

The Living CHURCH

STATE HISTORICAL SOCIETY
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September 28, 1958

25 cents

Preview of General Convention



Miami Beach News Bureau

The Beach of Decision [p. 11].

"Thomas van Braam Barrett"

A PROFILE BY THE RT. REV. WILLIAM H. MARMION, D.D.

Bishop of Southwestern Virginia

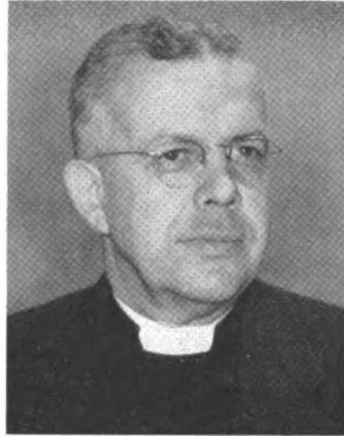
In Southwestern Virginia Tom Barrett has the reputation of being a "relaxed Christian." An unsuspecting vestry might find him ideal for the rectorship of some Church of the Heavenly Rest. One gets the impression that Tom has just finished a refreshing nap, or that he has completed his daily chores and has begun to let down, or that he has faced the worst that could happen to him and decided that "he can take it." Actually it is the poise of the man who is ready. He exhibits the peace which is the consciousness of adequate resources. Tom Barrett's relaxed posture is that of the man of ability and confidence. He is certainly one of the most versatile and active clergymen I know. He is painter, writer, playwright, actor, musician, teacher, athlete and speaker. He has written five musical comedies, produced by amateurs, and has sold several paintings. At present he is building a model railroad "in his spare time."

Thomas van Braam Barrett was born in Schenectady, New York, the son of an Episcopal clergyman. He attended Huntington High School, Long Island, New York, received a B.A. degree from Amherst College and an S.T.D. degree from General Theological Seminary. He was honored by the degree of Doctor of Divinity by Washington and Lee University.

Dr. Barrett began a teaching career as a member of the faculty of Kiski Prep School in 1930. He was twice Chaplain at Kenyon College, 1938-43 and 1948-51. He served as Rector of the Church of our Saviour, Akron, Ohio, 1943-45, and was Executive Secretary of the Division of College Work of the National Council from 1945 until 1948. Since the latter year he has been Rector of the R. E. Lee Memorial Church in Lexington, Virginia.

Over the years Dr. Barrett has delighted his readers with "The Adventures of the Rev. Samuel Entwhistle," originally a series

Note: The Rev. Thomas van Braam Barrett is the author of **THE CHRISTIAN FAMILY** — a new Morehouse-Gorham publication (Price, \$2.50). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco.



THOMAS van BRAAM BARRETT

of humorous articles appearing in *The Witness* and later (1955) published in book form by Morehouse-Gorham, with illustrations by the author.

As a periodic member of the diocesan Executive Board, Dr. Barrett loves to doodle at meetings by drawing profiles of members, but he usually comes up with the expediting motion at the right time. At the diocesan council meetings his occasional speeches get to the heart of the matter and oftentimes help resolve a difficult situation.

This is what Dr. Barrett does in his new book on "The Christian Family." With disarming honesty, charming style and a keen sense of humor the author talks straight from the shoulder about situations in which every married man and woman is deeply involved and in which most unmarried Christian people hope to be. He makes articulate what many of us long have felt to be the sane and sensible attitude toward marriage and family life but have never been able to put into words. This book will be to many a reader a light, a joy and an absolution.

(Pa. Adv.)

The Living CHURCH

Volume 137 Established 1878 Number 13

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

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Things To Come

September

- 28. Seventeenth Sunday after Trinity
- 29. St. Michael and All Angels
Joint Committee on Program and Budget for General Convention, Miami Beach, Fla.
- 30. Daughters of the King, Triennial Convention, Miami Beach, to 4.

October

- 1. National Conference of Church Workers, St. Agnes' Church, Miami, Fla., to 2
Springfield synod, to 2
National Day of Prayer
- 2. Church Periodical Club Triennial, Miami Beach, Fla.
- 4. National Council meeting, Miami Beach, Fla.
- 5. Eighteenth Sunday after Trinity
General Convention, Miami Beach, Fla., to 17
Triennial Meeting, Women of the Church, Miami Beach, Fla., to 17
Episcopal School Week, to 11
- 12. Nineteenth Sunday after Trinity
- 18. St. Luke
- 19. Twentieth Sunday after Trinity
- 22. Consecration of the Rev. Donald MacAdie as Suffragan of Newark, Newark, N. J.
- 24. Milwaukee diocesan council, to 25

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

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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BOOKS

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THEY ARE HUMAN TOO. . . . A Photographic Essay on the Palestine Arab Refugees by **Per-Olow Anderson**. Registry. Pp. 191. \$6.50.

Per-Olow Anderson, born in Stockholm in 1921, is a photo-journalist who for some 20 years "has covered most of the earth's trouble spots for the major wire-news services and top American and European magazines." In *They are human too*. . . , he gives vent to a compassion for suffering humanity.

Aptly described as a "photographic essay," the book consists, in the main, of some 130 photographs of Arab refugees of the Gaza strip — photographs of poignant appeal and breath-taking impact. An introductory essay tells how, at the time of the creation of the State of Israel 10 years ago, "nearly a million Arabs whose ancestors had lived for countless generations in Palestine lost their lands and homes and became penniless refugees, to make way for Jewish refugees, who had themselves been forced by Nazi persecution to flee their homelands."

"The world," says Per-Olow Anderson, "has extended its help and sympathy to the Jewish refugees," but "nothing has been done to answer the desire of the Palestine Arabs for repatriation to their former homes, or to compensate them for the loss of their property, or to enforce the UN-imposed boundaries that would have divided Palestine almost equally between Jew and Arab," and Anderson "cannot see why — after nine years — the world still has not solved this problem."

The singularly apt quotations — from many sources — that accompany the pictures round out an already well-executed photo-journalistic job.

FRANCIS C. LIGHTBOURN

MARY OF NAZARETH. By **Esther Kellner**. Appleton-Century-Crofts. Pp. 247. \$3.95.

This is a tender, moving, and believable story about our Lady, the Blessed Virgin Mary. It is written with a reverent feeling by one who sincerely believes that Mary of Nazareth is truly the Mother of our Saviour. It is true that, not being in the Catholic stream of the Faith, Esther Kellner has not adhered to all the teachings of the Church as to the belief in the Mother of God, yet she has written in such a way that many who do not now accept the historic belief concerning the Blessed Virgin will be enabled to find it possible to come closer to that belief. Its shortcomings are few in comparison to

its value for those who now know so little of the life of the Virgin Mary.

Mrs. Kellner does present a fine story, that follows the Bible very closely, of the life of the Blessed Mother through her years of joy, fear, apprehension, and sorrow; of youth, motherhood, and latter years. If it is not read before the time, the book could well be given as a most acceptable Christmas gift.

R.H.L.V.

In Brief

HISTORIC CHURCHES OF THE UNITED STATES. By **Robert C. Broderick**. Drawings by **Virginia Broderick**. Wilfred Funk. Pp. xxv, 262. \$3.95. The story of a number of church buildings throughout the U.S. judged to be "historic," with the Episcopal Church fairly represented. A great many halftone illustrations, including frontispiece of interior of Cathedral of St. John the Divine, New York, which author describes as "a building to be studied at length," whose "carvings, tapestries . . . and mosaics evoke in the observer a sense of the juxtaposition of art, labor, and spirituality."

Books Received

TEMPORAL AND ETERNAL. By **Charles Péguy**. Translated by **Alexander Dru**. Harpers. Pp. 159. \$3.50.

I BELIEVE IN GOD. By **Costen J. Harrell**. Abingdon Press. Pp. 64. \$1.25. [Know Your Faith Series.]

I BELIEVE IN THE HOLY SPIRIT. By **Ernest F. Scott**. Abingdon Press. Pp. 92. \$1.25. [Know Your Faith Series.]

I BELIEVE IN THE BIBLE. By **Joseph R. Sizoo**. Abingdon Press. Pp. 80. \$1.25. [Know Your Faith Series.]

SCIENCE AND THE IDEA OF GOD. By **C. A. Coulson**. New York: Cambridge University Press. Pp. v, 50. Paper, 90 cents.

YOUR SHARE OF GOD. Spiritual Power for Life Fulfillment. By **Hornell Hart**. Prentice-Hall. Pp. viii, 216. \$3.95.

THE "GOOD BUSINESS" TREASURE CHEST. Edited by **James A. Decker**. Hawthorn Books. Pp. 367. \$4.95. [An "anthology compiled from more than 400 issues of *Good Business*, spanning a period from 1922 to 1957."]]

ANGLICAN CYCLE OF PRAYER

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

September

- 28. Rhode Island, U.S.A.
- 29. Ripon, England
- 30. Open

October

- 1. Riverina, Australia
- 2. Rochester, England
- 3. Rochester, U.S.A.
- 4. Rockhampton, Australia

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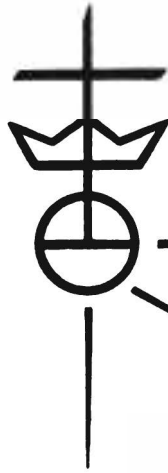
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Corporate Communion, Thursday, October 16th,
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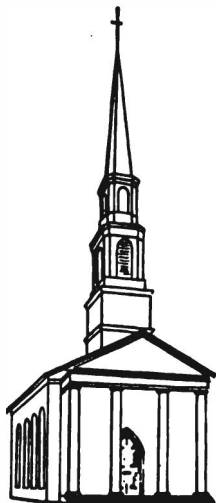
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LETTERS

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

As Maine Goes?

Four dioceses, once a part of the Anglican Communion, separated themselves from it, associated themselves with other religious groups, and have become the Church of South India. Any recognition of this Church of South India by any Province of the Anglican Communion is a recognition of the right of any diocese to withdraw from its province or from the Anglican Communion as a whole. The thought of the exercise of this right opens some interesting possibilities. The diocese of Maine, on the ground of contiguity, could become a part of the Anglican Church of Canada. The diocese of Massachusetts could unite with the American Unitarian Association, with which it seems to have had some arrangement for the exchange of pulpits. Some of the dioceses of the southern Atlantic coast wishing to have an archbishop, now denied them, could well place themselves under the jurisdiction of the archbishop of the Province of the West Indies.

RUSSELL CARTER

Albany, N. Y.

Lost College

As an alumnus of St. Stephen's College, I am deeply aware of the tragedy that has happened there. Many saintly Churchmen in the past have bled for St. Stephen's, now known as Bard. It has been practically lost to the Church through the Church's own fault. The Church failed to support it, not realizing what a treasure it was.

Many of the clerical alumni of Bard-St. Stephen's (which will be 100 years old in 1960) for the past few years have been interested in endeavoring to maintain some foothold there for the Church, and we are finding that there still is much hope. The lovely chapel, though poorly attended, is still there, and there still is a chaplain. If now we can get the Church to rally around us all is not lost and much can be regained.

We have the support and interest of Dr. Case, who is now Bard's president. On October 22 there is to be meeting of the clerical alumni at the college. I urge all who can possibly go to be present. We are to aim at raising funds to maintain the chapel and the chaplaincy.

It also has been recommended that we try to endow a chair of religion and philosophy to be taught by an Anglican priest. This might be a fine memorial to Bernard Iddings Bell [L. C., September 14 and 21] who was professor of religion and philosophy at both Columbia and St. Stephen's.

(Rev.) NICHOLAS M. FERINGA
Headmaster, St. Paul's School

Garden City, N. Y.

Tarping Defended

As a tarpist of long standing, I should like to offer some defence of the alleged lawlessness that seems to disturb the retired Bishop of Albany [L. C., September 7].

Prof. W. Herd, in his *Oxford American*

Prayer Book Commentary, rightly calls attention to the fact that the rubrics have nothing whatever to say about the time or place of ablutions. Says Dr. Shepherd: "The Prayer Book contains no specific injunction concerning these ablutions, though the custom of making them is almost universally observed. In the Roman rite they are definitely enjoined, and are placed immediately after the Communion of the people. It is certainly a thing of decency and reverence for the priest to cleanse the vessels that have contained the consecrated elements and to drink the rinsings; but there is no rule in our Church requiring that this be done at the altar or in the presence of the people."

When I began my career as a tarpist long ago, it seemed to me that the rubrics deal with a situation which no longer obtains in our Church, and therefore do not really specify when ablutions are to be made. To quote Prof. Shepherd once again: "The third rubric (i.e., the third General Rubric on page 84 of the Prayer Book) comes from the 1662 Book, and its purpose was to prevent sacrilegious use of the consecrated elements. The 1552 Book had contained an ambiguous rubric, which said that 'if any of the bread or wine remain, the curate shall have it to his own use.' Many of the Puritan clergy had been in the habit of taking the remaining consecrated elements home and serving them at their family table. The revision of the rubric in 1662 made it clear that they could use for themselves only the bread and wine that remained unconsecrated."

Many years ago I felt, as I still do, that tarping is not contrary to any rubric, nor does it in any way affect the validity of the Sacrament or imply any particular view of Sacramental theory or practice. To accuse the tarpist of deliberate rubrical violation is unfair, and cannot be justified on the basis of either the letter or the intent of the rubrics as they now stand.

(Rev.) FREDERICK W. BLATZ
Washington, D. C.

Rubrics or Suggestions?

I am sure every clergyman can agree with Bishop Oldham [L. C., September 7] that there are many "sins" of omission and commission in regard to the rubrics of the Prayer Book.

Another violation which might well have been on the Bishop's list is the disregard in some places for the rubric which says, "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

There are those who argue for so-called "open communion," in which every baptized Christian is welcomed to receive the Sacrament, and they do so with utmost sincerity and conviction. It is not my purpose to embark on any arguments concerning the merits or demerits of that position. Meanwhile, the Prayer Book still says that confirmation shall precede communication, and by confirmation the Anglican Communion apparently means the "laying on of hands" by a bishop in the Apostolic Succession. As Bishop Oldham says, "Are rubrics binding on the clergy or just amiable suggestions to be obeyed as they wish?"

(Rev.) THOMAS STEENSLAND
Priest-in-charge
Church of Our Saviour

Little Falls, Minn.

September 28, 1958



THE CHURCH

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Besieged City

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Lord, make us instruments of thy peace.

Where there is hatred, let us sow love;

Where there is injury, pardon;

Where there is discord, union;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy;

for thy mercy and for thy truth's sake.

Amen.



Edward Hoffman at Work.



St. Francis feeding the Birds

A statue of St. Francis of Assisi feeding the birds was dedicated not long ago at Trinity Church, Swarthmore, Pa. The work of the famous Philadelphia sculptor, Edward Feno Hoffman, it was given in memory of James Bell Bullitt, Jr., and his goddaughter, Phebe McCawley. At the foot of the statue is a bird bath. The first admirers (shown in the picture) are Ellen and Peter Wrege.

St. Francis of Assisi (1182-1226), founder of the Franciscan Order, is one of the most popular saints of modern times. His feastday is October 4. The prayer given above is attributed to him.

The Living Church

Seventeenth Sunday after Trinity
September 28, 1958

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



GENERAL CONVENTION

ISSUES

Doctrine, Policy, Strategy: Areas of Disagreement

by BILL ANDREWS

General Convention is an electoral college, a legislature, and a Church synod dealing with problems of doctrine, policy, and strategy.

In each of these three roles, General Convention at Miami Beach must reach a decision on at least one major issue.

Pre-Convention discussions throughout the Church have been heavily concentrated on three issues. They are:

- ✓ The election of a new Presiding Bishop.
- ✓ The budget.
- ✓ Relations with the Church of South India.

Each of these issues is discussed in some detail elsewhere in this issue of THE LIVING CHURCH.

History shows that the issues most discussed before General Convention are sometimes resolved with only minor debate in the actual sessions, and that issues which provoked little advance discussion sometimes become major issues on the floor.

While it is impossible to predict which issues might blossom into major controversies, the following are prominent possibilities:

- ✓ The Christian Education program.
- ✓ The provincial system.
- ✓ The Pension Fund's rules.
- ✓ Liturgical reform.
- ✓ Two constitutional amendments.

Other questions, some of them of long standing, will probably come before General Convention but are not likely to become major issues. These include:

- ✓ The name of the Church.
- ✓ The Marriage Canons.
- ✓ Representation at General Convention.
- ✓ The quota system.
- ✓ Race relations.
- ✓ Purchase of a nuclear reactor for Japan.

Christian Education

The program of the Christian Education Department, and most especially the new Church school curriculum, has been

warmly criticized and ardently defended throughout the last three years. Attacks and defenses have raised basic theological as well as pedagogical arguments. Within the last year, surveys have been conducted by both the opponents and proponents of the new curriculum, and General Convention will probably hear arguments based on both sets of data.

Organized opposition has found its principal spokesman in the Rev. Don Frank Fenn of Maryland, a member of National Council [L. C., June 1]. The leading spokesman for the new curriculum has been the Department's director, the Rev. David R. Hunter.

Also involved in the controversy are the whole group dynamics movement and Seabury Press.

The Provincial System

The 1955 General Convention set up a joint commission to study the provincial system, and its report [L. C., July 6] will be before the 1958 Convention. That report seeks to increase the scope of the provinces' work by assigning them a share in consideration of the budget and of commission reports and by placing upon the president of each province the responsibility for taking order for the consecration of bishops within the province.

The American Church Union has shown interest in more far-reaching steps to increase the authority of provinces at the expense of that of National Council and the Presiding Bishop [see Canon duBois' article, L. C., June 15].

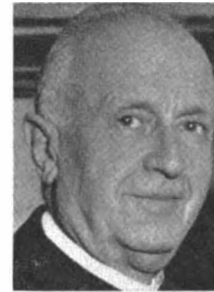
It is quite generally agreed that provinces, as now organized in the American Church, are groups of little authority and very limited influence. They have taxing power, but have very small budgets. A number of provincial synods have discussed the problem in recent months, and it is quite likely that proposals growing out of these discussions will be made to General Convention.

Pension Rules

The Pension Fund's trustees have proposed a 20% increase in all classes of pension payments and the maintenance of assessments at the present 15% level. They also oppose extension of pension protec-

Convention Message

From the Presiding Bishop



The General Convention will meet at Miami Beach in the diocese of South Florida from October fifth to seventeenth. It is hoped that our Churchpeople will pray earnestly for God's guidance of the Convention, during these days of important deliberation. For

the General Convention is the final authority in our Church and is composed of the bishops and elected representatives of every diocese and district. These delegates will have the responsibility of deciding the program of the General Church in every field, missionary, educational, financial, and in the area of Christian Social Relations. A Presiding Bishop will be chosen and the Convention will no doubt hear Christian witness relevant to many of the vital issues in the world today. One of the important questions has to do with the relationship of our Church to the Church of South India.

During these days especially we should pray that our first loyalty be to Christ, the Lord of all life, that we may be delivered from pride and from smallness of vision and of purpose, that we may reveal in corporate life and action the love of God and of our brethren, and that the Kingdoms of this world become the Kingdom of God and His Christ.

The Most Rev. HENRY KNOX SHERRILL,

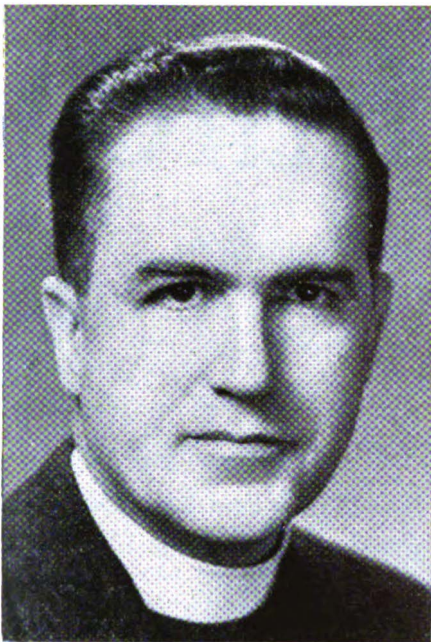
Presiding Bishop

1974

*Reprinted from *Forward Day by Day* by permission of Forward Movement Publications.

tion to others than retired and disabled clergy, widows, and orphans of clergy.

Efforts to instruct the Pension Fund to provide payments to other relatives of deceased clergy who have shared their homes with them have been defeated in previous General Conventions. It is quite possible



Rev. David R. Hunter

For the program of Christian Education Department, warm criticism and ardent defense [p. 11].



Rev. Don Frank Fenn

that such efforts will be repeated at Miami Beach.

Liturgical Reform

It seems unlikely that any major liturgical reforms will be acted upon at General Convention. The present Liturgical Commission is proposing, however, that it be authorized to publish a Book of Propers for the Minor Holy Days, and that bishops be authorized to allow optional use of these propers on days for which the Prayer Book does not now provide a proper.

Pre-Convention discussions have not produced any significant demand for more definite steps in the direction of Prayer Book revision.

Constitutional Amendments

Two amendments to the Constitution were voted on favorably by the 1955 General Convention and come up in 1958 for final action. One would deprive retired bishops of a vote in the House of Bishops. Considered but not approved in 1955 was a proposal that would also have deprived suffragan bishops of the vote. The other amendment approved would

Living Church Dinner

THE LIVING CHURCH'S 80th anniversary General Convention dinner for correspondents and friends will be held at the Hotel Deauville on Saturday, October 11, at 7:00 p.m. Among our honored guests will be correspondents and diocesan chairmen of last year's LIVING CHURCH campaign; tickets for others are available at \$4.25 at the Convention ticket bureau.

The featured speaker will be Clifford P. Morehouse, former editor of THE LIVING CHURCH, who will speak on highlights of the 80 years of publication of the magazine.

require National Council advice and consent before the Presiding Bishop changes the place or date of General Convention. At present, the Presiding Bishop has the full responsibility, and it was known that Bishop Sherrill himself favored the change after his experience in facing the issue of the place of 1955 Convention alone.

The Name of the Church

In 1955, there was a serious campaign to persuade General Convention to change the name of the Church. Various suggestions were offered, but the common point was the desire to eliminate the word "Protestant" from the name. The effort failed.

There is still considerable discussion of this point, but it seems less likely to be a major issue in 1958 than it was in 1955.

Marriage Canons

The Joint Commission on Holy Matrimony has suggested minor changes in the marriage canons [L.C., August 3], but these are neither drastic nor particularly controversial. Church discussion and editorial correspondence reveals a considerable anxiety on the marriage situation in American society and the Church's witness to a Christian view of marriage, but no effective move for amendment in any specific direction has come to the fore.

THE LIVING CHURCH itself has [August 24] urged the adoption of an amendment excluding clergy from the class of those permitted to seek relief under Canon 18, Sec. 2 (a).

Representation at General Convention

A Joint Commission resolution calling for a plan of semi-proportional representation of dioceses in General Convention will be presented. It proposes that dioceses with less than 50 active clergy have three deputies in each order, those with

51-125 have four, those with 126-200 have five, and those with over 200 active clergy have six. However, the right to a vote by orders, in which each diocese casts a single vote in each order, would be maintained with certain restrictions.

Under present rules each diocese, regardless of size, has a deputation of four in each order. From time to time there has been discussion of methods of relating deputation size to diocese size, but these have never won favorable action by General Convention.

The Quota System

From time to time, various proposals have been offered to change the basis on which quotas for missionary work are apportioned to the various dioceses. The Joint Commission studying this problem is reporting that it favors no change in the present method of apportionment [L.C., July 14].

No general movement for amendment has become evident in the pre-Convention discussions.

Race Relations

Previous Conventions have voiced firm opposition to discrimination and segregation based on race. The recent Lambeth Conference has done the same. The Report of the Joint Commission on Social Reconstruction [L.C., August 24] to the 1958 General Convention speaks only in general terms of the race issue.

Pro-segregation sentiment exists within the Church, but it has so far shown less sign of organization and influence than it did before the 1955 General Convention.

Meeting as an unsegregated gathering in the South, General Convention cannot be expected to retreat from positions previously taken. Yet the issue conceivably could be made one of floor debate.

Nuclear Reactor for Japan

The Joint Commission on Atomic Energy is proposing to General Convention the gift by the Church of a nuclear reactor to St. Paul's University, Tokyo, for research purposes. It also requests that \$400,000 for this purpose be set aside from the forthcoming Capital Funds Drive, or from direct gifts for this purpose, or from any other funds available.

The receipts of the \$6,600,000 Capital Funds Drive have not yet been assigned to specific purposes, and it is not at present clear whether those urging the launching of the Drive favor the use of a portion of these funds for the reactor.

Other Issues

American Church Institute for Negroes: ACI is calling for an increase of more than 100% in the financial assistance given through the ACI to institutions for the education of Negroes.

Deaconesses: A Joint Commission report considers the problem of pensions for deaconesses, and concludes that any general program would cost \$500,000. It therefore urges

that existing funds do the best they can for those now retired and that parishes and organizations work out plans for retirement annuities similar to those of National Council. The Commission also urges a raising of educational standards for deaconesses to the same level as that for deacons and suggests consideration of modernizing their garb.

Coöperation with Orthodox: A Commission report urges appropriation of 15% of the Good Friday Offering for the Commission's work.

Ecumenical Relations (For Church of South India, see p. 20.) Lambeth's relatively enthusiastic endorsement of the proposed Ceylon, North India, and Pakistan plans for union [L.C., September 7] may bring the problem of relations with these Churches to the fore. It is not yet clear whether the groups which have been most critical of plans for intercommunion on a limited basis with CSI will favor or oppose the suggestion of full communion with the other Indian united Churches which are soon to come into being. Some voices in the Church have been critical of Church participation in the National and World Councils of Churches, but it does not seem likely that any major effort will be made to change the Church's policy on this. There may well be questioning of support of specific interchurch activities of the NCC and WCC and their related organizations.

General Convention (See above for the question of representation): The Joint Commission studying General Convention is urging:

- ✓ That deputies to General Convention attend Synod meetings held immediately before Convention.
- ✓ That those deputies not placed on Convention committees be organized into study committees.

Theological Education: The Joint Commission returns to General Convention again, as it did in 1955, a report highly critical of diocesan training schools for candidates for Holy Orders. Last General Convention deleted these references to diocesan schools before accepting the report.

Approaches to Unity: Principal issue in the area of the work of the Joint Commission on Approaches to Unity are two:

(1) The Tentative Proposal for Reaching Intercommunion with the Methodists [L.C., May 11]. This document proposes no immediate action, but it has been attacked by those disagreeing with a statement of points "believed to be held in common by both Churches," which includes the statement, "The Protestant Episcopal Church and the Methodist Church are both within the Holy Catholic Church."

(2) The continuance of the life of the Commission itself. There is some sentiment that the Commission is not a useful agency and that it should be discharged.

Hosts

Hosts for General Convention in Miami Beach, Fla., October 5-17, are the bishops and 67,000 Churchpeople of the diocese of South Florida. With headquarters in Winter Park, the diocese covers Florida's 32 southern counties. Bishop Louttit [who is chairman of the Armed Forces Division of National Council] is assisted by the Rt. Rev. William F. Moses, suffragan.

THE BIG THREE

Convention Issues which Have Been Most Widely Discussed in the Church

I. Election of Presiding Bishop

One of General Convention's most important tasks will be the election of a successor to Presiding Bishop Sherrill.

A nominating committee composed of eight bishops, four priests, and four laymen has been considering possible nominees and will present the names of three bishops to the House of Bishops for consideration. The House of Bishops will consider these names in executive session and vote until one bishop (who need not be one of the nominating committee's choices) receives a majority of the votes of the bishops. His name will be sent to the House of Deputies, which will confirm or reject him. The Presiding Bishop-elect must resign his previous jurisdiction and take office not later than six months after the retirement of Bishop Sherrill. He will serve, barring death or resignation, until just after the General Convention which follows his 68th birthday or (as in Bishop Sherrill's case) which falls in the same year as that birthday.

Though the nominating committee has not made a public announcement of its intentions, reliable information on its views as of last spring became known [L. C., June 29]. Prominent among those being considered were Bishops Emrich of Michigan, Jones of West Texas, Kennedy of Honolulu, and Lichtenberger of Missouri. Bishop Donegan of New York has also been mentioned.

A significant consideration is the age of the man elected, since it governs the length of his term of office [see editorial, p. 23]. Bishop Dun of Washington, writing in *THE LIVING CHURCH* [December 15, 1957], said that a Presiding Bishop should have nine years in office but not more than 12 years.

If this standard controlled, General Convention would be limited to 24 possible candidates. At least two bishops who are known to have considerable support (Bishops Emrich of Michigan and Bayne of Olympia) would be excluded as too young (they are 48 and 50 respectively).

It is possible for General Convention to change the Canons controlling the term of office before the election, and such action could change the balance of probabilities considerably.

II. The Budget

National Council has proposed a \$9,000,000 annual budget for the next triennium, \$2,000,000 a year above the present level. In addition, it has called for a \$6,600,000 capital funds campaign spread throughout the triennium [see editorial, p. 22].

Strong protests against these financial

proposals were made during certain diocesan conventions last spring. Among these was a vigorous speech by Bishop Campbell of West Virginia [L. C., May 25].

The Program and Budget Committee of General Convention will review the proposals before Convention opens and present its proposals. A floor struggle on this issue seems very likely.

In defense of its budget, National Council has said [L. C., May 11] that the \$2,000,000 increase will make no increase in the administrative staff of National Council and only normal pay increases. Home Department missionaries in the field would get some raises, and there would be substantial increases in support of college work and the American Church Institute for Negroes. A half million dollar increase in the Overseas Department would go for increased allowances to missionaries, for strengthening our theological seminaries in mission fields, and for supporting our new work in Central America. Christian Education seeks a \$110,000 increase, while Promotion is allotted an additional \$61,000 for radio and television work. National Council points out that a \$9,000,000 budget compares with a \$4,200,000 budget in 1931, and that the increase hardly balances the drop in dollar value.

The capital funds drive seeks to provide the Church with a revolving fund for loans (and sometimes grants) for construction and other purposes in areas of population change and other special problems. Proponents believe that we need \$3,000,000 a year coming into this fund, but as a practical matter of fund raising, they have modified this proposal in one in which the following sums would be raised:

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

Of this amount, \$300,000 would go in the first year to the proposed new magazine which General Convention will be asked to vote into existence, \$200,000 in the second year, and \$100,000 in the third.

III. The Church of South India

Longest and loudest of the debates in the Church during the last triennium has been that on the relations between the Episcopal Church and the Church of South India.

Last General Convention deliberately encouraged this debate, setting up a delegation to visit C.S.I. and report, and calling for Church-wide discussion of the problem.

Present proposals of the Joint Commission on Ecumenical Relations [see full

text, L. C., February 23] urge recognition of the bishops and episcopally ordained presbyters and deacons of C.S.I. as "true bishops, priests, and deacons in the Church of God." Such clergy would be permitted (with the diocesan bishop's permission) to celebrate or assist at Holy Communion in Episcopal Churches if they promised to do so only in Episcopal Churches while in the diocese, "except upon occasions recognized by the Bishop as having major ecumenical significance." Such clergy could be licensed to serve for stated periods as clergy of the Episcopal Church. Communicant members of C.S.I. would be given permission to communicate in Episcopal churches, and Episcopalians in India could receive Communion in C.S.I. churches from bishops or episcopally ordained presbyters.

On the other side of the issue, opponents contend that C.S.I. is merely another Protestant denomination, and that intercommunion is undesirable at this time. They point to the fact that C.S.I. does not insist that all its clergy be episcopally ordained and that it remains in Communion with denominations with which we are not. The opposition view, as expressed by the American Church Union, is that the Episcopal Church should take no action on C.S.I. until after the 30-year period which C.S.I. has given itself to determine its final intention on a unified and episcopally ordained ministry.

PERSONNEL

New Faces of 1958

More than 60% of the 656 clerical and lay deputies to the 1958 General Convention will be there for the first time, according to the Rev. C. Rankin Barnes, Convention secretary. This proportion is about the same as it was at the 1955 Convention. While new deputies bring to Convention a fresh outlook on issues, those who have attended before provide continuity in Committees and Commissions for which specialized knowledge of a particular subject is desirable. There is, of course, a much slower turnover in the House of Bishops.

The Bishops

A total of 191 members will be entitled to seats in the House of Bishops at the 1958 General Convention. Of these, 60 are retired bishops, some of whom will probably not attend. While retired bishops are presently entitled to vote, they and foreign missionary bishops are not counted in figuring a quorum.

If an amendment to the Constitution, adopted by the 1955 General Convention, receives the necessary final approval at the 1958 Convention, retired bishops will no longer be entitled to vote in the House. They will still be entitled to a seat and voice, however.

There have been 19 new bishops con-

secrated since the 1955 Convention.* Another, the Rev. F. William Lickfield, was scheduled to be consecrated September 29 as Bishop of Quincy, making him the junior bishop. [Senior bishop is Most Rev. Henry St. George Tucker who was Presiding Bishop from 1938 to 1947.] As 14 bishops have died in the same period† there is a net gain of six bishops in the House.

Of the bishops, 76 are diocesans, having jurisdiction in dioceses. There are 24 missionary bishops who have been selected by the House of Bishops to head missionary districts. Of them, 12 are in domestic districts and 12 are overseas. There are seven bishops coadjutor, who are associate bishops chosen to succeed the present diocesans. Twenty-three are suffragan bish-

Continued on page 24

*These are the new bishops, with their present positions: Diocesan Bishops Brown of Arkansas, Carman of Oregon, Sterling of Montana, and Haden of Sacramento; Missionary Bishops Lewis of Salina (Kansas), Simoes of Southwestern Brazil, Saucedo of Mexico, and Foote of Idaho; Bishops Coadjutor Turner of Kansas, Craine of Indianapolis, and Pike of California; Suffragan Bishops Honaman (Harrisburg), Clements (Texas), Moses (South Florida), F. C. Lawrence (Massachusetts), McNairy (Minnesota), Esquirol (Connecticut), Corrigan (Colorado), and Rose (Southern Virginia).

†The bishops who have died are the Rt. Rev. Drs. Harry Tunis Moore, John Insley Blair Larned, Martin Julius Bram, John Chanler White, Robert Herbert Mize, Stephen Edwards Keeler, George W. Davenport, Clinton Simon Quin, Middleton Stuart Barnwell, Edward Thomas Demby, Frank Arthur McElwain, Henry Hean Daniels, Charles Shriver Reifsnider, and Thomas Casady.

Letter to Churchpeople

From General Convention's
Host Bishop



Brethren:

Your Church in the Diocese of South Florida is deeply grateful for the opportunity to be the host to the 59th General Convention of our Church to be held in Miami Beach, October 5-17. Our committee has worked long and enthusiastically making arrangements for the entertainment of both official members of and visitors to the Convention, that all might have a maximum of comfort and a minimum of inconvenience.

The facilities available at Miami Beach enable us to extend a sincere invitation to Churchmen everywhere to visit the Convention. If you can arrange to come we shall be more than happy to be of service to you. Most of all, we urge you to join with us in prayer that Almighty God will bless this meeting and grant the guidance of the Holy Spirit that in all things we may seek to know and to do His will.

We know that the Church in South Florida will be much blessed by this meeting of our fellow Churchmen in the diocese, and we pray that the Church as a whole will be blessed and guided as its representatives meet with us.

Faithfully yours,

✠ Henry I. Louttit,
Bishop of South Florida

The Candle Burned Low

by the Rev. RALPH E. MACY

The Rt. Rev. Thomas Casady, retired bishop of Oklahoma, died on September 9 in an Oklahoma City rest home, after a long illness.

Born on June 6, 1881, Bishop Casady was a graduate of General Theological Seminary, served parishes in Iowa, Pueblo, Colorado, and Omaha, Nebraska. He was elected missionary bishop of Oklahoma in 1927 with a mandate to make of the area a diocese. With only one person in 400 an Episcopalian, the Church launched a 10-year program, which was immediately hit by the depression. Despite dust bowl



Watton

Bishop Casady
With personal tragedy, deep faith.

years and declining population, Oklahoma became a diocese in 1937, and soon became one of the fastest growing dioceses in the American Church.

On his retirement in 1953, Bishop Casady could look out upon a diocese with three times its 1927 communicant strength, an increasing number of healthy parishes, and a movement toward mission growth, plus a first-rate diocesan school in Oklahoma City which bears his name.

Thomas Casady's devotion to his calling was indicated in his book plate, portraying a half-burned candle illuminating the face of Christ, with the motto, "May I waste so I show the face of Christ." Ill health and personal tragedy were to be his lot throughout his ministry in Oklahoma, but deep faith and strong will and a sense of humor persevered in him to bring the Church in Oklahoma to a place of health and vigor.

Bishop Casady is survived by a daughter, Mrs. Jonathan G. Sherman, of Garden

City, Long Island; and four sons, the Rev. P. M. Casady, of Des Moines, Dr. Richard R. Casady, of Pacific Palisades, Calif., Simon Casady, of El Cajon, Calif., and Thomas Casady, Jr., of Walnut Creek, Calif.

The Prudence Stone

by the Rev. JOHN R. WINSLOW

Consecration of the Rev. David S. Rose, erstwhile rector of the Church of the Good Shepherd in Corpus Christi, Texas, to be suffragan bishop of the diocese of Southern Virginia was televised from St. Paul's Church, Petersburg, Va., Tuesday morning, September 16, with the Most Rev. Henry Knox Sherrill as consecrator, and Bishop Gunn of Southern Virginia and the Rt. Rev. William A. Brown, retired bishop of the same diocese, as co-consecrators.

Preacher was Bishop Jones of West Texas. Mr. Rose was presented by Bishop Juhan, retired, of Florida, and Bishop Dandridge, retired, of Tennessee, thus bringing all the bishops under whom he had served together for the service.

At the luncheon after the service, Bishop Rose was given a pastoral staff, the first in the history of the diocese, by the Rev. John Simpson, an itinerant priest of the Episcopal Church in Scotland, who attended St. Augustine's College with Bishop Rose during the past spring and summer. It was an ordinary Highland shepherd's crook, with copper bindings at the joints which had been made so that it could be packed and carried about easily. The pectoral cross given by his former parishioners in Texas carried symbols of the 12 apostles with a central setting of hyacinth stone which was sent to Bishop Rose by the Archbishop of Canterbury.

Mr. Rose is the first graduate of the short sessions at St. Augustine's College to be elected bishop. Hyacinth stone, a dark red semiprecious gem, is symbolic of prudence and therefore a fitting stone for a bishop, according to the Archbishop.

Bishop to Resign

Bishop Kirchoffer of Indianapolis has asked that his resignation be official February 9, 1959, the 20th anniversary of his consecration as diocesan. If the House of Bishops accepts his resignation he will be succeeded by Bishop Craine, coadjutor.

Bishop Carman Installed

On Sunday, August 24, the Rt. Rev. James W. F. Carman was installed as diocesan bishop of Oregon in St. Stephen's Cathedral, Portland, Ore. He becomes Oregon's sixth bishop, to succeed Bishop Dagwell, who retired in August.

CAMPAIGN FOR A DOGMA: Rising note in Roman Catholic devotion in recent years has been the theme of the Blessed Virgin's role as mediatrix of all grace. This month, at the closing session of the Third Mariological Conference at Lourdes, Eugene Cardinal Tisserant expressed hope for the eventual definition of the dogma of the BVM's universal spiritual mediation. He also hoped that the Church would "deign to grant a liturgical Feast of Our Lady, Co-Redemptrix of Christ the Redeemer," RNS reports.

The Cardinal is secretary of the Sacred Congregation of the Oriental Church and dean of the Sacred College of Cardinals. The Congress was attended by 350 Roman Catholic theologians from many countries. One paper, read by the Rev. Kenneth Dougherty, S.A., of Washington, D. C., was titled "Anglicanism and Our Lady."



CONVENTION IN 1978: The 1978 Convention of the diocese of West Virginia will be held in Trinity Church, Parkersburg, D.V. Actually, the Journal of the 1958 Convention carried a list of suggested convention locations for every one of the next 20 years.



CONCERNED BUT FEW: Repeated efforts by LIVING CHURCH staff has failed to obtain any reliable statement of the number of members of the "Concerned Churchmen," diehard North Carolina pro-segregation group. It has a chairman and a treasurer, and (one correspondent believes) only one other member. Its current statement of principle says the Church has "no prerogative to speak with authority not to bind or attempt to persuade its members with respect to any particular racial, political, social, economic, or legal philosophy." The statement then proceeds to attempt to persuade all and sundry of the truth of the pro-segregation position. If any of the money Concerned Churchmen seek to raise for their campaign is left over, the statement says, it will be given to support racially segregated charitable institutions.



PRESBYTERIANS HIRE A CHURCHMAN: Stanley J. Rowland, Jr., has been named associate director of information of the United Presbyterian Church in the U.S.A. He resigned as a religious reporter for the New York Times to take the post. He and his wife are members of St. George's Episcopal Church, New York.

More News

on page 26



Official Program

for the 1958 General Convention, Miami Beach, Fla.

Sun., Oct. 5	8:00 p.m.	President of House of Deputies invites all clerical and lay deputies attending General Convention for the first time to a meeting in the Deauville Hotel Chapel on the mezzanine.
	8:00 p.m.	Opening Service, Exhibition Hall, Washington Ave. and 17th St. Open to public. Presiding Bishop will make the address. Offering designated for missionary district of Central America.
Mon., Oct. 6	7:30 a.m.	Corporate Communion — Bishops and Deputies in House of Deputies meeting room, Deauville Hotel. Churchwomen, Fontainebleau Chapel.
	10:30 a.m.	Both Houses convene: Deauville Hotel. (Hon. LeRoy Collins, Governor of Florida, will greet Houses of Bishops and Deputies.)
	8:00-10:00 p.m.	Official reception, Miami Beach Exhibition Hall.
Tues., Oct. 7	7:15 a.m. }	Morning Prayer.
	7:30 a.m. }	Holy Communion in all hotel chapels.
	10:00 a.m.	First Joint Session of the two Houses and the Churchwomen.
	10:00-10:30 a.m.	Addresses of welcome and receiving distinguished visitors.
	10:30-11:15 a.m.	Home Department.
	11:15-12:00 noon	Christian Education.
	12:50 p.m.	Adjournment for luncheon.
	Afternoon	Sessions as announced.
	8:00 p.m.	Domestic Missions Mass Meeting, Deauville Hotel. Speakers: Bishops Quarterman, Emrich, and Hubbard, and the Rev. Messrs. G. Paul Musselman and William G. Wright.
Wed., Oct. 8	7:15 a.m. }	Morning Prayer.
	7:30 a.m. }	Holy Communion in all hotel chapels.
	10:00 a.m.	Second Joint Session of the two Houses and the Churchwomen, Deauville Hotel.
	10:00-10:30 a.m.	Treasurer's report.
	10:30-11:30 a.m.	Promotion and magazine.
	11:30-12:00 noon	Capital needs.
	12:50 p.m.	Adjournment for luncheon.
	Afternoon	Sessions as announced.
Thurs., Oct. 9	7:15 a.m. }	Morning Prayer.
	7:30 a.m. }	Holy Communion in all hotel chapels.
	10:00 a.m.	Third Joint Session of the two Houses and the Churchwomen, Deauville Hotel.
	10:00-10:45 a.m.	Christian Social Relations Department.
	10:45-11:15 a.m.	World Relief.
	11:15-12:00 noon	Overseas Department.
	12:50 p.m.	Adjournment for luncheon.
	Afternoon	Sessions as scheduled.
	7:00 p.m.	National Council Department Dinners: Home (Div. of College Work), Deauville Hotel, Cafe de La Mer. Speaker: Bishop Bayne of Olympia. Christian Education, Crown Hotel, Imperial Room. Speakers: Bishop Dun of Washington; Mrs. Theodore O. Wedel. Christian Social Relations, Barcelona Hotel, Basque Room. Speakers: Two Reports from Lambeth by Bishops Hobson of Southern Ohio, and Warnecke of Bethlehem. Overseas, Deauville Hotel, Casanova Room. Speakers: Bishop Richards of Central America, Bishop Saucedo of Mexico, Bishop Simoes of Southwestern Brazil.
Fri., Oct. 10	7:30 a.m.	Corporate Communion of the Women of the Church and presentation of United Thank Offering, Exhibition Hall.
	7:30 a.m.	Holy Communion in all hotel chapels.
	12:30 p.m.	Sessions of both Houses as scheduled.
	Afternoon	Adjournment for luncheon.
	8:00 p.m.	Sessions as scheduled. Mass Meeting sponsored by Overseas Department, Deauville Hotel. Speaker: The Rt. Rev. Norman S. Binsted, D.D.
Sat., Oct. 11	7:15 a.m. }	Morning Prayer.
	7:30 a.m. }	Holy Communion in all hotel chapels.
	7:30 a.m.	Corporate Communion, House of Bishops, All Souls' Church, Miami Beach, and election of new Presiding Bishop.
		Morning sessions of both Houses as scheduled.
Sun., Oct. 12	7:30 a.m.	Corporate Communion for Men of Church, Deauville Hotel. Presiding Bishop, celebrant.
	9:00 a.m.	Holy Communion in Miami and Miami Beach churches. (Church Service Schedule is in Official Packet.) Holy Communion, Deauville Hotel.
	11:00 a.m.	Laymen's Breakfast, Deauville Hotel. Speaker: Stephen C. Shadegg, Phoenix, Ariz.
	7:00 p.m.	Morning Prayer, Deauville Hotel.
	8:00 p.m.	Trinity, Hobart, Kenyon Colleges dinner, Deauville Hotel, Baccarat Room. Mass Meeting, Ecumenical Relations, Deauville Hotel.
Mon., Oct. 13	7:30 a.m.	Holy Communion in all hotel chapels.
	12:30 p.m.	Sessions of both Houses as scheduled.
	7:00 p.m.	Adjournment for luncheon. Sessions of both Houses as scheduled. Provincial Dinners: Province I, Cadillac Hotel, El Dorado Room; II, Lucerne Hotel, Alpine Room; III, Barcelona Hotel, Basque Room; IV, Deauville Hotel, Casanova Room, speaker: Rev. Samuel M. Shoemaker, D.D.; V, Sorrento Hotel, Florentine Room; VI, Deauville Hotel; Baccarat Room; VII, Deauville Hotel, Cafe de La Mer; VIII, Sans Souci Hotel, Card Room.
Tues., Oct. 14	7:15 a.m. }	Morning Prayer.
	7:30 a.m. }	Holy Communion in all hotel chapels.
	12:30 p.m.	Sessions of both Houses as scheduled.
	7:00 p.m.	Adjournment for luncheon. Afternoon sessions of both Houses as scheduled. Dinner honoring Bishop and Mrs. Sherrill, Exhibition Hall.

Wed., Oct. 15	7:15 a.m. }	Morning Prayer. Holy Communion in all hotel chapels. Corporate Communion for House of Bishops and election of missionary bishops, All Souls' Church, Miami Beach. Sessions of both Houses as scheduled.
	7:30 a.m. }	
	7:30 a.m.	
	12:30 p.m.	Adjournment for luncheon.
	7:00 p.m.	Afternoon sessions of both Houses as scheduled. Seminary dinners: Berkeley, Lucerne Hotel, Geneva Room; Bexley Hall, Sans Souci, Card Room; Church Divinity School of the Pacific, Barcelona Hotel, Basque Room; Episcopal Theological Seminary, Deauville Hotel, Cafe de La Mer; General Theological Seminary, Deauville Hotel, Casanova Room; Nashotah House, La Gorce Country Club; Philadelphia Divinity School, Deauville Hotel, Baccarat Room; Seabury Western Theological Seminary, Lucerne Hotel, Alpine Room; School of Theology, University of the South, Roney Plaza Hotel, Surf Room, Episcopal Theological Seminary in Virginia, Crown Hotel, Imperial Room.
Thurs., Oct. 16	7:15 a.m. }	Morning Prayer. Holy Communion in all hotel chapels. Sessions of both Houses as scheduled. Adjournment for luncheon. Afternoon sessions of both Houses as scheduled.
	7:30 a.m. }	
	12:30 p.m.	
Fri., Oct. 17	7:15 a.m. }	Morning Prayer. Holy Communion in all hotel chapels. Sessions of both Houses as scheduled. Adjournment set by Convention resolution after reading of pastoral letter.
	7:30 a.m. }	

Unofficial Services, Meetings and Events

Sun., Oct. 5	7:30 a.m.	Holy Communion , Carillon Hotel Chapel, celebrant, Rev. James L. Duncan. Holy Communion , Carillon Hotel Chapel, celebrant, Rt. Rev. John Vander Horst.
	9:00 a.m.	
Mon., Oct. 6	6:00 p.m.	Dinner for new bishops, Deauville Hotel, Baccarat Room. Dinner sponsored by diocesan of Milwaukee, Deauville Hotel, Cafe de La Mer. Dinner sponsored by the diocesan of Bethlehem, Deauville Hotel, Cafe de La Mer. Dinner sponsored by diocesan of Western Michigan, Deauville Hotel, Cafe de La Mer.
	6:30 p.m.	
	6:30 p.m.	
	7:00 p.m.	
Tues., Oct. 7	7:30 a.m.	Corporate Communion, West Missouri delegates, Fontainebleau Chapel; breakfast at Lucerne Hotel, Geneva Room. A.C.U. Solemn Eucharist, All Souls', 4025 Pine Tree Drive, Miami Beach. Dinner sponsored by diocesan of Missouri, Deauville Hotel, Baccarat Room. Dinner sponsored by diocesan of Connecticut, Deauville Hotel, Cafe de La Mer.
	7:30 a.m.	
	6:30 p.m.	
	6:30 p.m.	
Wed., Oct. 8	7:30 a.m.	Corporate Communion, Episcopal Service for Youth, Deauville Hotel; breakfast, 8:30, Deauville Hotel, Richelieu Room. Speaker: Rt. Rev. Lauriston L. Scaife. Corporate Communion, Armed Forces Division, All Souls' Church; breakfast at Crown Hotel, Coronation Room. Luncheon for wives of bishops, Columbus Hotel Roof, Miami. Dinner for domestic missionary bishops, Deauville Hotel, Baccarat Room. Dinner sponsored by Joint Commission on Ecumenical Relations, Barcelona Hotel, Basque Room. Chancellors' dinner, LaGorce Country Club. Dinner sponsored by diocesan of Chicago, Fontainebleau Hotel, Fleur de Lis Room.
	7:30 a.m.	
	1:00 p.m.	
	6:00 p.m.	
	7:00 p.m.	
	7:00 p.m.	
	7:00 p.m.	
Thurs., Oct. 9	7:30 a.m.	Corporate Communion, Altar Guild, Fontainebleau Chapel. Corporate Communion, Fraternity of Blessed Sacrament, All Souls' Church. Corporate Communion, diocese of Los Angeles, Deauville Chapel; breakfast at Deauville, Richelieu Room. Breakfast sponsored by Woman's Auxiliary, Third Province, Sorrento Hotel, Florentine Room. Breakfast sponsored by diocesan of Indianapolis, Deauville Hotel, Baccarat Room.
	7:30 a.m.	
	8:00 a.m.	
	8:30 a.m.	
	8:30 a.m.	
Fri., Oct. 10	6:00 p.m.	Dinner sponsored by Episcopal Evangelical Fellowship, Deauville Hotel, Cafe de La Mer. Dinner sponsored by diocesan of Newark, Deauville Hotel, Baccarat Room. Service of witness, A.C.U., St. Stephen's Church, Coconut Grove.
	6:00 p.m.	
	8:00 p.m.	
Sat., Oct. 11	7:30 a.m.	Corporate Communion, Bishops' Wives, Deauville Hotel Chapel, Rev. James L. Duncan, celebrant. Corporate Communion of Episcopal Pacifist Fellowship, Roney Plaza Chapel; breakfast, Atlantis Hotel, 8:30 a.m. Corporate Communion, Girls' Friendly Society, Fontainebleau Chapel, Rt. Rev. William F. Lewis, celebrant. Breakfast at Fontainebleau Hotel, Rosewood Room. Reading: "Dangerous Assignment," written and presented by Miss Ruth S. Moore. Laymen's meeting provincial officers and diocesan chairman, Deauville Hotel, Baccarat Room. Laymen's dinner, sponsored by Churchmen of South Florida, Deauville Hotel, Casanova Room. Speakers: Bishop Louttit of South Florida, Maj. Gen. Charles H. Gerhardt, U.S.A. (Ret.) Dinner sponsored by The Living Church, Deauville Hotel, Cafe de La Mer. Speaker, Clifford P. Morehouse.
	7:30 a.m.	
	7:30 a.m.	
	8:30 a.m.	
	7:00 p.m.	
Sun., Oct. 12	7:30 a.m.	Corporate Communion, National Council Executive Board, All Souls' Church, breakfast at Crown Hotel. Corporate Communion, laymen, House of Deputies Room, Deauville Hotel. Corporate Communion, Episcopal Pacifist Fellowship, Roney Plaza Chapel. Laymen's breakfast, Deauville Hotel, Casanova Room. Speaker: Mr. Stephen C. Shadegg. Special Service, Holy Communion under direction of Anglican Society, Holy Comforter Church, Miami.
	7:30 a.m.	
	7:30 a.m.	
	9:00 a.m.	
	11:00 a.m.	
Mon., Oct. 13	7:30 a.m.	Corporate Communion, Guild of All Souls, All Souls' Church. Coffee for clergy wives, Roney Plaza Hotel Gardens.
	11:00 a.m.	
Tues., Oct. 14	7:30 a.m.	Corporate Communion, Brotherhood of St. Andrew, Fontainebleau Hotel Chapel, Rt. Rev. Clarence R. Haden, Jr., celebrant. Breakfast to follow. Corporate Communion, Anglican Society, All Souls' Church. Tea for Episcopal Service for Youth, Fontainebleau Hotel, Pavilion Room.
	7:30 a.m.	
	5:00-6:30 p.m.	
Thur., Oct. 16	7:30 a.m.	Corporate Communion, Episcopal Evangelical Fellowship, All Souls' Church; breakfast at Lucerne Hotel, Geneva Room, 8:30 a.m. Dinner sponsored by National Executive Board, General Division of Women's Work, Lucerne Hotel, Geneva Room.
	7:00 p.m.	

MORNING PRAYER AND DAILY CELEBRATION OF THE HOLY COMMUNION

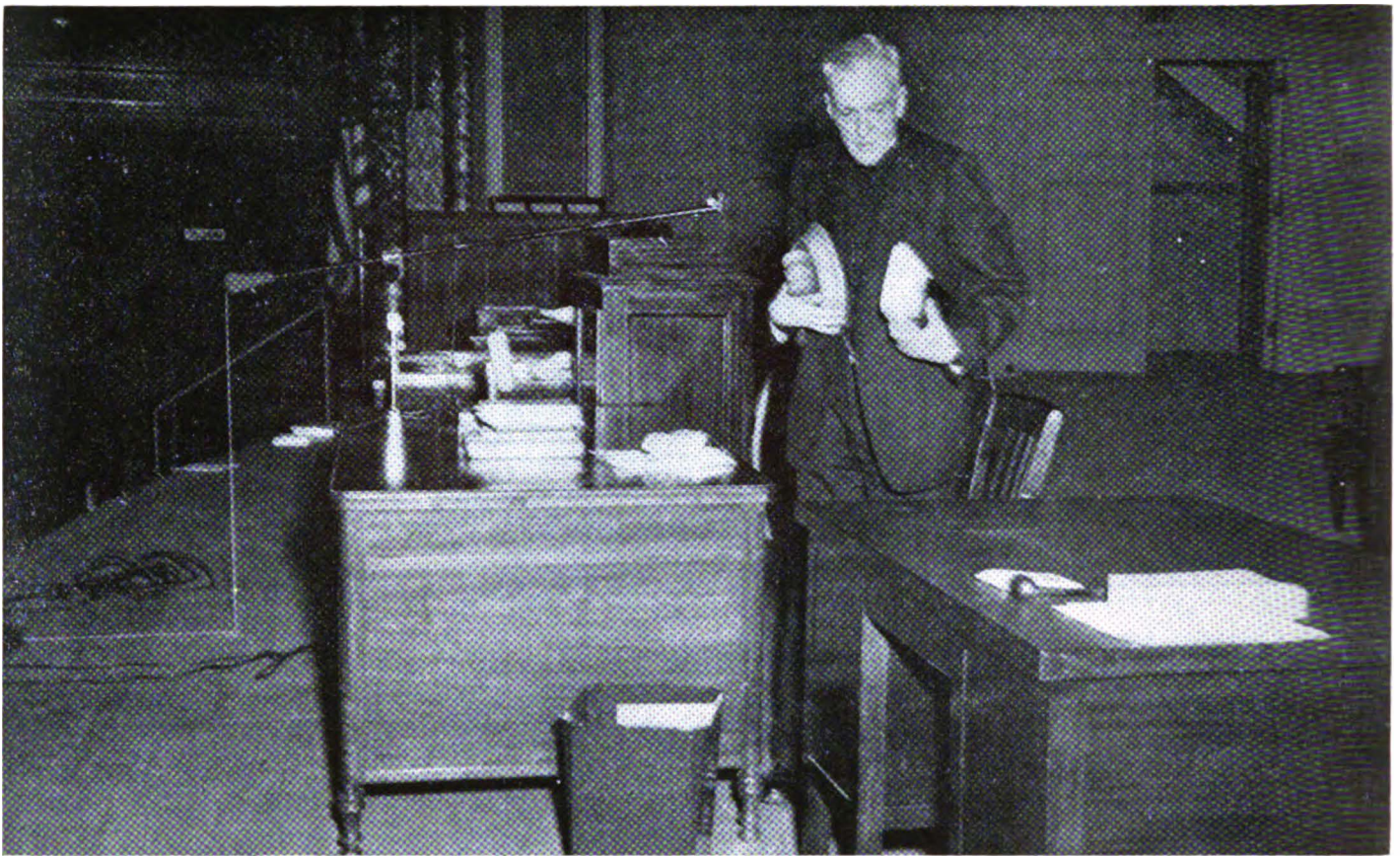
There will be Morning Prayer at 7:15 a.m. and celebration of the Holy Communion at 7:30 each morning in the chapels at these hotels: Carillon, 6801 Collins Ave.; Deauville, 6701 Collins Ave.; Fontainebleau, 4441 Collins Ave.; Roney Plaza, 2301 Collins Ave.

Various daily and Sunday services will also be held in Miami and Miami Beach churches.

HEALING SERVICE, ORDER OF ST. LUKE

Order of St. Luke's healing service to be held at All Souls' Church, 5:00-6:00 p.m., daily, except Saturday and Sunday.





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Canon Wedel at close of 1955 Convention: The chairman faces over 650 embryonic orators.

General Convention

as seen from the Platform

By the Rev. Canon Theodore Wedel
President of the House of Deputies

What is *your* impression of the General Convention as you have seen it from the other side of the platform footlights? Is it as dull and uninteresting as it sometimes seems to an observer or even to a deputy in a back row?" Having enjoyed the honor of presiding over the House of Deputies at two Conventions, I am on occasion asked such questions. Since the legislative procedures of our triennial national Church assembly must appear mysterious to a casual visitor or to a fledgling deputy, a brief essay on "A Chairman's Impressions" might prove of interest.

One of the first impressions that strikes a member of the House of Deputies when he is moved from the floor to the platform is the assembly's sheer size. He faces six hundred and fifty embryonic orators, any one of whom may require the discipline of the chairman's gavel! Will he be equal

to the task of lion-taming, or will he find himself, during a snarl in parliamentary procedure, helpless and at their mercy? His gavel is his only weapon — that and the little pamphlet entitled "Rules of Order." With a few score of lawyers in the House, any one of whom could undoubtedly find a legal flaw in almost every ruling of "the chair," occasional moments of fright are not unknown.

Yet this very preoccupation with parliamentary procedure offers protection to the chairman as well as exposure to embarrassments. His is not to rule on the merits of the issues up for debate. He is responsible merely for the procedural etiquette itself — for the *how*. It was, for me, a quite novel experience to hear controversial items discussed and to remain emotionally undisturbed — issues which might have tempted me to vigorous ora-

tory had I remained a deputy on the floor. I recall remarking to a friend at the Boston Convention, after a few days as gavel-wielder, that I could remain calm even if the House were to vote to abolish the Book of Common Prayer, so long as all was done according to ROBERT'S RULES OF ORDER!

For a casual observer, to be sure, or for many a deputy, this preoccupation not only of the chairman, but of the House as a whole, with legislative detail is cause for a mood of disillusionment and boredom and even of harsh criticism. "Is this my beloved Church in its corporate manifestation? With a world aflame with rumors of war, with Christianity confronting rival faiths and gigantic atheist powers, have we time to waste on inserting a comma in a resolution, or changing a phrase or two in a Canon?" There are, of course, sessions in every Convention when great issues are debated — I could name three or four which will be eagerly listened to at Miami Beach — but there

are, at the same time, long stretches of parliamentary discourse that are dull and of interest to only a few members of the House. Improvements in procedures may, in course of time, be possible. Yet the House of Deputies is by now an ancient legislative body, with a long tradition. The Church has somehow endured the dullness and disillusionments of its Conventions for over a century and a half, and a major revolution is not likely to occur.

Indeed, as one member of the House who has been, for two Conventions, an unrelieved listener to House debates (a chairman rarely leaves his post), I venture to defend its tradition of attention to details, even when these concern a comma in a Canon or a single word in a resolution. The General Convention is a legislative body, and legislation often deals with legal and financial minutiae. A General Convention is not a prayer meeting, though prayer is not out of place even in many a seemingly dull debate. It is not an inspirational mass meeting, though a Convention would be unthinkable without fellowship breakfasts and dinners and evenings dedicated precisely to inspirational evangelism. In its

view of "religion" is at fault and not the General Convention? We are tempted to think of Christianity as a religion of "love" and not of "law." We recall, perhaps, passages in the New Testament epistles in which the Apostle Paul emancipated the early Church from the legalism of Judaism. Yet that early Church still read the Old Testament and called it Holy Scripture. The Old Testament is still read in our churches today — if read through, from cover to cover, as it once was even in Anglican worship, a congregation listens to page after page of "law-religion." Most readers of the Old Testament will be tempted to skip a "boring" book like Leviticus. Yet there it is, still part of our Bible. God, once upon a time, seems to have been concerned that the people of God obey the right rubrics in their worship, its ministers wearing rightly authorized vestments and conducting worship according to corporately ordered ceremonial!

Now, clearly, as Christians living under a "New" Covenant, the specific law-religion of Leviticus is no longer ours. But worship rubrics and a body of canon law regulating its common life are still a requisite for any Church which obeys the call

triennial assembly can envisage few theological insights which can more effectively rescue the vocation of our General Conventions from misunderstandings than the rediscovery of the place of the Law in our common life as the people of God. The Law is gift as well as demand. The tragedy of the world outside the Church is that it has no final Judge and no transcendent Law. "Open thou mine eyes; that I may see the wondrous things of thy law," so sings the psalmist in the great "Law-Canticle" of the Bible (Psalm 119). I have ventured to call to mind, in this little homily, one of the Articles of Religion. This can receive underscoring by a further quotation from one of Anglicanism's most revered saints, the Caroline divine, Lancelot Andrewes. Like the



Bishop Andrewes*
If the Gospel once loses the force and vigor of the law, "it is a sign it declines."

With a world aflame, have we time to waste on inserting a comma?

daytime legislative sessions, it best fulfills its assigned function when it accepts humbly its vocation of housekeeping for the "household" of God. Even the most devout Christian family has to devote attention to the cleanliness of its kitchen and the arithmetic of its checkbook. Thus an apparently minor rewording of a Canon or resolution can have momentous consequences in the life of our people. The Marriage Canon could yield examples, as also the Canon regulating the ordination of candidates for the ministry and many another. (A story is current in Washington of how the use of a comma in place of a hyphen in a revenue statute — "fruit, trees" in place of "fruit-trees" — once cost the government twelve million dollars.)

To see the Church, when corporately assembled, transforming itself from a worshipping congregation into what looks like a society of financial accountants or a congress of lawyers does come as a shock to many a first-time visitor or deputy. All this "law-business" seems a far remove from the Gospel or from our conception of "true religion." But let the observer look again. Might it be that our popular

of a unified witness to the Gospel. Indeed, more than one devoted observer of our Episcopal Church would say that it is precisely our yielding to individualist separatisms in our supposedly still "common" prayer and "common" worship tradition which weakens our united witness on the American scene. The preoccupation of our General Conventions with legislative concerns is *not*, when seen in perspective, unrelated to evangelism and witness to the Gospel. At the opening of every Convention, we could profitably listen to a recital of one of our Articles of Religion (No. XXXIV): "Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church . . . and woundeth the conscience of the weak brethren."

This essay seems to have turned into a sermon on the relation between Law and Gospel. Yet this observer of our national

"Articles," Bishop Andrewes' plea for the Law as necessary handmaid of the Gospel takes us back to Anglicanism's classic age — days which we forget at our peril:

"Now I know not how, but we are fallen clean from the term 'Law'; nay, we are fallen out with it. Nothing but Gospel now. The name of Law we look strangely at: we shun it in our common talk. To this it has come, while men seek to live as they list . . . Gospel it how we will, if the Gospel hath not the *legalia* of it acknowledged, allowed, and preserved to it: if once it lose the force and vigor of a law, it is a sign it declines, it grows weak and unprofitable, and that is a sign it will not long last" (in "Sermon of the Nativity," 1624).

*Reproduced by permission from *Lancelot Andrewes*, by Florence Higham (Morehouse-Gorham, 1952). The original print (1632) is in possession of the provost and chapter of Southwark Cathedral. Digitized by Google

New South India Ordinal

By the Rev. E. R. Hardy, Ph.D.

The Church of South India: The Ordinal. (Orders for the Ordinations of Deacons — The Ordination of Presbyters — The Consecration of Bishops.) Authorized by the Synod, January, 1958 — published for the Church of South India by the Oxford University Press, 1958 — pp. 19. \$0.25.

I
In January of this year the Church of South India adopted a new Ordinal, now neatly published by the Oxford University Press, and prescribed by the C.S.I. for ordinations within it. Since 1947 services have been used which were primarily adaptations of those in the (English) Book of Common Prayer. The new form may be assumed to represent the mind of the C.S.I. more directly, and therefore has a more than liturgical interest, since it may show what this Church thinks of the historic ministry which it has declared its intention of continuing. Some anxious scrutiny has already been given to the C.S.I. Ordinal from this point of view; I shall attempt here a description as an introduction to some comments on it.

The preface, headed "General Principles" recites the statement of the C.S.I. Constitution that "the ministry is a gift of God through Christ to His Church" (II,7), in which particular persons are empowered for particular ministries within the Church, which is a priestly body, "since it is the Body of Christ the great High Priest." In its ministry of bishops, presbyters, and deacons the C.S.I. "desires to maintain continuity with the historic ministry of the Church as it has come down to us from early times through the uniting Churches." God is "the true ordainer and consecrator" in an ordination service, "in response to the prayers of His Church, and through the words and acts of its representatives." Using the pattern of Acts 6:1-6, the C.S.I. considers that "election by the people, prayer, and the laying on of apostolic hands" are the "essential elements in ordination services," here represented by

(1) The presentation of the candidates to the presiding bishop (this being the last step in the process of choice of them by the Church); (2) Prayer for those about to be ordained or consecrated, that they may receive the gift of the Holy Spirit for their ministry; and (3) the laying on of hands of at least three bishops (in an episcopal consecration), of the bishop and presbyters (in

an ordination of presbyters), or of the bishop (in an ordination of deacons).

The ordinations are set in the framework of the South Indian liturgy (which is in general a permissive rite, but apparently prescribed for these occasions), with the Presentation after the Preparation, and the Examination and Ordination after the Nicene Creed. The Veni Creator, or an Indian hymn to the same effect, is sung kneeling, before the Ordination Prayer in each case. For deacons the Prayer is as follows, the bishop standing:

"We glorify thee, O God, most merciful Father, that thou of thy great goodness didst send thy Son Jesus Christ to take the form of a servant and to humble himself, becoming obedient, even to the death of the cross. We praise thee that thou hast exalted him and given him the name which is above every name, and through him hast taught us that he who would be great should be the servant of all. We thank thee that thou hast graciously called these thy servants to be Deacons in thy Church; and, we humbly beseech thee,

"Here the Bishop remains standing, lays his hands upon the head of each ordinand in turn, and repeats the following words

"SEND DOWN THY HOLY SPIRIT UPON THY SERVANT . . . WHOM WE. IN THY NAME AND IN OBEDIENCE TO THY MOST BLESSED WILL DO NOW ORDAIN DEACON IN THY CHURCH.

"The people each time repeat: Amen.

"And the Bishop continues, praying for all those ordained:

"Grant them grace, we beseech thee, to be faithful to their promises, constant in their service, and bold to proclaim thy Gospel; that, having always the full assurance of faith, they may abound in hope, and continue rooted and grounded in the love of thy Son Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be honour and glory, world without end. *Amen.*"

At the Ordination of Presbyters and Consecration of Bishops there is a common beginning for the Prayer —

"We glorify thee, O God, most merciful Father, that of thine infinite love and goodness towards us thou didst choose a people for thine own possession to be a royal priesthood and a holy nation, and hast given thine only Son Jesus Christ to be our great High Priest and the Author of eternal salvation. We thank thee that by his death he has overcome death and, having ascended into heaven, has poured forth his gifts abundantly upon thy people, making some apostles, some prophets, some evangelists, some

pastors and teachers, for the building up of his Body the Church, until his coming again in glory; and, we humbly beseech thee — "

but the form then diverges. The invocation at the imposition of hands begins as for deacons, and continues — for presbyters

"DO NOW ORDAIN PRESBYTER IN THY CHURCH, COMMITTING UNTO HIM AUTHORITY TO MINISTER THY WORD AND SACRAMENTS, TO DECLARE THY FORGIVENESS TO PENITENT SINNERS, AND TO SHEPHERD THY FLOCK"

and for bishops —

"DO NOW ORDAIN AND CONSECRATE BISHOP IN THY CHURCH."

The prayer then continues, for presbyters

"Give them grace, we beseech thee, O Lord, to offer spiritual sacrifices acceptable to thee. Enrich them in all utterance and all knowledge, that they may proclaim the gospel of thy salvation. Make them watchful and loving guardians over all thy flock, as followers of the Good Shepherd who gave his life for the sheep. Enable them in all things to fulfill their ministry without reproach in thy sight; so that, abiding steadfast to the end, with all thy faithful servants they may be received into thine eternal joy: through . . ."

and for a bishop

"Give him grace, we beseech thee, to be a faithful ambassador of Christ to the world, to offer spiritual sacrifices acceptable to thee, to feed and govern thy flock as a true shepherd, and to promote love and unity among all thy people. Deliver him from all assaults of the devil, and grant that in all things he may fulfill his ministry without reproach in thy sight, and, abiding steadfast to the end, may be received with all thy faithful servants into thine eternal glory, through Jesus Christ our Lord, who liveth and reigneth, and is worshipped and glorified, with thee, O Father, and the Holy Spirit, one God, world without end. *Amen.*"

Each ordinand is then given a Bible, but with different words. For the deacon reference is made to authority to preach and to serve, for the presbyter to authority to preach the Word and administer the Sacraments, and for the bishop to "the authority which you have received to be a Bishop in the Church of God." The first part of the corresponding Prayer Book form (p. 558) is then addressed to the bishop, while the second part ("Be to the

Everyone seriously interested in the development of the Church of South India should study this ordinal, says the author.



Korteling

C. S. I. ordination.* Position that episcopal succession is not essential to valid ministry is only implied in new ordinal, says Dr. Hardy.

flock of Christ . . .") accompanies the delivery of the pastoral staff, as it did in the first English Ordinal. From other traditions which South India has inherited comes the right hand of fellowship extended to the newly-ordained. Finally, there are proper prefaces for the Eucharist — for deacons

"Through Jesus Christ our Lord, who came not to be ministered unto, but to minister, and to give his life a ransom for many —"

and for presbyters and bishops

"Through Jesus Christ our Lord, who gave authority to his disciples, saying, As the Father hath sent me, even so send I you."

II

It is now generally agreed by theologians that the essentials of ordination are prayer and the imposition of hands, with adequate indication of intention to convey the particular Order in question. Perhaps the most striking feature of the C.S.I. Ordinal is the insertion of the imposition of hands into the Ordination Prayer. There are parallels to this in some

ancient rites, both Latin and Greek, in which hands are laid on or extended toward the ordinands while an Ordination Prayer is said. In the Roman Pontifical the crucial imposition precedes the prayer — for presbyters in silence and for bishops with the simple words *Accipe spiritum sanctum*. In the Eastern Orthodox rite there is a public imposition during a bidding, followed by further laying on of hands while the Ordination Prayer is said secretly; and we are of course accustomed to the Prayer Book order in which the imposition, with appropriate forms of words, follows the Prayer. It will be seen that almost any combination is historically possible, and there is much to be said for bringing the two elements as closely together as the C.S.I. Ordinal does. I am myself inclined to think that the scholastic desire for an "imperative form" has concentrated too much attention on the words that immediately accompany the action. From 1439-1948 official teaching emphasized the *traditio instrumentorum* with its accompanying words rather than the more ancient silent imposition of hands. As in the parallel case of Confirmation, the true center of the rite is in the solemn prayer for divine grace, and the words accompanying the imposition of hands are rather words of administration, indicating the particular persons on whom this grace is being invoked. I am perfectly satisfied with our own order, but certainly would see no objection to the propriety of the Greek, the Latin, or the South Indian.

Students of the subject will remember that in the Anglican Ordinal the statement of intention was found in the Preface and at various points in the service before the addition of the words "for the Office and Work of a Priest (Bishop) in the Church of God" in 1662. There are similar indications of intention throughout the South Indian form, but it provides also a formal declaration of intention by the ordaining or consecrating bishop before the examination of the candidates for the presbyterate (or the bishop-elect) —

"In the Name of the Lord Jesus Christ, the King and Head of the Church, who, being ascended on high, has given gifts unto men for the building up of his Body, we are met here to ordain you Presbyters (to consecrate you Bishop in the One, Holy, Catholic, and Apostolic Church) by prayer and the laying on of hands.

"In this act of ordination (consecration) we believe that it is God who gives you grace and authority for the office and work to which you are called, and that he does so in answer to the prayer of his Church, and through the actions and words of his appointed ministers. We act and speak as part of the One, Holy, Catholic, and Apostolic Church (the universal Church), and in the faith which we have now with united voice declared in the words of the Creed."

The *prima facie* conclusion would seem to be that the services described above,

and equipped with this formal statement of intention, are adequate for their declared purpose of continuing the historic Catholic priestly ministry in the Church of South India. There are some phrases and usages which seem strange to Anglicans — in judging which we must remember that the C.S.I. is committed to continuing the ancient ministry, but not necessarily to preserving Anglican forms any more than we are committed to medieval Latin ones. While stating that all Christian ministrations are, in varying degrees, priestly, the C.S.I. form does not use the actual word "priest" for either bishops or presbyters. (The proper theological position, incidentally, is surely that the orders of bishop and presbyter are two forms of the Christian priesthood; our own usage is open to criticism historically as suggesting that the office of bishop is not in itself a sacerdotal one — students will remember that the words *sacerdos* and *hiereus* were in early Christian usage applied to bishops before they were commonly used of presbyters, who exercise priestly functions under episcopal authority, and that the Latin for "Ordination of Priests" is *Ordinatio Presbyterorum*). But certainly the C.S.I. entrusts to its bishops and presbyters those functions which we consider sacerdotal. As to the word "priest" itself, one must remember that at least half of the C.S.I.'s membership is only in this union being introduced to the idea of a priestly ministry, and that it works in a country in which a pagan priesthood still flourishes, a fact which may well, as in the days of the early Church, attach undesirable associations to the word itself. The Syrian Church, whose theology of the ministry is certainly Catholic, uses the equivalent of "presbyter" or "elder" in Syriac, since the Syriac and Arabic equivalent of the Hebrew *cohen* has come to mean specifically a pagan priest. One must be prepared for diversities in language as long as the essential ideas are maintained.

It is possible that a French Catholic like Fr. Bouyer, who found other C.S.I. formularies superior to the Anglican ones, might say the same of this Ordinal — though this would not of course affect its validity in use, since (as yet at least) the only source of Catholic succession in the Church of South India is the Anglican episcopate. It is often argued that while the Anglican Ordinal retains the word "priest" (which is after all derived etymologically from *presbyterus*) it omits reference to the priestly function of offering sacrifice — in reply to which Anglican theologians (like the English Archbishops in their reply to Leo XIII) call attention to the references to sacrifice in the Communion Service which our priests use. The C.S.I. Ordinal omits the word, but prays that bishops and presbyters may have grace "to offer spiritual sacrifices." Its probable source is not the Anglo-Roman argument, but the Eastern Orthodox Ordinal.

*Ordinand responds to questions of Bishop Sumitra.

EDITORIALS

Battle of the Budget

General Convention is traditionally willing to accept National Council budgetary proposals, and sometimes even to expand them. But there are signs that 1958 is a different year, and that opposition to National Council's financial proposals is substantial.

This opposition is not united within itself. It is supported by different people for quite different reasons.

1. There is a straight economy viewpoint, which accepts present levels of giving in the Church as being close to the maximum that can be expected. If this premise is true, then such a budget and capital funds drive as National Council proposes are unrealistic.

2. There is a group, which is surprisingly large and surprisingly varied in churchmanship, which views the personnel and policies of national headquarters in a very dim light. In such circles, "281" is almost a dirty word, synonymous with bureaucracy and with policies diametrically opposed to those held by whoever is using the word at the moment. Incidentally, "281" is often the name applied to any disliked national activity, whether or not it actually headquarters on Fourth Avenue or even operates within the National Council's chain of command.

3. There are a number of people who sincerely and conscientiously oppose specific aspects of the National Council program. Examples in this area are those who vigorously object to the basic approach of the Seabury Series of Church school materials and those who oppose the launching of the new magazine.

4. Finally, there are those who feel that the proposed budget and capital funds campaign involve the taxing of all and the support of all. They see in this process a taking away from dioceses the control and direction of their own programs.

In describing the various viewpoints, we are not implying that they are always separate in the minds of those who hold them. The human capacity for rationalization being what it is, it would be almost impossible to hold one of the four viewpoints described without being influenced by the other three.

Yet in dealing practically with the financial problem, we must take a serious look at the arguments, and we can best do so by separating them.

Economy and Recession

The economy advocates reason that Church giving has reached a balance between the forces of promotion and resistance. Few of them would argue that present giving levels are as high as it would be desirable to have them, but they do believe they are nearly all we can expect. This view is strengthened by the fact that economic recession has cut the income

of many Churchpeople. It is a view which those who must actually raise the money — bishops, vestrymen and so on — are likely to find reasonable.

Yet we believe this viewpoint must be rejected emphatically. Present levels of giving in the Episcopal Church are scandalously low in relation to both the ability to give and the financial needs of the tasks God has set us. They are low in comparison with many other Christian groups whose membership is concentrated in the lower income brackets.

We must learn to give as Christians, and to solve our financial problems through advance, not retreat.

It must always be kept in mind that the Church is not in competition with itself. It is not a question of National Council versus the diocese and the parish, but everlastingly a question of the competition between the secular world and the Church. The yearning for worldly possessions is what misleads the ordinary Christian into slighting his responsibility to Christ's cause.

The negative attitude of many Churchpeople to "281," its personnel, and all its works, disturbs us — perhaps because we see in the day-to-day give-and-take of Church life how easy it is to fall into a cynical attitude. The home office of any organization is hard-pressed to stay popular with the forces in the field. Over the years the accumulation of minor affronts, errors real and imagined, and arguments lost build up a body of irritation.

Yet the present situation is, we think, more intense than this inevitable process can account for.

This is a problem with which the new Presiding Bishop will have to deal. Any of us can cite case after case in which "281's" performance has been less than perfect — sometimes far less. Yet we have all heard criticism that went far beyond the evidence, putting blame where it did not belong.

We urge upon the Church an understanding of the difficulties of the task before "281" and patience with those executives who share our failings. Yet we also urge upon the new Presiding Bishop, whoever he is, a program of internal reform and improved communication with the Church in the field to minimize this useless friction between "281" and the dioceses and parishes.

As to the third viewpoint — that of opposition to specific programs on principle — no pat and easy solutions are available. Some distinguished priests, for example, believe that the philosophy underlying most of the work of the Christian Education Department is wrong. Since they so believe, they must oppose large appropriations to the Department as long as it follows a tack which they believe to be wrong. The convinced advocate of a position must do battle for that position. The same could be said of those who oppose the new magazine, or our present work with ecumenical agencies, or any of a host of other programs "281" is instructed to nurture.

We do offer this suggestion. We hope that such specific issues can be fought out frankly, charitably, and on their own merits. The Church is no place for the kind of political log-rolling which seeks to enlist support for or opposition to policies on other than principle grounds (i.e. "You back me up on this issue

about which you don't give a hoot, and I'll back your pet cause, which I don't care much about.")

Finally, we come to the question of the policy of drawing money into national funds and then spending the money in the dioceses from which it came under direction of national bodies.

To a limited extent this is done through various aspects of the home missions program. For example, the Division of College Work has a more than \$200,000 item for college workers' salaries. A more conspicuous example is the proposed capital funds campaign which, it is proposed, would raise \$6,600,000 in the next triennium. Of this amount, a large proportion would go into loans in the Home field.

There are two aspects of this problem. On the one hand, the centralization of loan and other capital funds in the hands of National Council might lead to more efficiency in promotion and administration of the funds. Against these gains would have to be weighed the losses involved in depriving dioceses both of the incentive for self-support and of the authority to plan and direct their own work without reference to outside agencies.

Equalization of Burdens

On the other hand, there is the matter of equalization of burdens. Certainly there are dioceses which bear heavy burdens of missionary work with minimal resources to draw upon for their support. Dioceses with large Indian work, dioceses in which small populations are spread over large areas, dioceses in which drastic population shifts have thrown income hopelessly out of balance with needs — all these have a just and reasonable claim upon the Church at large.

We think the budget and capital fund drive should be scrutinized carefully with an eye to eliminating every soundly-based objection. We go along with Bishop Campbell of West Virginia and others who speak for diocesan independence and self-support. We go along with those others who urge a free-handed venturing of our wealth in the work of the Lord. The question, it seems to us, is one of who gets the money. We see no point in, say, the dioceses of New York, Milwaukee and Chicago giving to the Church money which they will receive back in various ways, with some inevitable loss of freedom in its use. We see a great deal of point — even a spiritual necessity — for New York and Milwaukee and Chicago (and every other diocese) to share the mission to the Navajos, the mission to isolated people in mountain hamlets, the mission to the city slum and the boom town and the dying village.

The budget as a whole is not too large — it is too small.

The capital funds drive proposal is not overly ambitious — it is almost timid in its conservatism.

What we hope General Convention will do is to accept the challenge of the proposed increases — and at the same time deal vigorously (and even ruthlessly, if need be) to strip the unnecessary from the appropriations, not to salve the conscience of those who want to give little, but to free every possible dollar for the outreaching work of the Church to a world in desperate need of the Gospel.

The Quinquagenarians

What should be the minimum age for a Presiding Bishop? We are not referring just now to his retirement age but to his age when elected. The canons say nothing about this point, but if you ask almost any member of the House of Bishops you will find him strongly inclined to regard an age of 56 or more as the first thing to be desired in a candidate.

The problem isn't really that the bishops are afraid of the scatter-brained notions of a mere lad of 51 or 52. Bishop Dun, writing in *THE LIVING CHURCH* last December set forth the real reason when he said that the Presiding Bishop's term "must not be so long that he will go stale or be worn down. It must not be so long that the Church will be subject too largely to the inescapable individuality of a particular Presiding Bishop. I look for a man to serve from nine to 12 years."

A Presiding Bishop elected at this General Convention would, if he served for 12 years, retire just after the Convention of 1970. Since the Presiding Bishop must retire in the year of the next General Convention after his attainment of the age of 68, the "minimum age" at election automatically becomes 56.

Whether the bishops are right about the inadvisability of more than 12 years for any one Presiding Bishop is an open question. They do seem to be remarkably unanimous about it, however, and since they have the first voice in the election, their opinion is likely to prevail.

But we wonder whether the best 12 years of a bishop's life are those between 56 and 68, or between 58 and 70. Perhaps the best 12 are 50 and 62 or even between 48 and 60. It might even be possible to contemplate a 15-year term of service if retirement came at a slightly younger age than 68 — say, age 65. In this case, the list of possibilities for Presiding Bishop would be substantially enlarged to include a group of men, already seasoned in the episcopate, who are in the natural course of events likely to have more years of health and vigor ahead of them than the older bishops who now seem to be the only eligibles.

A canonical amendment changing the Presiding Bishop's retirement age to 65 would be a simple matter if the Convention desired to do it. The pension problem would have to be allowed for, but this is not a serious difficulty.

As far as our information goes, there is no single choice emerging in advance of the Convention. Although the Lambeth Conference offered an unparalleled opportunity for the bishops to talk the matter over, the field is still wide open. We hope that when the time for an election comes, all other considerations will be set aside and the bishop selected will be the one who is most likely to strengthen this branch of Christ's Church in its labors for the Kingdom.

And if the way thereto seems to indicate that a limited period of service would be best, we hope that the period will not be shortened at the wrong end.

GENERAL CONVENTION

Continued from page 14

ops, assistant bishops who do not have the right of automatic succession to the position of diocesan bishop. There are also Bishop Sherrill, Presiding Bishop, and Bishop Bentley, vice president of the National Council, who are entitled to vote because they hold offices created by General Convention.

Retired Bishops

Of the 60 retired bishops, 12 have resigned their positions since 1955.* Some bishops have also been moved from one diocese or district to another, and many have changed their status from suffragan or coadjutor to diocesan bishop. One new district has been added, the missionary district of Central America. Some large dioceses have been given permission to elect additional suffragans to help the diocesan bishop.

*The bishops who have resigned since 1955, and who are still alive, are: the Rt. Rev. Drs. James Moss Stoney, Richard Bland Mitchell, Norman Burdett Nash, Harwood Sturtevant, Frank Archibald Rhea, Norman Spencer Binsted, William Appleton Lawrence, Efrain Salinas y Velasco, Archie William Noel Porter, William Leopold Essex, Benjamin Dunlap Dagwell, Henry Herbert Shires. The Rt. Rev. Benjamin Martin Washburn plans to retire November 1. The Rt. Rev. Louis C. Melcher and the Rt. Rev. Richard Kirchoffer are to submit their resignations to the House of Bishops at General Convention.

BUSINESS AT HAND

Sure Questions

There are a number of questions which are sure to come before Convention.

First order of business in the House of Deputies will be the election of a president of the House. The Rev. Canon Theodore O. Wedel has filled this position since he replaced the Very Rev. Claude W. Sprouse, who died on the platform shortly after his reelection. Election of a president of the House of Deputies is often hotly contested, but THE LIVING CHURCH has not heard of any serious effort to displace Canon Wedel at the 1958 Convention.

Harry M. Addinsell has announced his retirement as treasurer of the National Council, and his post must be filled by General Convention. Reports from reliable sources indicate that Lindley M. Franklin, Jr., assistant treasurer, is almost certain of election as treasurer.

The Rev. Canon Walter H. Stowe, present historiographer, has also announced his intention of retiring.

Other National Council officers seem assured of reelection.

The resignation of Bishop Melcher of Central Brazil will be considered by the House of Bishops on Wednesday, October 15. If it is accepted, the House will elect a new missionary bishop of the district. Bishop Melcher's resignation was given to

VISIT THE EXHIBIT booths in Miami Beach, especially those of exhibitors listed on pages 3, 4, 5, 6, 7, 26, 32 and the back cover of this issue of THE LIVING CHURCH. These exhibitors extend a cordial welcome to Churchpeople in Miami Beach and extend greeting to the many thousands of Churchpeople who will be reading about General Convention in the pages of THE LIVING CHURCH.

the Presiding Bishop earlier this month, and no reason for it has been announced.

The resignation of Bishop Kirchoffer of Indianapolis will also be considered. The bishop, who is 68, has asked that his resignation be effective next February, at which time Bishop Craine, the coadjutor, will succeed him as diocesan.

A request has been made by the missionary district of the Philippines for the election of a suffragan bishop. The district has been without a suffragan since Bishop Ogilby's election as missionary bishop, which became effective in 1957. If the request is granted, the House of Bishops will elect the new suffragan.

The missionary district of North Texas is asking General Convention to grant it status as a diocese, under the name North-west Texas. If this is granted, as it almost certainly will be, missionary Bishop Quarterman will call the primary convention for the purpose of organizing the

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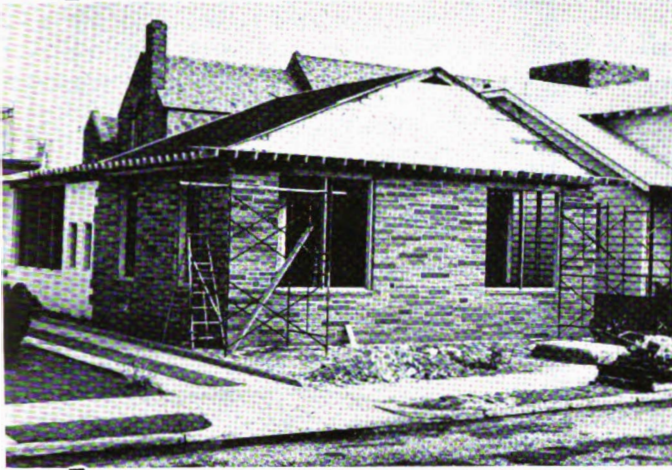
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new diocese. Bishop Quarterman would automatically become the diocesan bishop if he so chose.

The missionary district of Arizona is also petitioning for diocesan status, and the remarks above apply to Arizona as well. Missionary Bishop Kinsolving of Arizona would presumably continue as diocesan.

WOMEN

Multi-Million Dollar Gift

No longer an "Auxiliary," but organized to govern a division which is an integral part of the Church's organization, the Women of the Church will meet in Miami Beach for their Triennial simultaneously with General Convention.

High point of both the pageantry and the business of the meeting will be the United Thank Offering — a multi-million dollar gift from the women to the work of the Church — especially its missionary work. The offering will be presented at a service of Corporate Communion in the Exhibition Hall of the Deauville Hotel on Friday morning, October 10. Much of the business of the triennial meeting will be to apportion the offering among the various projects needing support. Estimates are the 1958 UTO may run a record \$3,500,000.

Also under consideration will be the many problems of readjustment in the corporate life of the women of the Church which follow upon the decision made last spring to drop the name "Auxiliary" and put women's work into the mainstream of Church organization.

Presiding officer of the sessions will be Mrs. William H. Hannah of Grace Church, Riverhead, L. I. At her right hand will be Mrs. Arthur M. Sherman, executive director of the General Division of Women's Work.

The Very Rev. John B. Coburn, dean of the Episcopal Theological School, will deliver five addresses.

Sessions of the Triennial will be held in the Grand Ballroom of the Fontainebleau beginning October 6.

Daughters of the King

The Daughters of the King will anticipate the Triennial by meeting in Miami Beach September 30 through October 4, with headquarters at the San Marino Hotel. Opening the sessions of the 73d anniversary meeting will be the national president, Mrs. E. J. Tomenendal. Speakers include Bishops Louttit, Simoes, Bayne, and Jones (W. Tex.).

GFS

The Girls' Friendly Society will meet Saturday, October 11 for Corporate Communion and breakfast in the Hotel Fontainebleau. Ruth S. Moore, Chicago authoress, will speak. GFS headquarters and exhibit will be at the Hotel Sorrento.

U. S. A.

DISASTER

Help at Bayonne

The Rev. George B. H. Macnamara, rector of Trinity Church, Bayonne, N. J., and Alfred W. Burlingame, recently ordained deacon of Calvary Church, Bayonne, were part of the team of clergy who ministered to victims of the recent New Jersey train wreck. Both men were away from home when the accident occurred, but returned quickly to help. Part of their task was helping families identify the dead.

RADIO

Announcing Dr. Lewis

C. S. Lewis, Churchman, author, lecturer, philosopher, and professor of English at Cambridge University, will speak to American radio audiences in 1959 on the weekly Episcopal Hour program, March 29 to May 31. This will be the first time that the author of *Screwtape Letters*, *Problem of Pain*, and *Case for Christianity* has spoken to Americans, although several of his books were first presented as radio addresses. Dr. Lewis also writes space-time fiction.

The coming program, produced by the Episcopal Radio-TV Foundation, Inc., will be broadcast over more than 325 stations as part of the year-round Protestant Hour program, and is available to cities where it is not already scheduled. Information may be obtained from the Episcopal Radio-TV Foundation, Inc., 2744 Peachtree Rd., Atlanta 5, Ga.

PUBLIC AFFAIRS

In the Air

The Interchurch Transportation Council, comprising representatives of the transportation offices of more than a score of Churches, plans a meeting in Washington, D. C., November 14. Principal topic on the agenda will be the question of how additional airlines can be encouraged to adopt reduced rates for the clergy.

Airlines were authorized by a special act of Congress in 1956 to offer clergy fares on the same basis that railroads do, but thus far only six of the smaller airlines have filed such tariffs with the Civil Aeronautics Board.

Mr. James B. Hoge, director of the transportation office of the Methodist Church, Chicago, Ill., who is secretary of the Interchurch Council, said that the largest airlines to adopt the clergy fare plan to date, Central Airlines and Northeast Airlines, have recently reported that they are "very happy" with the way a 50% reduction in fares for members of the clergy is working out. He said encouraging reports have been received

from the other airlines that have adopted the practice.

The church transportation officials are expected to confer in Washington with members of the Air Transport Association, official trade organization of the airline industry. The ATA opposed enactment of the clergy air fare bill in Congress and recently urged that Congress repeal this legislation and abolish all other reduced-fare plans for air transportation. [RNS]

Roman Catholic President?

The Rev. Dr. Joseph Fletcher of Episcopal Theological School, says he sees "no intrinsic nor strong expedient objection" to the election of a Roman Catholic as president of the United States. Questioned at a press interview in connection with a nation-wide Conference on Christianity and the Law [L.C., September 21], Dr. Fletcher said "there is much less bigotry" today than in the past and that "we're becoming more culturally mature."

Dr. Fletcher said he believed public funds should be made available to parochial schools for non-educational services, such as bus transportation and hot lunches.

Peace during Crisis

School Superintendent Virgil E. Blossom, Little Rock, Ark., has praised the constructive role clergymen of that city have played in trying to preserve peace during the crisis over school integration. He added that he thought "they have been unjustly criticized in some quarters." Mr. Blossom made these observations as he left the United States Supreme Court where he heard the unanimous order for integration to continue at Central High School.


DIOCESAN

Seven Mass Meetings

Giant posters reading "Christ for the World: A Service of Renewal" are being distributed in the diocese of North Carolina, to prepare for seven mass meetings scheduled in major North Carolina cities, October 26 to November 9.

Sponsored by the diocesan department of promotion, the services will strive for deeper conviction on the part of all Churchmen regarding Christianity's opportunity in the world, and new vision of the mission of the Church as expressed in terms of Christian stewardship.

Bishop Penick of North Carolina and the Rev. Thomas A. Fraser, Jr., rector of St. Paul's, Winston-Salem, and chairman of the promotion department, will officiate at each service. Special prayers are being offered at church services, and since July 1 every letter mailed by church and clergy in the diocese has been stamped "Our Goal, 5% for the Church."



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Gate to Sardis

The Very Rev. Sherman E. Johnson of the Church Divinity School of the Pacific has predicted that future excavations at the ancient site of Sardis in Turkey will produce "spectacular" findings.

Dr. and Mrs. Johnson spent two months there this summer with a team of archeologists headed by Dr. George Hanfmann of Harvard and sponsored by the Bollingen Foundation under the auspices of the American Schools of Oriental Research.

This season the group began to uncover a part of the ancient city wall — "quite possibly a gate," Dr. Johnson said — a building from the Roman or Byzantine period, and a Lydian pottery shop.

Dr. Johnson said that finding Lydian

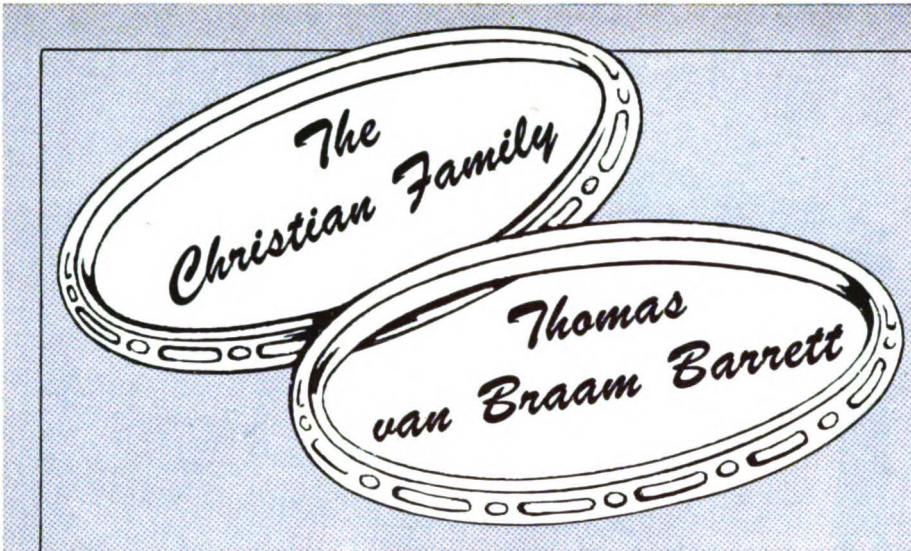


Dr. Johnson: He finds the missing words.

artifacts is one of the main reasons for digging at Sardis. He said that there is a theory that there was a connection between Lydia in Asia Minor and Etruria in Italy.

Sardis was capital of Lydia until the Persians overran the kingdom in 550-560 B.C. "Religious interest stems from the fact that it is one of the few cities of Asia Minor mentioned in the Bible and is mentioned in Revelation as one of the seven churches" (Revelation 1:11, 3:1, 3:4). The site had been the see of a number of famous bishops in the early Church.

Dr. Johnson's main job on this expedition was that of epigrapher, and as such he will study and publish the inscriptions. He explained his job as one of supplying missing words when only bits of inscriptions are found, as well as of translating. He also supervised the digging and laid out the grids for uncovering the "gate."



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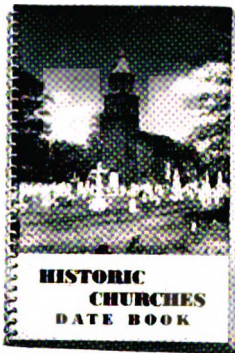
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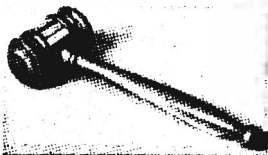
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Lt. Gen. John C. H. Lee

By Henry G. Sapp

President of the Brotherhood of St. Andrew

Death ended the earthly life of Lt. Gen. John C. H. Lee, U.S.A. (ret.), at York, Pa., on the morning of August 30, where he had made his home since retiring from the army. His death occurred at the time the Brotherhood of St. Andrew, of which the General was Second Vice President and which was his major interest since retirement, was holding its 75th anniversary convention in Chicago, the city of its birth [L.C., September 14]. "Cliff," as he was known to intimate friends, had made a reservation and had been delegated to bring to the convention with him the organization's silk banner, which had just arrived from Japan, where the Brotherhood of St. Andrew has many members. The BSA's KEEP project there has caught the imagination of Christians throughout the world as a unique, modern experiment in practical Christianity.

Even when it became known that the General had been hospitalized and would not be able to attend the convention, no one dreamed that his death would come so swiftly. But that is what happened to the career of a soldier who fought as vigorously under the banner of our Lord and Saviour Jesus Christ during the closing years of his life as he had for his country during his long career as a soldier.

Few men in modern times have had as high a sense of duty as Cliff Lee. Few men have been so great an inspiration to others. For, whether he was serving his country as a soldier or His Church as a layman, he was never able to stop short of total commitment. Entering West Point Military Academy from his native state of Kansas, he was graduated in 1909 and commissioned a Second Lieutenant in the United States Army. He served his country with distinction.

Throughout General Lee's long military career three allegiances clamored for priority in his life — his duty to his Church, his family, and his country. Obedience to duty was his watchword, and he never failed any of his responsibilities deliberately. There were times when duty to country superseded duty to family. But he never lost sight of the fact that God should be at the center of every man's life, and his dynamic nature never allowed him to be satisfied, even when he had done his utmost for Church, family or country.

When retirement terminated a brilliant military career that elevated him to the rank of a three-star general, he turned to one of his three loves, the Church. Pre-

siding Bishop Sherrill, as honorary president of the Brotherhood of St. Andrew (the oldest continuously active laymen's organization in the Anglican Communion), suggested that General Lee offer his services to the Brotherhood of St. Andrew. His offer was accepted and he served the Brotherhood of St. Andrew without salary or travel expense. His faith in God, in the Church, and in men and boys, and his refusal to spare himself, even when pain beset him, soon established him as an important leader in the Brotherhood.

In the Brotherhood of St. Andrew, Gen-



John C. H. Lee: twice a soldier.

eral Lee found a new life of total commitment to his Lord. His devotion to his new work approximated self-sacrifice. Though he had known most of the great and near great of his times, and had truly "walked and talked with kings and queens," he was humble in the extreme. His willingness to help and counsel unfortunates and needy of every type is one of his memorable traits.

It has been said that a man is seldom a hero to his valet. The rule does not hold true in the case of Lt. Gen. John C. H. Lee. He had the happy faculty of making people of all classes realize that their lives were important to God and to themselves. Those who knew him best loved him most. In the passing of General Lee, the Brotherhood of St. Andrew has lost a forceful and able exponent, the Church a devout and faithful communicant; Heaven has gained a new saint.

by the Rev. Victor Hoag, D.D.

Test Before You Start

Before we start teaching, we would like to know how much the pupil knows already. It would be a waste of time and energy to do nothing but drill on familiar matter, and would inevitably prove boring. Moreover, since we listen with the content of our minds, assimilating new material because it is similar to what we already know, it is vital that the teacher know approximately the experience and knowledge of his class at the start of the year.

This is especially true of attitudes and feelings, since religion deals with the inner life. If it does not, it may justly be accused of being merely external. Here



the present "knowledge" of the pupil is discovered to be largely a loose collection of impressions, often tinged with emotion, plus scraps of vague and often inaccurate, useless information. To ask him what he "thinks" would seem to some critics to be a waste of time. Yet what people think at the moment is our clue to their mental content, and to this we address our teaching. We want to know, at the start of the year, the wrong impressions and scanty list of facts which they have made their own. Our children are the result of accumulated teaching, the personalities and experiences which have been woven into their lives since birth. That goes for teachers, too!

What Do Our Teachers Know?

A parish recently devised a pre-test to be given to children about to start their Confirmation instructions. Although all had been through the church school since infancy, their information, standards, and attitudes were found, in most cases, to be inexact, or even un-Christian. The course was then addressed by the wise priest to this list of replies, rather than using the stock theological-devotional course he had been following for years. The same test, applied at the course's end, revealed vastly improved knowledge and understanding.

The same applies, in often tragic and amazing ways, to the mental equipment of many teachers. We assume that, being

adult Christians, they know the Faith, and that, having accepted the call to teach, they are, through past experience and weekly study, able to be safe official representatives of the Church. A little exploration reveals this to be untrue. Having come through typical Sunday Schools, of our own or some other Communion, with little or no teaching above the eighth grade, their religious education is of the 13-year-old level. Their presence at church services over the years, where they listened to topical or moralistic sermons, has added little. Moreover, their existence in a world of aggressive slogans, sentimentalities, and secular philosophies has given them, too often, a conviction of religion that is in reality far from orthodox Christianity. What can be done to protect our children from such inadequate teachers?

Any parish program of teacher training which aims to improve the general knowledge and attitudes of all is on the right track. The way of pre-testing, at the start of the year, would seem to be a helpful approach, as with the children. Can we find out? A thoughtfully prepared questionnaire would seem in order. The following matter is given merely as suggestive of the kind of questions, in sample areas, which might be prepared on a mimeographed sheet. (Note that factual, verbal, or historical matter is largely avoided. Instead, we probe to uncover attitudes, prejudices, convictions, misconceptions, or voids in past teaching.)

A Pre-Test for All Teachers

In accordance with what you believe, answer the following briefly in your own words: (If no idea, say so.)

Is any Christian principle involved in the Negro-integration controversy? Define the "sacramental principle" (outward and inward.) How would you define the Real Presence in the H. C.? How often should a Churchman receive Holy Communion? How should he prepare? What is the "Incarnation" of our Lord? What did our Lord's death accomplish? What is the Churchman's Sunday duty? Is fasting communion required? What is the difference between ritual and ceremonial? How can we teach children to say morning prayers? Can the practice of meditation be taught to older children? Why should we support missions?

Samples only — a parish should prepare its own list. And how shall the replies be used? Without embarrassment to individuals, make them the basis of that first fall meeting of your teachers. Then, in June, give the same test again, and compare. The changes will be many.



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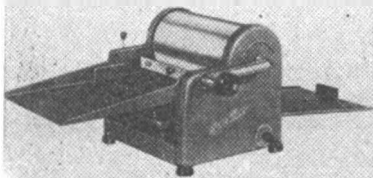
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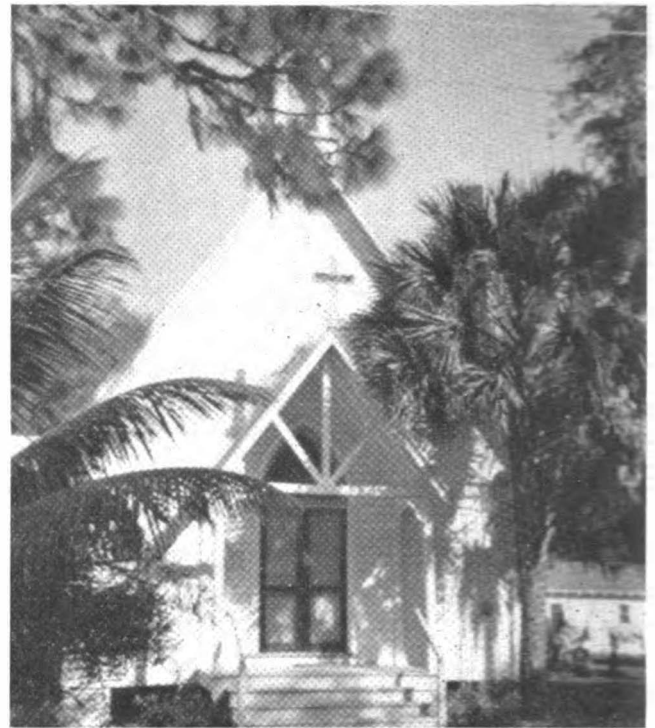
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Mission

to

Missileland

By Elaine Murray Stone*

Up until this past year the most renowned section of Florida has always been "the Gold Coast," that fabulous strip of east coast shoreline stretching south from Palm Beach to Miami Beach. Suddenly this area has been completely overshadowed in the news by the satellite launchings at Cape Canaveral situated in Brevard County in the formerly quiet orange-growing and fishing section of central Florida.

This area has tripled in population in the last seven years, the big drawing card being the \$6,000,000 a month in salaries paid to all personnel connected with the missile project. Also better than \$15,000,000 goes to industry and small business in the county from contracts and procurement from the base.

Major General D. N. Yates, air force missile test center commander has pointed out that this money also acts as a drawing card for small business and services. He estimates that for every family that comes into this area

*Mrs. Stone's husband, E. Courtney Stone, is a specialist on the Atlas intercontinental missile working for General Electric at Cape Canaveral, Fla. He is also a lay reader and has assisted at several of the missions.

to work at the base or the cape there is another family that arrives to provide goods and services. For every worker brought to this area by employment at the missile test center there are between five and seven persons drawn to this area in support of the worker.

Naturally with this tremendous growth in population, housing and business, there has been an unprecedented growth in the churches. The Episcopal Church throughout the diocese of South Florida, under the leadership of its bishop, the Rt. Rev. Henry I. Louttit, is strong, vibrant and growing fast. Bishop Louttit is particularly interested in missions and recently raised a fund of over one million dollars from which missions can borrow to buy land or finance church and administrative buildings.

Of the four missions started in this area in the 19th century, only one, St. Mark's in Cocoa, founded in 1887, became a parish before the missile era in 1941. It has 366 communicants. The rest have just recently achieved this status primarily through the growth of the area. Holy Trinity, Melbourne, became a parish in 1951 and this year opened a parish day school with 112 pupils attending. In place of its small wooden church constructed in 1887 it now has a new concrete brick parish house and school valued at \$228,000 and is in the process of

building a new air-conditioned concrete church seating 450.

St. Gabriel's in Titusville, the county seat, has been in existence since 1881 and just this year became a parish. This town is the closest to the Cape and is in the middle of a tremendous boom. Only a few years ago it was pretty much of a ghost town with rows of empty stores in which grass was growing where the floors had been. This mission had 113 communicants in 1955 and now has 175 and expects to have a parish day school. They recently enlarged the church and constructed a parish house.

St. David's-by-the-Sea is located in Cocoa Beach, between Cape Canaveral and Patrick Air Force Base, the administrative and research center for the missiles. Cocoa Beach, located so near to the base — less than one mile away — has had perhaps the most phenomenal growth and consequently, so has St. David's. In 1955 this mission had 22 communicants. Today it has 184 and became a parish April 23, 1958. Ninety-two per cent of its people work at the Cape or at the Air Force base.

Housing this congregation has been difficult since the beginning. The small wooden building they rented and then bought for a church was struck by lightning in 1956 and partially destroyed. The congregation has since met for services in the rectory, a private home, a restaurant, and at present is meeting in the Presbyterian church. They hope soon to move into an \$84,000 church, and parish house presently being constructed.

Because the public schools have been completely unable to cope with the constant influx of children to this area this is a great need for extra schools and the parish day schools being founded in the Episcopal churches of this area greatly relieve the overcrowding.

St. John's, Eau Gallie, my own church, is situated in a quaint town known best to yachtsmen for its lovely deep-water harbor and to its winter families for its Spanish-moss-laden oak trees and quiet pace.

When we moved here in 1955, there were about 1,500 people in Eau Gallie and a handful of stores on one short street. Now there are 10,000 people and nearly as many new homes, large shopping centers, and a huge new school.

St. John's is a gem of a little church, built in 1897 of white clapboard with

Continued on page 36



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WE BOUGHT a terra cotta statue of St. Francis of Assisi for the garden a few weeks back and set it down on the patio for a couple of days until its regular place could be made ready. When we picked it up to set it in place, we discovered that an ants' nest had become well established at the temporary site between the statue and the stone on which it had been standing.

VAST confusion and activity occupied the few square inches of the exposed ants' nest. In deference to the saint in whose shadow they had trusted, we left the ants unharmed while they scurried about to get their eggs and larvae out of the sun.

TINY ANTS with even tinier white bundles seized the opportunity of every nearby hiding place — under a leaf no larger than my finger nail; under a bit of dirt, or down a hole left from pulling up a seedling weed. As Mike and I watched all the hurrying and scurrying, we wondered how the nest would ever reestablish itself, whether the aimless activity in every direction would eventually resolve itself into one community again.

WE NEVER did see the queen ant. Perhaps she was escorted to a place of safety first of all, while we were still setting up the statue a few feet away.

OUR STATUE of St. Francis attracted us because it was not as vapid and saccharine as some. The price was right because a truck had backed into it and knocked a large chip off the side. So, though I had sworn not to belittle St. Francis with one more garden statue, we had fallen for this dignified and meditative pose and carried it off to our yard from the outdoor furniture store.

THE SAINT to whom all living things were brother and sister is the same man upon whose hands miraculously appeared the stigmata — the marks of the wounds of Christ. He felt the pain of those wounds, too.

TO BE at one with the universe, to love everything and everybody, is to be crucified. Many tiny lives and deaths were involved in setting the statue on that sunny stone for a few days and then moving it away.

ST. FRANCIS is the saint of joy, but not of shallow joy. In this world, to know and to love is to suffer; the wider your sympathies, the wider your sor-

rows. True Christian joy is a victory to be achieved. The way to it is through, not around, sorrow.

THE FIRE of St. Francis' charity is something altogether different from altruism or general benevolence. I hope that the peace his statue brings to our garden will be of the kind that comes from facing life in all its aspects.

PETER DAY

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

September

- 28. Monastery of St. Michael, St. Andrew's, Tenn.
- 29. St. Michael's Farm for Boys, Picayune, Miss.; Christ Church, Delavan, Wis.; Church of St. John the Evangelist, Hingham, Mass.; Emmanuel Church, Somerville, Mass.
- 30. St. Anne's Convent, Denver, Colo.

October

- 1. Blessed Sacrament, Placentia, Calif.; St. Luke's, Philadelphia, Pa.; Incarnation, Lynn, Mass.
- 2. St. Stephen's, Fall River, Mass.; Resurrection, Greenwood, S. C.
- 3. St. Paul's, Doylestown, Pa.; Our Saviour, Chicago, Ill.
- 4. St. Francis', San Francisco, Calif.

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Ordinal

Continued from page 21

nation Prayer, which may be quoted for comparison with the C.S.I. forms:

"O God, great in might and inscrutable in wisdom, marvellous in counsel above the sons of men; Do thou, the same Lord, fill with the gift of thy Holy Spirit this man whom it hath pleased thee to advance to the degree of Priest; that he may be worthy to stand in innocency before thine Altar; to proclaim the Gospel of thy kingdom; to minister the word of thy truth; to offer unto thee spiritual gifts and sacrifices; to renew thy people through the laver of regeneration; that when he shall go to meet thee, at the Second Coming of our great God and Saviour, Jesus Christ, he may receive the reward of a good steward in the degree committed unto him, through the plenitude of thy goodness — For blessed and glorified is thine all-holy and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

It can also be noted that the C.S.I. Ordinal avoids references to bishops, presbyters, and deacons as "Orders of Ministers," replacing that phrase in the Collect, for instance, by "diversity of ministration," the term used in I Corinthians 12:5. Perhaps the compilers wished to avoid a non-biblical phrase, or to emphasize that divine gifts are given to men rather than to abstract entities. However without using the word they certainly have the thing signified. The examinations carefully distinguish between the functions of the three categories, ranks, or what you will. Certainly they define the respective functions of bishops and presbyters at least as clearly as we do. Although (as in some ancient Church Orders) the Ordination Prayers for bishops and presbyters begin with the same thanksgiving for the priestly and apostolic ministry which they share, the two Prayers diverge with clarity thereafter.

III

Considered as a form in itself, the C.S.I. Ordinal cannot, I believe, be denied to be adequate for validity. As a liturgical composition it is edifying and impressive. Along with the Catholic elements which I have noted, there are also features derived from the Protestant background. Actually there are not very many of these in the ordination services themselves, since the Anglican tradition had already absorbed the Reformation emphasis on the Ministry of the Word as well as the Sacraments. But to the tradition of the Bible (and Pastoral Staff) is added the right hand of fellowship, certainly an edifying little ceremony, and corresponding in a way to the Kiss of Peace given to the newly-ordained in Greek and Latin rites. It is part of the canonical terminology of the C.S.I. that its presiding bishop (commonly addressed as Most Reverend) is styled moderator, and its dogmatic position is reflected in the profession of faith demanded of candidates for all Orders —

"Do you accept the Holy Scriptures as containing all things necessary for salvation, and as the supreme and decisive standard of faith?"

"Answer I do."

"Do you accept the Apostles' and Nicene Creeds as witnessing to and safeguarding the faith which is set forth in Scripture?"

"Answer I do."

It is of course true that the C.S.I. continues to act on the principle that the episcopal succession, while welcome and desirable, is not the only means of preserving an undoubtedly valid apostolic ministry — a position, erroneous from the point of view of Catholic theology, which has excluded proposals for full intercommunion between the C.S.I. and Churches of the Anglican Communion. However this position does not affect the Ordinal itself, though implied in the opening statement that the historic ministry has come to South India "through the uniting Churches" and not merely through one of them. There is, however, what may seem a surprising possibility that presbyters may join in the imposition of hands on a bishop. Two presbyters of the diocese present the bishop-elect to the Moderator or his deputy. There is of course no objection to this; it makes the presentation formally the act of the diocese asking for a new chief shepherd, as in our usage the presenting bishops represent the corporate episcopate asking the presiding bishop to add to their number one whom they have approved. As the C.S.I. Constitution provides (IV, 25), these presenting presbyters may join in the imposition of hands — hence the rubric at this point speaks of "the moderator and the bishops (and presbyters)." While this additional ceremony is, from our point of view confusing, it cannot be held to invalidate a consecration for which the laying on of hands of at least three bishops has been declared to be the essential matter. It could be held to express the fact that the whole Church, and in particular the diocese directly concerned, prays for the descent of the gifts of the Spirit on the bishop-elect, and that the consecrating bishops act within the Church, and not in isolation from it like the *episcopi vagantes* who have occasionally appeared in India as elsewhere. A parallel may be found in the Roman provision that when three bishops cannot be assembled (as has sometimes happened even recently) one or two may be replaced by assistant priests. The C.S.I. Ordinal, like ours, assumes that the canonical minimum of three will be at hand.

Certainly the C.S.I. Ordinal of 1958 should be read and studied by all those seriously interested in the South Indian development. If less close to Anglican forms than its predecessor, it is in some ways a better representative of the fullness of historic tradition — and should encourage those who have hoped and prayed that the Catholic elements in the Church of South India may be destined to grow rather than to decline.

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Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

DE LAND, FLA.

ST. BARNABAS' Clara and Wisconsin
Rev. Canon LeRoy D. Lawson, r
Sun HC 8, Family Service 9:15, 1 S HC 11,
others MP; HC Tues 7:30, Thurs 10

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

FORT WALTON BEACH, FLA.

ST. SIMON'S-ON-THE-SOUND Main Street
Rev. George W. Shirley
Sun 8, 10

HIALEAH, FLA.

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

JACKSONVILLE, FLA.

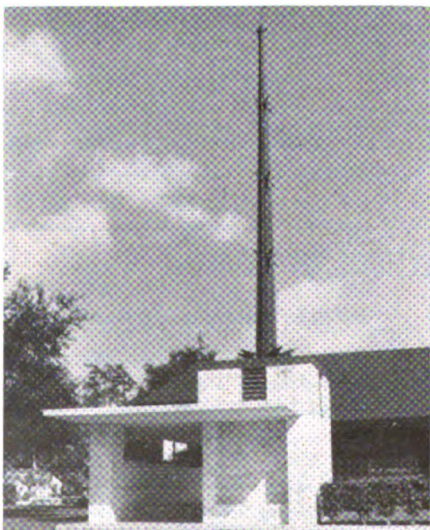
ST. JOHN'S CATHEDRAL Duval at Market Sts.
Sun 8, 9:15, 11; Daily 12:10; Fri & HD 8

KEY WEST, FLA.

ST. PAUL'S First Parish in South Florida
Duval (main) at Eaton, Rev. Whitney Church, r
Sun Masses Sept. 7:30 & 9 (Sung); Sun Masses Oct.
7:30, 9 (Sung), 11 (Sol); Sun Ev & B Oct. 7:30
(Omit B Oct. 5 & 12); Sat C 5:30; Sun Oct. 12,
the Bishop of Chicago; Oct. 19, Canon A. J. duBois,
ACU

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt



**ST. STEPHEN'S CHURCH
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HOLY CROSS 36th St. and N. E. 1st Avenue
Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Thurs 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

MIAMI, FLA.

ST. AGNES' 1750 N. W. 3rd Ave.
Ven. John E. Culmer, LL.D.
Sun Mat 7, Low Mass 7:30, (Sung) 10:45, Ev 7:30;
Weekday Masses Wed & Fri 6:30; C by appt

ST. AIDAN'S N. Miami Ave. at 67th St.
Sun 7:30, 9:15, 11; Wed & HD 9

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

PUNTA GORDA, FLA.

GOOD SHEPHERD Cross and Virginia Streets
Rev. J. Saxton Wolfe, v
Sun 8 & 10; Wed & HD 7:30; Thurs & HD 9:30

ST. PETERSBURG, FLA.

ST. BARTHOLOMEW'S 2030 19th Street South
Sun HC 7:30, Family Service 9, MP 11 (1 Sun HC);
HC Wed & HD 10

ST. BEDE'S 2500 16th St., N.
Rev. Francis A. Willard, r
Sun 7:30, 9, 11

ST. PETER'S 4th St. at 2nd Ave. N.
Sun 8, 9, 11 & 5; Daily 7:30; HD 10:30; C 5-6

SARASOTA, FLA.

ST. BONIFACE 5615 Midnight Pass Rd.
Rev. Howard S. Hane, v
Sun: 8, 9:30 Family Service, 11; Thurs 10 HC;
Saints' Days: As announced.

REDEEMER Gulf Stream and McAnsh Square
Sun HC 7:30, Family Service 9, MP 11; Daily MP 9;
Tues & HD HC 7:15; Wed, Thurs, HD HC 10;
C Sat 7:30

TALLAHASSEE, FLA.

CHAPEL OF THE RESURRECTION
A University Chapel 655 W. Jefferson St.
Sun 8, 9:30, 11; Wed & HD 7

TAMPA, FLA.

ST. CHAD'S 5609 N. Albany Ave. (off U.S. 92)
Rev. John F. Moore, v
Sun Eu 7 & 10 (Cho), Ch S 9; C by appt

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd. (S.W.)
Rev. J. R. (Knox) Brumby
Sun 7:15 MP, 7:45 H Eu, 9:15 Family Eu & Ch S;
11 1st & 3rd MP, 2nd & 4th H Eu; HD 7;
6:30 Episcopal Young Churchmen & EP; C by appt

HOLY TRINITY Trinity Place & Flagler Dr.
Sun HC 7:30, Family Service 9, 1S HC 11, 2S MP,
Baptism, 3S Lit & AC, 4S MP; Tues HC & Heating;
Thurs 7, 10

Continued from page 33

a tiny bell tower, and set among palmettos and moss hung oaks. It has since been enhanced with exceptionally lovely stained glass windows and the finest of church furnishings. The sacrament is reserved and an altar light burns continuously.

This little mission has been sustained throughout the first half of this century by a few devoted families. When we came to Eau Gallie in 1955 there were 16 parishioners, no Sunday school, and just one Sunday afternoon service conducted by the priest from Melbourne, four miles south. That spring, St. John's was given a priest who also had charge of St. David's by-the-Sea, and with the influx of missile personnel it began to grow rapidly. A Sunday school was started that summer with my husband as superintendent; there are now 48 children.

There are 102 communicants and about 250 people associated with St. John's. The property, including the two year old rectory, is valued at \$47,500 (the church was built in 1897 for \$300). Soon we will have to build a larger church.

St. Luke's, Courtery, is situated on Merritt Island, about five miles north of Cocoa and the city of Merritt Island. The building was constructed in 1883, and the church was founded in 1878. In 1955 there were eight active communicants who shared a priest with St. John's and St. David's. The priest of Cocoa Beach is now in charge. About 40 to 50 are attending.

The latest mission to be started by our zealous bishop is Holy Apostles, located in a model house in a huge housing development a mile south of Patrick Air Force Base. Its first service was held in May, 1957, and already there are 74 baptized people associated with this mission, 21 communicants, and 33 children in the Sunday school. Negotiations for three acres of property are now underway.

The diocese of South Florida is a buzzing beehive of spiritual activity. Every church is expanding, new missions are continually being started, but nothing can compare with the growth of this formerly quiet, unknown strip of land along the central Florida coastline where missiles, rockets, and satellites shooting through the air are just a part of daily life.

Everyone in missileland is a newcomer and far away from home, but the Episcopalians moving into this area will have one stable element in their lives, their church.

CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

(Florida Churches listed on page 36)

LITTLE ROCK, ARK.

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

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

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

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 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

BOSTON, MASS. (Cont'd)

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7
(ex Sat 9); Wed & HD 10; EP 5:30; C Sat 5 & 8

DETROIT, MICH.

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

KANSAS CITY, MO.

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

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

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;
Wkdays: HC 7:30 (G 10 Wed); MP 8:30; Ev 5

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

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

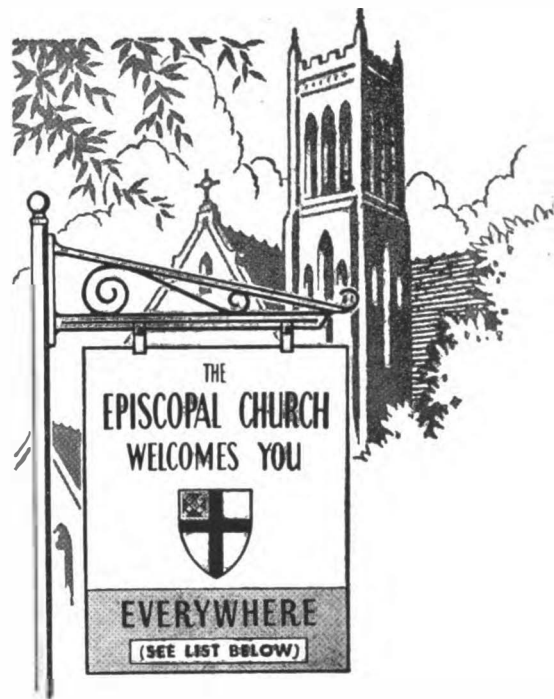
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8;
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,
7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; 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



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

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
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

HAVANA, CUBA

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; 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, 1st Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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PEOPLE and places

Appointments Accepted

The Rev. Andrew W. Berry, formerly student chaplain at Kansas University, Lawrence, Kan., is now rector of Trinity Church, Arkansas City, Kan. Address: 200 N. B St.

Fr. Berry will continue to serve as chairman of the diocesan department of college work and as chairman of the college commission of Region A, Province VII.

The Rev. William E. Blottner, formerly rector of Leeds Parish, Markham, Va., will on October 1 become assistant at St. Timothy's Church, Catonsville, Md.

The Rev. Eldon W. Borell, formerly assistant at St. Paul's Church, Kansas City, Mo., is now rector of St. Paul's Church, Martins Ferry, Ohio. Address: 506 Virginia Ave.

The Rev. John C. Keester, formerly vicar of St. Peter's Mission, Arvin, Calif., is now curate at St. Jude's Church, Burbank, Calif. Address: 1005 Bruce Lane.

The Rev. Malcolm S. Lattimore, Jr., formerly vicar of the Church of the Advent, Seattle, Wash., is now chaplain on the staff of the Philadelphia city mission. Address: 103 N. Monroe St., Media, Pa.

The Rev. Dr. John D. Lee, formerly rector of St. Philip's Church, Putnam, Conn., is now rector of Trinity Church, Collinsville, Conn. Address: Thayer Ave.

The Rev. John Mann, formerly in charge of the Eastern Gray's Harbor mission field in the diocese of Olympia, with address at Montesano, Wash., is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: E. 127 Twelfth Ave., Spokane 3.

The Rev. Charles Mencer, formerly vicar of St. John's Church, Corbin, Ky., is now vicar of St. Andrew's Church, Mullens, W. Va. Address: Box 612.

The Rev. H. W. Reeves, formerly in charge of St. Philip's Church, Houston, is now rector of St. Andrew's Church, Bryan, Texas. Address: Box 70, Bryan.

The Rev. Warren Scott, formerly curate at St. Philip's Church, 134th St., New York, is now Episcopal chaplain at Atlanta University Center, Atlanta, Ga.

The Rev. Paul L. Thompson, formerly vicar of St. Augustine's and St. Philip's Churches, Dallas, is now vicar of St. Francis' Church, Tampa, Fla. Address: 6910 Tenth St.

The Rev. Roy S. Turner, formerly student chaplain at Kansas State College, Manhattan, Kan., is now student chaplain at Kansas University, Lawrence, Kan. Address: 1920 Hillview Rd.

The Rev. J. L. B. Williams, formerly rector of Cunningham Chapel Parish, Millwood, Va., is now rector of Grace Church, Muskogee, Okla.

Armed Forces

Chaplain (Capt.) Paul G. Linaweaver, formerly addressed at the district chaplain's office, 13th Naval District, Seattle, Wash., may now be addressed: Office of the division chaplain, 2nd Marine Division, FMF Lant, Camp Lejeune, N. C.

Resignations

The Rev. Donald MacAdie, who has been serving as rector of St. John's Church, Passaic, N. J., will be consecrated Suffragan of Newark on October 22. His address after October 15 will be 530 Park St., Upper Montclair, N. J.

The Rev. Dr. Herbert B. Satcher will retire from the active ministry on October 1, after 34 years as vicar and rector of St. Aidan's Church, Cheltenham, Pa. Address: 2036 Delancey Pl., Philadelphia 3.

The Rev. Donald F. Winslow, formerly addressed in University City, Mo., may now be addressed at 89 Matsuzono-cho, Nishinomiyashi, Japan. He will attend language school in Japan in preparation for his work as a missionary.

Laymen

Dr. Charles P. Wofford of Johnson City, Tenn., has been named president of the Episcopal Churchmen of Tennessee. More than 600 laymen attended the diocesan meeting of laymen in September.

Births

The Rev. D. Stewart Alexy and Mrs. Alexy, of St. Mark's Church, Pittsburgh, announced the birth of a daughter on August 28.

The Rev. William R. Bagby and Mrs. Bagby, of St. Luke's Church, Cedar Falls, Iowa, announced the birth of their fourth child, Sarah Elizabeth, on July 29.

The Rev. John Douglas Evans and Mrs. Evans, of Grace Church, Cobleskill, N. Y., announced the birth of a daughter, Kate, on July 27. They have two other children, Chad and Megan.

The Rev. William H. Jones and Mrs. Jones, of St. Thomas' Church, Richmond, Va., announced

the birth of a son, David Trevor Jones, on June 25.

The Rev. Alfred Mead and Mrs. Mead, of St. Alban's Church, Augusta, Ga., announced the birth of their second daughter, Laura Freeman, on August 10.

Other Changes

Dr. William B. Rogers Beasley, who served from 1951 to 1954 in the Liberian mission field of the Episcopal Church, treating natives who needed medical care, will now study at the London School of Tropical Diseases on a Fulbright fellowship. Since serving in Africa, Dr. Beasley has been at work in Memphis, Tenn., and in Kentucky.

The Rev. Judson S. Leeman, M.D., who has been doing clinical psychiatry at the hospital of the University of Pennsylvania the past year, will work for the coming year with Dr. Kenneth E. Appel and Associates in Philadelphia. Office: Institute of Pennsylvania Hospital, 111 N. Fortyninth St., Philadelphia 39. Home: 223 S. Forty-fourth St., Philadelphia 43.

Deaths

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

The Rev. Francis William George Parker, OHC, Holy Cross Monastery, West Park, N. Y., died September 2 in New York City.

Fr. Parker was born in Boston, Mass., in 1889. He was priested in 1921, and served as vicar of St. John's Church, Shawano, Wis., until 1926, when he went to Holy Cross Monastery. From 1932 until 1938 he served St. Andrew's School, St. Andrews, Tenn., as prior and later headmaster, and returned to the Monastery in 1939 where he has served as priest ever since.

Kathryn Sara Taylor, wife of the Rev. Raymond R. Taylor, rector of Holy Trinity Church, South River, N. J., died September 5, at the age of 41.

Mrs. Taylor was born in Philadelphia, Pa., in 1917. She worked as a secretary at the International Resistance Company, Philadelphia, before her marriage to Fr. Taylor in 1951. Surviving besides her husband are two children, Pamela and Robert George, II.

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- (E) Copy for advertisements must be received at least 12 days before publication date.

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A Welcome from Thomas White

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Thomas White and Fred Long, of Thomas White and Associates, are happy to be a part of General Convention and extend a cordial invitation to all of their clients and other bishops, clergy and laymen to visit them in Booth F-10.

Thomas White and Associates are dedicated to *stewardship education*. Our executives and a majority of our staff are Episcopalians, and most of our work is with the Episcopal Church. We are fellow laymen who have faced the same problems in our own parishes that confront you in yours, with the important difference that we also have had broad professional experience in hundreds of parishes throughout the country.

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