. **H. Bruce Connell**, 349 S. Third St., Park Falls, Wisconsin.

**Harold J. Conlon, M.D.**, 420 Gilbert Ave., Eau Claire, Wis.  
Mr. **Romain C. Brandt**, Frederic, Wis.  
Mr. **Louis Weisbrod, M.D.**, 243 S. Montana Ave., New Richmond, Wis.  
Mr. **V. P. Gillett, Jr.**, 1425 Drummond Ave., Eau Claire, Wis.

#### ERIE

Rev. Canon **T. L. Small**, 319 Cowell Ave., Oil City, Pa.  
Very Rev. **Frederic R. Murray**, 134 W. Seventh St., Erie, Pa.  
Rev. **Beecher H. M. Rutledge**, P.O. Box 555, Warren, Pa.  
Rev. **John M. Prittie**, 62 Pickering St., Brookville, Pa.

Mr. **E. G. Potter**, 306 W. Green St., Smethport, Pa.  
Mr. **D. Harvey Phillips**, 21 Main St., Bradford, Pa.  
Mr. **Robert M. Garland**, 324 Fairfield Ave., New Castle, Pa.  
Mr. **George E. Hamilton**, 700 Chestnut St., Meadville, Pa.



## FLORIDA

Rev. Henry Bell Hodgkins, 317 N. Palafox St., Pensacola.  
 Very Rev. Roger W. Blanchard, 406 Shields Pl., Jacksonville 2.  
 Rev. Robert Ray Parks, P.O. Box 1475, Atlantic Beach.  
 Rev. Alvin S. Bullen, P.O. Box 4882, Warrington.  
 Mr. Fred G. Jones, P.O. Box 62, Neptune Beach.  
 Mr. Alfred Thomas Airth, P.O. Box 427, Live Oak.  
 Mr. Arthur W. Platt, 503 N. Adams St., Tallahassee.  
 Mr. William A. Shands, P.O. Box 144, Gainesville.

## FOND DU LAC

Very Rev. E. M. Ringland, 51 W. Division St., Fond du Lac, Wis.  
 Rev. Thomas K. Chaffee, 226 Washington St., Menasha, Wis.  
 Rev. Robert F. Sweetser, 630 Ontario Ave., Sheboygan, Wis.  
 Rev. John O. Bruce, Nashotah House, Nashotah, Wis.  
 Mr. Andre J. Perry, First Fond du Lac Nat'l. Bank, Fond du Lac, Wis.  
 Edwin W. Webster, Ph.D., 324 Oak St., Ripon, Wis.  
 Hon. F. H. Schlichting, Sheboygan Falls, Wis.  
 Mr. Kenneth Blaies, 1722 Fourth St., Stevens Point, Wis.

## GEORGIA

Rev. T. Porter Ball, 1802 Abercorn St., Savannah.  
 Rev. Kenneth M. Gearhart, 1188 S.W. Fourth St., Moultrie.  
 Rev. Allen B. Clarkson, 2347 Walton Way, Augusta.  
 Rev. F. Bland Tucker, 211 York St., Savannah.  
 Mr. Brooke Thompson, P.O. Box 1067, Augusta.  
 Mr. William H. Flowers, Jr., Monticello Rd., Thomasville.  
 Mr. W. Woodrow Brooks, Camilla.  
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## PIE OVER MIAMI BEACH

*Continued from page 9*

Church existed. As nearly as one can determine from the woody statistics supplied to the Episcopal Church Annual, possibly 14,000 new communicants per year are being brought to Christ through the efforts of the general Church in aided dioceses, missionary districts, and overseas activities. The current cost is \$7,000,000. Now, hang on to your hat. This is evangelism at a cost of *five hundred dollars per communicant*.

The bringing of just one soul to Christ would be worth seven million dollars, but Jesus would be much happier with 100,000 souls converted through the same effort and expense.

The expenses of the National Council

are so shockingly high and the results of the work of the general Church so distressingly meager, that the Miami Beach convention will be derelict unless it is used as an occasion for *reappraisal* rather than budget-boosting.

Let us, for God's Sake, do three things at Miami Beach:

(1) Freeze the budget of the National Council at the 1958 level.

(2) Firmly defeat any suggestion for a super budget to raise additional capital funds, until we can see where we are going.

(3) Appoint a "Committee on the State of the Church" to analyze the missionary efforts of our Church in comparison with the efforts of other growing Churches — and make recommendations.

Such a committee should, I believe,

consist of capable laymen with management experience in the fields of merchandising and communications. We need idea men for this task, because our main job is to communicate the love of Christ to the unchurched and non-Christian peoples of the world.

There are enough facts about evangelism in other Churches so that a committee of fact-finders should have no difficulty in determining why our Church is dragging its feet at a time when the percentage of Church members among the population has risen to an all-time high of 62%.

In a subsequent issue of THE LIVING CHURCH, Mr. Connelly continues this subject with a positive proposal for the more orderly support of the Church. It will be on the subject of "Missionary Tithing."

# Lawn and Missions

(fiction)

By Bill Andrews

August 9, 1958

The grass on the church lawn has dried brown in patches. A hot, dry spell, sprinkling restrictions, and perhaps some negligence on the part of the sexton have let the damage become conspicuous.

Meantime, there is still confusion and disorder (at the back of the lot) where the new wing of the parish hall is unfinished. Altogether, St. Martha's puts forward no very lovely face to the passer-by this August.

The senior warden and I were talking about the situation this evening, after a session inspecting the new building project. He was full of the idea of putting in a permanent sprinkling system of underground pipes.

His argument was this: the new wing essentially completes any expansion of the buildings of the parish in the predictable future. The plant is now extensive and fairly impressive. But that impressiveness is largely lost because the lawn is not attractive.

"People will think we don't care about our Church," he said.

There is some force to the senior warden's argument. But I'm bothered by another thought. Last week's LIVING CHURCH reported a speech at a cornerstone laying in Minneapolis, in which the speaker pointed out that the parish has just appropriated for the building 50 times its annual missionary budget.

So I said, "Is the issue whether people think we don't care or is it whether we do care about our Church?"

The senior warden asked what I meant. I tried to explain that we had spent a lot of money in recent years on the parish buildings. To that the warden said, "Doesn't that prove we love our Church?"

"No, it doesn't," I said. "It may prove only that we love ourselves. Every cent we put into St. Martha's is, in a sense, for our own benefit. But St. Martha's isn't the whole Church. What about the Anglicans in Guam and Okinawa? What about the Indians? What about Fr. Johnson's work in the skid row area of the city?"

The senior warden said, "What's that got to do with our lawn pipes?"

"Maybe nothing," I said. "Maybe we can have the pipes. It shouldn't cost much. But I think we ought to put our missionary giving first for awhile."

"Maybe we should," he said. "But it's a lot easier to persuade people to give for something they can see."

"Maybe it's too easy," I said.

August 10, 1958

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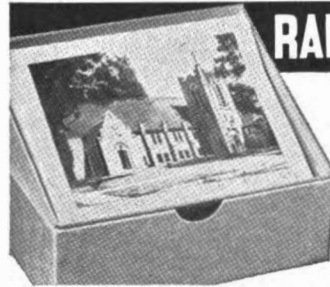
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## When You Build a Church—III

by the Very Rev. William S. Lea

### Give Till It Hurts

**T**he old phrase, "Give till it hurts," seems to be coming true in the affairs of the Episcopal Church. The proposals for increased missionary giving and for a capital campaign which the National Council will bring before General Convention this fall really seem to hurt. The article by Will H. Connelly in this issue is characteristic of comments from bishops, parish clergy, and laymen in many parts of the country, some private and some public.

Currently, Episcopalians are giving about \$70 a year per communicant to their Church. The increase required to meet all the Council's proposals is about \$2.10, or less than 5 cents a week per communicant. The trouble is that the parish and the diocese may also have increased needs; and, as everyone knows, not all communicants are givers. Mr. Connelly is right in indicating that the new proposal would involve a higher percentage for the National Council than it has recently been receiving.

THE LIVING CHURCH has long thought that the national missionary program of the Episcopal Church was far too small, and we still think so. There are plenty of objective comparisons to drive home the point—amounts spent by Episcopalians on cosmetics, tobacco, liquor; comparisons with other Churches; comparisons with the past performance of our own Church in pre-depression times. We have never in the past advocated the trimming of financial requests from the National Council, and we do not propose to begin doing so now.

But we are bothered by something about this year's proposals. The morale factor is not what it ought to be. This may go pretty high up into the National Council. One Department head may feel that another Department is getting too much and his own Department is getting too little. This is a fatal weakness for those who will surely hang separately unless they hang together. The ideas of Christian stewardship, of missionary opportunity, of aggressive campaigning for Christ and His Church seem to be less prominent than the negative emphasis on insufficient funds, insufficient material resources, insufficient manpower.

We feel pretty sure of one thing. Unless the negative and analytical approach is replaced by an aggressive, challenging, confident approach on the part of those who believe the budget ought to be increased, the Council's financial proposals are going to have rocky going in General Convention. This could be the first time in twenty years that the Council has come out of General Convention with less than it asked for.

**F**or the last two weeks we have been discussing Church architecture. The one central idea we have tried to get across is that a building committee owes it to the architect to define for him just what (spiritually and aesthetically and—if you please—existentially) the people of the parish want the building to express. Now someone writes that this is well and good, but just what DO we want it to express? My answer to that is that each group has to find its own answer to this question in terms of its own understanding of itself as the family of God at work in a certain place and time.

But my answer need not be quite so vague as that, and certainly it should not be evasive. Although we often seem to speak with confused voices, there are, nevertheless, certain hopeful signs of a deeper vitality in the contemporary church. These are significant for church architecture, if we respond to them.

I am convinced that the contemporary church is reaching out toward a deeper understanding of Christian community. It is one of the bright, new facts of the church life of our time that we are rediscovering the truth that true religion is not an isolated and individualistic experience but that to practice religion is to practice fellowship within the family of God, to BELONG. This speaks to the architects of our churches. For example, because of this we have to insist that the altar of God shall be in the midst of the people of God. The church building must now be so designed that the family becomes more aware of its togetherness in the presence of the Eternal and not separated in moments of wonder and mystery.

Another aspect of modern church life which speaks to our problem is our emphasis upon "relevancy." We are determined to be relevant and therefore the art and architecture of the contemporary church must be close to the life which real people live in a real world. It must be, in the truest sense, modern—but not necessarily "modernistic."

Still another development of our time is the emphasis upon the functional. "Our adoration," as Evelyn Underhill used to say, "must end in action." The church building is not a place for "idle" contemplation. It is a place where the family of God comes together both to worship and to work. It is both a temple and a workshop.

It can be both. We need to express the spirit of aspiration, of awe and wonder, and indeed of mystery, lest life lose the dimensions of depth. This is often done by contemporary church builders with a purity of form and a straightforwardness of design which expresses the essential simplicity of the Christian life. In such a case the church is both a temple and a workshop, and that may be exactly what God wants.

# sorts and conditions

FOR the past two weeks, your columnist has been immersed in encyclopedias and reference works, digging out the story of the rise and fall of Christianity in the Middle East.

In the pile: Many volumes of the *Encyclopaedia Britannica* and the *Catholic Encyclopedia*; Percival's *The Seven Ecumenical Councils*; Blunt's *Dictionary of Doctrinal and Historical Theology and Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought*; Crockford's *Clerical Directory*; *Episcopal Church Annual*; *Yearbook of American Churches*; Hurlbut's *Bible Atlas*; Bingham's *Antiquities of the Christian Church*; *Catholic Encyclopaedic Dictionary*; Stanley's *History of the Eastern Church*; *Century Dictionary and Encyclopedia*; bound volumes of THE LIVING CHURCH; correspondence from L.C. private files; letters from the Rev. Charles T. Bridgeman; current newspaper and periodicals. Thanks to all of them!

PERHAPS the most impressive lesson I have learned from living through the history of what we call the Middle East but what others would call western Asia is that civilization really is a perishable thing, that culture and learning really can be lost, and that the hydrogen bomb really does not threaten much greater devastation than nations have known in the past.

THE DISORGANIZED, poverty-stricken nations of the Middle East today may well be samples of what America will be a hundred years from now. They were cultured and intelligent when our European ancestors were virtually savages. They supplied us with our religion, with the alphabet, with the basic principles of science, mathematics, art, and architecture, the foundations of law. In their day, they knew all the answers, just like us.

IF YOU reduced the earth to the size of a billiard ball, nothing that man has ever made would stick either in or out far enough to be noticeable on its glistening surface. History itself is a relatively recent invention of mankind, beginning in Egypt a mere 7,000 years ago and covering about one per cent of the time that *homo sapiens* has existed.

YET in the face of all this impermanence and insignificance we bear the message of One older than all the starry universe — that He entered into our world and our lives, became one of us, and intends to gather us up into a glorious consummation. The smallest child is greater than worlds and suns because that is the value placed upon him by the Maker of all things visible and invisible. This is the good news we must tell to all the world, and to any additional worlds that may happen to come within reach. PETER DAY

## Churches of the East

Continued from page 6

provided for many years an island of Chalcedonian orthodoxy in the Monophysite sea which had engulfed the entire Church of Asia and Egypt.

An ancient Church unity movement was the thing that turned the Maronites into an isolated group espousing a heresy supported by nobody else. Early in the seventh century, Theodore, Bishop of Pharan in Arabia, proposed a compromise solution which was taken up enthusiastically by the Monophysite Patriarch of Antioch. This was the doctrine that, while Christ had two natures, there was only one will and "energy" guiding His actions. The compromise was brought to the attention of the Emperor Heraclius, who also accepted it with enthusiasm. Almost everybody liked the new formula, including Pope Honorius of Rome, whose acceptance of this heresy is still one of the major embarrassments of the defenders of the doctrine of papal infallibility. His successors as Pope for many generations were required to declare their condemnation of Honorius and his heresy.

Melchites and Monophysites actually came together in many areas on the Monothelite (one-will) formula, but at the sixth General Council, held at Constantinople in 680, the orthodox view finally prevailed, and has remained the view of Roman Catholics, Eastern Orthodox, and Anglicans ever since.

This was the point at which the hardy mountaineers of the Lebanon gave up following the imperial line. When it zigged back to orthodoxy, they zagged and became the only surviving Monothelites in Christendom, a sort of "union Church" united with nobody.

Thus, when the arrival of the crusaders offered an opportunity for the Maronite Church to strengthen itself not only against the dominant Moslems but also against local Melchite and Monophysite Christians with whom relationships were equally bitter, an alliance with the papacy seemed attractive. In later centuries, when the Near East came under Turkish sway, Lebanon was able to maintain a semi-independent status in its mountain fastness, aided by the French who were the protectors of Catholicism in the Turkish empire. Of all the groups of Eastern Christians who have accepted relationship with Rome, the Maronites are the only ones who came over in a body. Unlike other Uniates, they have adopted such customs as Communion in one kind, Benediction of the Blessed Sacrament, the Stations of the Cross, devotion to the Sacred Heart. They still maintain their own liturgy, liturgical language, a seven-week Lent, a married priesthood, and many other ancient customs of their own.

Next week's article will take up the other Christian Churches of Lebanon, Jordan, and Syria.

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# PEOPLE and places

## Ordinations

### Deacons

**Kobe** — By Bishop Goodwin of Virginia, acting for the Bishop of Kobe: **James Takashi Yashiro**, on June 13.

**Nebraska** — By Bishop Brinker: **Theodore H. Kampman**, on June 23; in charge of churches at Crete, Neb., and DeWitt.

**North Dakota** — By Bishop Goodwin of Virginia, acting for the Bishop of North Dakota: **John Reed Smucker, III**.

**Southwestern Virginia** — By Bishop Marmion, on June 13: **Thomas O. Edmunds**, to be assistant at St. John's, Lynchburg, and chaplain to Episcopal Church students at Randolph-Macon Woman's College; **Minor Lee Rogers**, to serve churches at Forest, Boonsboro, and Sedalia; and **Jack S. Scott**, to serve churches at St. Paul, Va., and Nora and Grace House on the Mountain, St. Paul RFD. On June 26: **William D. Henderson**, to be in charge of Christ Church, Big Stone Gap, Va.

**Springfield** — By Bishop Clough, on June 24: **Gerald H. McGovern**, vicar, St. John's, Centralia, Ill.; and **Fred L. Norman**, vicar, Church of St. John the Baptist, Mount Carmel, Ill., and St. John's, Albion.

**Texas** — By Bishop Clements, Suffragan: **Julian W. Jones**, on June 16; to be in charge of St.

John's Mission, Sealy, and to organize a new mission in Katy.

**Utah** — By Bishop Watson, on June 10: **Alan C. Tull**, to be in charge of St. Paul's, Vernal; and **Alexander D. Moffat, Jr.**, to be in charge of churches at Dragerton and Price.

**Virginia** — By Bishop Goodwin, on June 13: **David E. Bergesen**, to be assistant at Truro Church, Fairfax; **Robert L. Howell**, for work in Nevada; **John H. Jordan, Jr.**, assistant, St. Stephen's, Richmond; **David M. Simms; Gardner W. Van Scoyoc**, to be in charge of Christ Church, Brandy, and its field; **Macon B. Walton**, St. Asaph's, Bowling Green, and its field; **Richard Armistead Watson**, to be in charge of Greenway Court Parish (Meade Memorial Church), with address at White Post, Va.

**Washington** — By Bishop Dun, on June 14: **James Rowe Adams**, to be curate, St. John's, Georgetown, Washington, D. C.; **Robert Franklin Evans**, assistant, St. Thomas', Washington; **John Marvin Evans**, in charge, All Saints', Toledo, Ohio; **John H. Gill**, to study at Halki, Turkey, through an exchange program arranged between the Episcopal Church and the Patriarchate of Constantinople; **Roland M. Jones**, in charge, Christ Church, Accokeek, Md.; **Willard S. McGinnis**, in charge, All Faith's and Dent Memorial Chapel, Charlotte Hall, Md.; **Frederic M. Pearse**, assistant, Christ Church, Cincinnati, Ohio; **H. Lawrence Reese**, assistant, St. Columba's, Washington; **John H. Rodgers, Jr.**, assistant, Epiphany Church, Washington; and **Laurance W. Walton**, assistant, St. Stephen's, Wilkes-Barre, Pa.

**West Texas** — By Bishop Dicus, Suffragan: On May 30, **R. Calvert Rutherford, Jr.**, to be a missionary in Japan. On June 12, **Marvin M. Bond**, to be in charge of Grace Church, Llano, Texas, and its field. On June 15, **Douglas Mould**, curate, St. Mark's, San Antonio. On June 29, **Samuel A. Sizer**, in charge of churches at Brady and San Saba. On July 3, **Dillard Robinson**, St. Philip's, San Antonio. On July 10, **Lea R. Aldwell**, St. Mary's, Eldorado, and **Henry Clay Puckett**, St. Thomas', Corpus Christi.

## Name Change

The name of the mission in Swartz Creek, Mich., in the diocese of Michigan, has been changed from Holy Cross to St. Bartholomew's.

## Corrections

The Rev. R. Alan McMillan, formerly rector of St. Michael's Church, Cookeville, Tenn., will on September 1 become chaplain at Tyson House, Episcopal Student Center (rather than St. Augustine's Chapel, Canterbury House), University of Tennessee, 824 Melrose Pl., Knoxville 16.

It is of interest that St. Michael's Church, Cookeville, had its start as a Canterbury Club. In addition to being a college center, it is now an organized mission, nine and a half years old. It recently moved to a new building at the corner of N. Washington at Seventh St.

## Resignations

The Rev. Allan Batt, who has been serving St. Andrew's Church, Interlachen, Fla., and St. Anne's, Keystone Heights, for the past 10 months, will soon return to the diocese of Melbourne, Australia. He will sail from San Francisco on September 12, with his wife and their two small children.

The Rev. Mr. Batt left Australia in May of 1956 to study at St. Augustine's College, Canterbury, and to gain English parish experience. He came to the diocese of Florida at the invitation of Bishop West in order to study American Church life and the new trends in Christian education.

The Rev. John H. Hannahs, formerly in charge of the Lovell-Powell mission field in Wyoming, is now serving full time at St. John's, Powell. Address: Box 846, Powell.

The Rev. Charles D. Newkirk, assistant at St. Paul's Church, Flint, Mich., has retired because of disability.

## Changes of Address

The Rev. Charles M. Johnson, who is in charge of Osgood Memorial Church and St. Peter's Mission, Richmond, Va., should now be addressed at 1400 Greenville Ave., Richmond 20.

The Rev. Canon Donald C. Means, priest of the diocese of Harrisburg and chaplain to seamen in

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**MOTHER'S HELPER** for rectory family. Good home for reliable girl. Suburban Connecticut. Write details. Reply **Box T-180, The Living Church, Milwaukee 2, Wis.**

**WANTED: Priest** for temporary service on staff of Southwest parish, September to January. Reply **Box P-181, The Living Church, Milwaukee 2, Wis.**

**WANTED: Organist-Choirmaster, St. Andrew's Church, Mt. Holly, New Jersey.** (Near Philadelphia, Pa.) Write: **The Rector.**

**WANTED: Resident Nurse** for Church boarding school for girls ages 11 to 18. Eastern Seaboard. Reply **Box H-176, The Living Church, Milwaukee 2, Wis.**

## POSITIONS WANTED

**PARISH SECRETARY,** experienced, desires position in New York or New Jersey. References furnished, Reply **Box W-182, The Living Church, Milwaukee 2, Wis.**

**PRIEST** 16 years, 45, married, 3 children, desires change. Parish preferred, will consider mission or curacy. Available September 1st. Reply **Box E-177, The Living Church, Milwaukee 2, Wis.**

**PRIEST** desires position as Director of Religious Education with responsibility for development of parish educational program. Fully qualified and experienced. Reply **Box H-178, The Living Church, Milwaukee 2, Wis.**

**EXPERIENCED PRIEST,** 42, completing graduate work and Curacy; central Churchman; 15 years in town parish, mission field and teaching; wishes rectorship in medium size parish near good schools. Recommendations. Reply **Box T-179, The Living Church, Milwaukee 2, Wis.**

## RETREATS

**CLERGY RETREAT, Adelynrood, So. Byfield, Mass.,** September 2-5, auspices Brotherhood of the Way of the Cross. Conductor: The Rev. Canon Delbert W. Tildesley. Charges \$17.25. Address: **Rev. Sherrill B. Smith, Sr., Superior, F. V. C., 7 Pearl St., Mystic, Conn.**

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Hong Kong, formerly addressed at 30 Gloucester Rd., Hong Kong, may now be addressed: Executive Secretary, Servicemen's Guides, Fenwick St. Pier, Hong Kong, B. C. C.

### Other Changes

The Rev. Robert H. Mize, director of the St. Francis Boys' Homes of Salina and Ellsworth, Kan., was elected president of the National Association of Boys' Homes at its recent annual meeting in St. Louis, Mo.

The Rev. Wilfred F. Penny, of St. James' Church, Prospect Park, Pa., became director of the Valley Forge Youth Conference at its 24th annual meeting held in Wayne, Pa., at the Valley Forge Military Academy. He succeeded the Rev. William P. S. Lander, founder of the conference. An executive committee has been formed to insure the continuance of the conference, which has always had a strong Catholic emphasis.

The Very Rev. William Patrick Shannon, provost of St. Andrew's Cathedral, Aberdeen, Scotland, was installed as an honorary canon of Christ Church Cathedral, Hartford, Conn., on June 22.

Canon Shannon was elected by the Christ Church Cathedral chapter in 1956, but his formal installation was not possible until this time. Canon Shannon was scheduled to spend 11 weeks in the United States as an exchange preacher under the joint sponsorship of the National Council of the Episcopal Church and the National Council of Churches.

One of the historic agreements made between the dioceses of Connecticut and Aberdeen (Scotland) at the time of the consecration of Bishop Samuel Seabury as first Episcopal Church Bishop in the United States (1784) was for the mutual naming of honorary canons of the two diocesan cathedrals.

### ANGLICAN CYCLE OF PRAYER

August

10. New Guinea
11. New Hampshire, U.S.A.
12. New Jersey, U.S.A.
13. New Mexico and South West Texas, U.S.A.
14. New Westminster, Canada
15. New York, U.S.A.
16. Ngo-Hsiang (Hankow), China

## Deaths

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

The Rev. Frederick T. Henstridge, rector emeritus of Grace Church, Elmira, N. Y., died in Elmira on July 15.

Mr. Henstridge, born in 1878 in London, England, was ordained to the priesthood in 1903. He served parishes in Syracuse, N. Y., South Pasadena, Calif., and Oswego, N. Y., before coming to Grace Church in 1916, where he was rector until his retirement in 1952. Deputy to General Convention ten successive times, he also served as secretary and president of the standing committee and as dean of the 5th District in the diocese of Central New York.

The Rev. Frederic Brainerd Kellogg, Episcopal chaplain at Harvard University and Radcliffe College, died July 19 in Groton, Mass.

Death was due to a gunshot wound, apparently self-inflicted, but intimate associates said that they were confident that the cause was not a failure of his Christian faith. Mr. Kellogg had been hospitalized several times in recent years for the treatment of recurring nervous attacks of a depressive character.

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., said: "Fred Kellogg's sudden death comes as a great shock to us all. We are filled with gratitude, however, for his 20 years of devoted service as chaplain to Episcopal students at Harvard and Radcliffe. Starting originally as a curate in this parish, and then becoming the first clergyman to devote his full time to working with students, under the Bishop Rhinelander Foundation, over the years he has increased the scope of the work, making it an ever greater witness to Jesus Christ in this community. I cannot express what a great loss this is to me personally. Fred was a devoted friend, and no one could have had a more cooperative co-worker in the vineyard of the Lord."

Mr. Kellogg was born in 1909, and ordained to the priesthood in 1937. He was chairman of the commission of College Work of the First Province, a member of the national Commission of College

Work, trustee of Groton School, secretary of the alumni association of Episcopal Theological School, Cambridge, and also a tutor there, and a member of the Council of the First Province. He was the author of "Nine O'Clock Talks."

Besides his wife, the former Sarita Blagden, he is survived by five children; Miriam, Frederic, Edward, Sarah, and Cornelia.

Edward J. Bermingham, banker and former vestryman of the Church of the Holy Spirit, Lake Forest, Ill., died July 13 in New York City at the age of 71.

Active in Chicago charities, he was a supporter and friend of President Eisenhower, and a trustee of the Eisenhower Foundation. Surviving are his widow, the former Katherine Carpenter; three sons, Edward J. Jr., George C., and John R.; a daughter, Mrs. Robert E. Carroll; a brother, Arch; and a sister, Mrs. Paul Spofford.

Mr. Robert Lawson Peirce of Wytheville, Va., one of the leaders in the formation of the diocese of Southwestern Virginia, died in Wytheville on July 9 at the age of 85.

Mr. Peirce was a member of the trustees of the diocese from its organization in 1919 until he resigned this office in 1957. He was elected deputy to General Convention four times, an alternate three times, and served on the executive board of the diocese for many years. A leader in his home town of Wytheville, he was a vestryman, trustee, and treasurer for 26 years of St. John's Church, and a charter member of the Rotary Club. Surviving are his wife, Julia Settle Peirce, a daughter, Mrs. Henry A. Jaeger; three grandchildren, and two great-grandchildren.

Col. Walter C. Phillips, St. Albans, W. Va., treasurer of the diocese of West Virginia, died in St. Albans on July 17 at the age of 66.

In the diocese Col. Phillips had served as president of the Churchmen's Association, chairman of a recent Episcopal Advance Fund, and, for several years, as assistant treasurer of the diocese. He was awarded the bishop's Distinguished Service Cross for his leadership in putting the Episcopal Advance Fund well over its original goal.



### ATTEND SUMMER CHURCH SERVICES

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#### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk. E. of N-3 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.

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

#### DENVER, COLO.

ST. MARY'S 2290 E. Clayton (at Hill)  
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. Esten 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. Branningo,  
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. PHILLIPS Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

#### FORT LAUDERDALE, FLA.

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

Continued on page 20

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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Insr, 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 19

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch 5 10; 15 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 (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fann, D.D., r; Rev. Frank MacD.  
Splinder, 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. Lilliey  
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. Atridge, 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. Soufer  
Sun 8, 11, and Daily

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

## OMAHA, NEBR.

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

## 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; Daily 7, Thurs 10; C Sat 4:30-  
5:30

## COOPERSTOWN, N. Y.

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

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch 5,  
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; Daily ex Sat HC  
8:15; Thurs 11

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

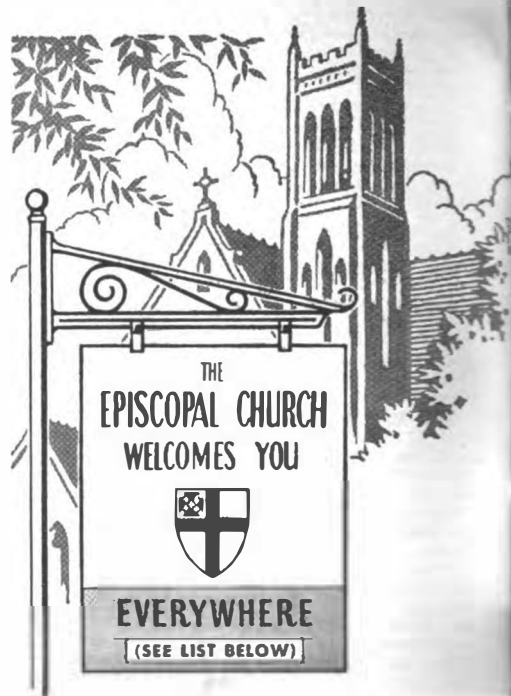
**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

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

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

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