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May 17, 1959

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**Needed: A Shuffle
and Bigger Stakes**

Page 16:
**Where Should
Headquarters Be?**

Archbishop of Canterbury: In Korea
he endeared himself to thousands.
[page 14]



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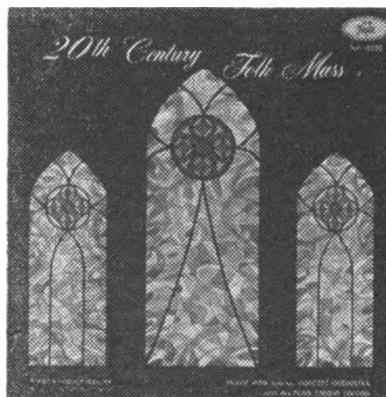
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LETTERS

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 editors.)

Protesting Legalism

It was a joy to find in the Rev. Laman Bruner's article [L.C., May 3] a protest against General Convention's legalistic attitude toward the Church of South India. Our Church leaders seemed to me to be debating this issue in a lofty, soundproof room. In Convention reports and elsewhere, I looked in vain for any injection of feeling for the people of India now engaged in so vast a struggle.

I've often been aware of the gentleness and quietness in the Indians I have met here, akin to the peace Christ sought to bring us all. Those who have chosen to ally themselves with us have gifts to bestow on us, I believe, out of their very different culture and life experience.

MARJORIE GRIESSER

New York, N. Y.

What Is Religious Music?

Having heard the Norwalk performance of the Folk Mass [L.C., April 19ff], I found it a serious and worthwhile attempt to put worship in the terms of our times.

Just as the Revised Standard Version of the Bible represents an attempt to make the word of God more comprehensible to people today, so should this aim be applied to all aspects of our worship.

A whole-hearted and dignified effort in this direction, such as the Beaumont mass, should be encouraged — not decried simply because it is a departure from tradition.

MARY ANNE HYDE

(Mrs. Albert F. Hyde II)

Weston, Conn.

"Jazz Mass is Smash Hit at Local Church" is heading for a front page article in a recent edition of the *Bremerton Sun*.

While we were not able to present it "live," we did the next best thing, and the recording of Fr. Beaumont's "20th Century Folk Mass" was played in place of the sermon at both the 9:30 and 11:00 a.m. services on April 12 at St. Paul's Church, Bremerton.

The publicity was excellent and the comments were almost uniformly most favorable, not only from our own people but from observers from other denominations as well. We are pleased that something so "advanced" and different was received so well in our small parish and city. Perhaps the Pacific northwest is more sophisticated than most Easterners think.

MAXWELL L. VETTERS

Organist, St. Paul's Church

Bremerton, Wash.

As a most enthusiastic participant in the Jazz Mass in the Norwalk, Conn., St. Paul's Church on April 5, I find an element of incongruity in that the shocked comments in your letters columns come from California and western Pennsylvania. Would that the

writers had been near enough to come to see for themselves how it was conducted — the perfect taste of the whole service, the dedicated performances of the musicians, the choir, the congregation, as well as, of course, of the officiating clergy. It was a worship service of great beauty and inspiration. But best of all, to me, it was a vivid and practical demonstration of a living church.

The Jazz Mass simply overflowed with joyful gladness in its worship. I wish all of your readers could have been there. They might disagree in principle (I am an amateur symphony orchestra player and prefer Stravinsky to jazz!), but I think they could not deny the divine inspiration which we all felt.

ALLEN L. WHITMAN

Cos Cob, Cont.

I think that those who have heard the record of Fr. Beaumont's "Folk Mass" will agree that it is unfair and incorrect to call it "jazz," in spite of the newspaper headlines. The style is not that which we have regarded as religious, but is no more inappropriate than a good deal of music which has been "holified" simply by being put to religious words.

Two correspondents in your April 26 issue, the Rev. Harry Leigh-Pink and C. E. Grant, are not aware that the distinction between "religious" and "secular" music is purely a matter of association, and has little to do with the music itself. Handel's "Largo" is an operatic aria in which the singer is thankful for the shade of a tree, but it seems religious because it is so often used in church services. I have played "Yankee Doodle" in the minor key, and passed it off as a devotional organ voluntary, and the song as it stands played slowly can be passed off as a solemn chorale.

Arthur Sullivan wrote the same sort of music for Church anthems as for his operettas, and the late Heywood Brown put religious words to some of the popular songs in the operettas. (For instance, "Trust in the Lord, and put thy faith in him" to the famous song of Little Buttercup in *Pinafore*.) Bach's *Passion Chorale*, perhaps the most solemn hymn ever composed, was derived from a popular love song. One of the worst of our popular hymn tunes, the "Galilee" tune to "Jesus calls us," often ridiculed as the "hee-haw tune," might, said Prof. Davison of Harvard, if played on a saxophone, and with the appropriate words, drive men to sin. Yet how it has inspired us, especially at conventions of the Brotherhood of St. Andrew. And it will be as difficult for us old folks to substitute the more appropriate new tune as to renounce our faith in Gothic as the only divinely inspired Church architecture.

Most Church musicians know that it was very difficult to get "plain song" into the Church services because it was the "popular music" of the day. All of which we quote, not in order to persuade every church to use the Folk Mass, but to indicate that most of the objections to it were once brought against what we call "religious music."

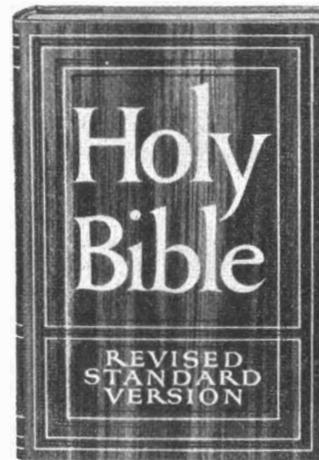
(Rev.) WILBUR L. CASWELL

Patterson, Calif.

Twice-Told Tale?

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May 30, 1959

Church of St. John the Evangelist
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35 Bowdoin Street, Boston 14, Mass.

11 a.m. Pontifical High Mass, Procession of the Host, and Benediction of the Blessed Sacrament.

Celebrant: The Rt. Rev. Reginald Mallett, S.T.D., Bishop of Northern Indiana and Superior-General, C.B.S.

Preacher: The Rev. Grieg Taber, D.D., Treasurer-General, C.B.S., Rector, Church of St. Mary the Virgin, New York City.

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Rev. George H. Easter, [L.C., April 26] certainly fails to do so.

What event is ever "uninterpreted" either by chronicler or even on-the-spot spectator? Are there any reputable theologians who would claim the Passion to be "story," uninterpreted event, as over against the Resurrection? If, as the "American curate" says, "the Resurrection is the holy story of the meaning of the event at Calvary," we are left with one event and one interpretation of the meaning of that event. Is this twice-told "tale" the glorious message of the Gospel?

I hope that this doesn't mean that the Church's teaching about resurrection of the body, heaven, and everlasting life are merely pious interpretations of the destiny of human corpses moldering in the graves; that love of God and neighbor is an interpretation of a biological urge; that Grace is the interpretation of all that's noblest in man, his "best foot forward."

Are all of the people being fooled all of the time?

(The Rev.) GEORGE RAYMOND KEMP
Another American curate
Church of the Resurrection
Kew Gardens, N. Y.

Profile of Bishop Bayne

I thought that your profile on Bishop Bayne was excellent [L.C., April 26]. THE LIVING CHURCH coverage of the whole story was top-notch, of the calibre I have come to expect from the magazine. Congratulations.

BILL BRANTLEY
The Muncie (Indiana) Star
Muncie, Ind.

Mass for Evangelicals

May we be permitted to comment on Miss Speace's letter on the use of the word "mass" in referring to the Holy Communion in this Church? [L.C., April 26].

First of all, I should think that this term "mass" ought to be most appealing to all Liberals in the Church, for it carries absolutely no inherent meaning theologically or doctrinally. Unlike such terms as "eucharist," "liturgy," "holy communion," and "the holy sacrifice" (all of which require much teaching to be understood), "mass" conveys no dogma. I should think, therefore, that, for those who abhor the suggestion in Bible and Prayer Book that God acts miraculously, "mass" would be their favorite word for describing this embarrassingly miraculous sacrament.

Second, the word "mass" ought to have a great appeal for all Evangelicals. As it appears in the Latin Rite (*Ite missa est*) it means "You are dismissed," or "Go! Tell the world about the Lord whom you've just received!" Thus the term "mass" becomes a miniature of Matthew 28:19, the core of the Gospel for all heroic Evangelicals.

Of course, such logic does not prevail when having conversations with frightened Churchmen, who panic at the discovery of similarities to Rome. But when is this old Church of ours going to reach that age of maturity and graceful stature when she can be what the creeds declare Her to be? Several of our Churches have baptismal "tanks" in them, yet I know of no articulated anxiety about an impending union with Nashville!

Fr. Forrest, in his poem "Ornaments of

Continued on page 19

**The Living
CHURCH**

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

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THINGS TO COME

- May
- 17. Whitsunday (Pentecost)
 - 18. Whit Monday
 - 19. Whit Tuesday
- Conventions of Delaware, to 20; Rhode Island; Connecticut; Harrisburg, to 20; Long Island; and Minnesota, to 20. Convocation of North Dakota, to 21.
- 20. Ember Day
 - 21. Convention of Missouri, to 21.
 - 22. Convention of Olympia, to 23.
 - 23. Ember Day
 - 24. Trinity Sunday
 - 30. Confraternity of the Blessed Sacrament, annual meeting, Boston, Mass.
 - 31. First Sunday after Trinity
- June
- 3. General Board meeting, National Council of Churches, to 4.
 - 7. Second Sunday after Trinity
 - 11. St. Barnabas
 - 13. Williamsburg - Jamestown, Virginia Pilgrimage, sponsored by the Brotherhood of St. Andrew, to 14.

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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What Has Your Class Memorized?

Let's catch up on our memorizing. If you have been slighting this matter through the year, now — in the closing Sundays — you can still get some good work done. Teachers who believe in something manage to convey it to their pupils. Do you believe in memorizing?

You hope to prepare them for living — lifelong living, as vital Christians? All right, then give them some of the things they can use. The great value of memorizing is in storing your pupils' minds with the priceless literary treasures of the Christian faith.

You, as a teacher, can perform no worthier office for a child than to set singing in his mind great religious verse and prose. These will fashion the norm of his taste. These will give him keys to the overtones and hidden beauties of our religion. The selection of what to memorize has not been sufficiently directed by our Church. Either the textbook calls for certain things to be learned (which too many teachers slight over with one or two drills); or, the teacher selects some item from his own small stock. I have seen dozens of teachers, in many age-levels, fall back on the Beatitudes and the 23d Psalm.

Now or Never

Guidance and drill in memorization is one special duty and pleasure of the Church school teacher. If you don't have them learn these passages, who will? It is now or never. While there is a wide range



of fitness for each age, there are clearly some things suited for tiny children, some for juniors, and some for seniors.

If you did not experience the joys of memorizing as a child, or if your stock of treasures of the Christian literature is scant, you are apt to pass on this "loss" to your pupils. You may have a feeling that memorizing is painful or difficult. For most children memory work is more like a game which they enjoy. Started rightly, memorizing may become a useful habit and pleasure for life.

Therefore, be positive in your attitude. Don't ask your students to learn anything which you have not already committed to memory, or are not willing to learn.

Some Practical Suggestions

(1) Read the entire selection to your class, with as much enthusiasm and emotion as

you can. What is important to you will be felt to be important to them. How you first present the reading matters greatly.

(2) With the full wording in the hands of every one (Bibles, Prayer Books, Hymnals, or typed sheet) go through it. Then have all read it in concert, slowly, and with meaning.

(3) Now go through it for explanation of new words and special meanings. Take time for this. It is a kind of literature lesson, a course in "Christian English."

(4) Have a short period of silent "study" while they memorize it.

(5) Next Sunday, and without fail for several Sundays, start the class period by saying it together — the entire passage, not portions. Then in the closing minutes, say it again, all together. Naturally, you cannot do this readily unless you have it letter-perfect yourself.

(6) Help each one start a notebook of his memory gems. Copying it into the book helps the learning, too. The teacher's signature (or the rector's) beneath the passage makes it a prized possession. This recognition is done only when the pupil has recited it perfectly without any prompting. (A star might be added if he can recite it again perfectly two months later, proving he had not merely "crammed.")

(7) Cards with the selection printed on them and kept on the wall help visual drill.

(8) Call on the parents to have a hand. Some memorizing (especially of the longer passages) is done at home. But always the class is the center for inspiring and checking up.

Invent ways of having memory items used frequently, in various connections. Have some memorization or recall in every class session. Above all, have them learn at least one good collect which they can use in their own prayers, always. This may prove the best and only permanent gift of their year with you.

ACU CYCLE OF PRAYER

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

May

17. St. Paul's Cathedral, Springfield, Ill.
18. Church of St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; the Rev. Douglas B. Northrop, Tacoma, Wash.
20. Trinity, Haverhill, Mass.; St. James', Port Daniel Centre, Quebec, Canada.
21. Church of the Holy Cross, Dallas, Texas; Grace, White Plains, N. Y.
22. Grace, Hartford, Conn.; Trinity, Detroit, Mich.; St. Mark's, Mendham, N. J.
23. Grace, Newark, N. J.

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Preacher, the Rev.

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The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

— *Haggai 2:9*

Growth of a Cathedral

A gargoyle (lower left of cut) of the old Coventry Cathedral, Coventry, England (destroyed in a blitz in November 1940), looks down upon the new cathedral rising as a result of contributions from all over the world, including Germany and Russia. Scheduled for completion in 1962, it will seat 1,350 and have facilities for radio and TV broadcasting.

The Living Church

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

Whitsunday
May 17, 1959

EPISCOPATE

Resignation Accepted

The Presiding Bishop has received the necessary consents to the resignation of Bishop Hobson of Southern Ohio effective June 30. Bishop Hobson, who will be 68 on May 16, wrote in his letter of resignation, "I have always believed that 68 is the right age to retire, since the average bishop cannot expect to do his work after that age the way it should be done. Since I am now the senior bishop in active service, it's time for me to get through anyway."

[Bishop Hobson has been senior active bishop since the death of Bishop Penick of North Carolina on April 6. Next in seniority to Bishop Hobson among the active bishops is Bishop Goodwin of Virginia.]

Bishop Hobson said that his coadjutor, Bishop Blanchard, "is ready and, I hope, eager, to take over as bishop when I retire. It will, I know, be of great advantage to the diocese to have a younger man of Bishop Blanchard's ability and energy as its bishop."

PENNSYLVANIA

For an Anniversary, One Million Dollars

by GEORGE RILEY

Receipt of a bequest of approximately one million dollars was the climatic highlight of the 175th annual convention of the diocese of Pennsylvania and of its 175th anniversary observance.

Bishop Hart announced that the bequest, by far the largest in the history of the historic diocese, was designated as a trust fund, with the income to be used at the bishop's discretion.

It was a principal of unexpected size, as the benefactor, Mrs. Mary Frances Nunns, had made specific bequests totaling nearly a million dollars to various churches, colleges, and charities. Among these were \$30,000 to the Church of St. James the Less; \$20,000 to St. Luke and the Epiphany (both in Philadelphia); and \$10,000 to the rector of the latter, the Rev. Dr. Walter Haushalter.

Virtually unknown in the diocese or in the city, Mrs. Nunns died April 2, aged

84, at the Warwick Hotel, Philadelphia, where she had resided for several years. Born of a Philadelphia family, she was the widow of an Englishman.

Bishop Hart complimented Dr. Haushalter for counseling Mrs. Nunns on the disposal of her vast estate, and also the parish of St. Luke and the Epiphany for its "new missionary outlook, in raising its budget for missions from \$2,000 to \$10,000 within the last three years."

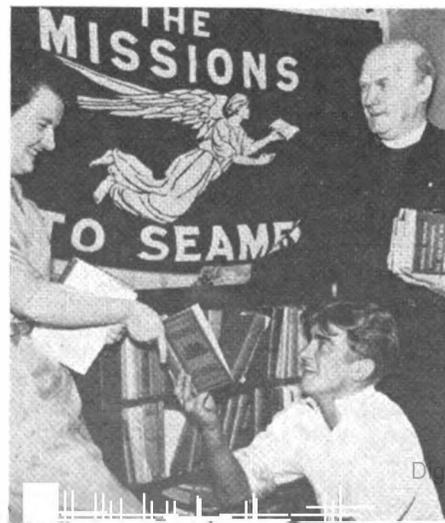
Convention action included:

✓ A unanimous vote by the 600 clerical and lay deputies of the 204 churches that all Church-related institutions that have racial segregation policies, by custom, charter, or terms of wills, take "immediate steps to remove such restrictions."

✓ The adoption by a two-thirds majority vote of a resolution condemning, as un-Christian, capital punishment for any crime. The resolution asks the Pennsylvania legislature to outlaw its death sentence for murder, and would have the diocesan department of Christian social relations "speak on behalf of all persons condemned to death within the commonwealth or elsewhere."

Continued, along with news of other diocesan conventions, on page 18.

Before a flag of the Anglican Missions to Seamen, better known in the world's toughest parts as "The Flying Angel Mission," volunteer social worker Mrs. Audrey Paton hands a complimentary book to Seaman Maurice Simpson. At right is the Rev. Clifford Train, a Toronto waterfront parson. Equipped with library, galley, TV-dining room and a screened altar, the "angel" is a 40-foot trailer which dispenses mission material in German, English, French, Dutch, Norwegian, Italian, Swedish, and Danish. Lately, it has been busy meeting the crews of ocean-going freighters which have dropped their hooks off Toronto's waterfront in the first weeks of the St. Lawrence Seaway rush. [RNS]



NATIONAL COUNCIL

Not Up and Roaring

For other National Council news see last week's LIVING CHURCH.

A call for missionary prayer and organization at the parish level was made at the April National Council meeting by Bishop Emrich of Michigan in his report for the Home Department.

"As we pray, we live," he told the meeting, "and the missionary prayers in the Prayer Book [page 38] won't get a congregation up and roaring. We are not praying for missions, and we should get on it!" He called for the authorization of some good missionary prayers and strong encouragement of their frequent use in parish worship.

Bishop Emrich also pointed out that every local Methodist Church has its own committees on evangelism and missions, while in the Episcopal Church the vigor of the missionary program depends almost entirely upon the rector. Referring to the fact that every member of the Episcopal Church is nominally a member of the Domestic and Foreign Missionary Society, Bishop Emrich said, "Everybody's business is nobody's business."

"So," he said, "pray for missions and organize for them at the local level!"

In other actions, National Council:

✓ Unhappily voted to loan additional funds for the construction of St. Luke's Hospital, Manila. As Bishop Bentley pointed out, this amounted to a \$225,000 gift by the Episcopal Church to the government of the Philippines, for the additional appropriation was made necessary by the unexpected slapping of heavy import duties on building materials shipped into Manila to build the hospital. Nominally, National Council is only "loaning" the money, but few people in the know have any great hope that the Philippine government will relent on the financial grab.

✓ Almost overlooked a needed appropriation from undesignated trust funds of \$60,000 for the Home Department. A last minute plea by the Rev. William G. Wright, director of the Department, led to the calling of an emergency meeting of the finance committee and the voting of the appropriation, without which the Home Department would have operated

for six months under severe restrictions.

- ✓ Heard a report from the Finance Department that new bookkeeping machinery has permitted staff reduction in its office. The Department also secured passage of a resolution putting positions financed by outside money under the control of the Presiding Bishop and his new administrative assistant and limiting them to the same salary scale as officers in regularly budgeted jobs.

- ✓ Approved and financially underwrote a study by the Unit of Church Vocations of a plan for setting upon a personnel file for lay Church workers.

- ✓ Set up a committee to study realignment of departmental and divisional structure to make Council meetings more useful. Mrs. T. O. Wedel was named chairman.

- ✓ Approved a proposal by the Promotion Department to hold the December meeting of National Council in Milwaukee. This is a step in a plan, first presented at the February meeting of the Council, to hold one meeting a year in some see city outside the New York area, where the public and seminarians could be invited to watch the Council at work, and where opportunities would be given to Council members to speak in the parish churches.

- ✓ Approved bylaw changes which designate the duties of the two vice presidents. First vice president (Bishop Bentley) would be vice president of the Missionary Society and would preside at Council meetings in the absence of the Presiding Bishop. It was decided that the second vice president (Mr. Warren H. Turner, Jr.) shall "in consultation with the president, the directors of departments, the executive directors of general divisions,

and the executive secretaries of the divisions and units, coordinate the activities of such departments, general divisions, divisions, and units, and shall generally perform the duties of executive assistant to the president, together with such other duties as may be prescribed herein, and such as may be from time to time prescribed by the National Council, or may be assigned to him by the president." [For other news on the executive assistant, see L.C. last week.]

- ✓ Appointed Matthew Costigan controller of National Council — a formal recognition of a responsibility which Mr. Costigan has been carrying for some time.

- ✓ Rejoiced in the news that payments by dioceses on their National Council quotas were running \$180,000 ahead of schedule in the first quarter of the year.

- ✓ Heard not so joyously that the Church school missionary offering for 1958 was \$20,000 under the 1957 level.

EDUCATION

Three Choices

Appalachian School at Penland, N. C., is hoping for a sponsor.

The school is situated some 3,000 feet above sea level, in the Blue Ridge Mountains. It is built on a 225 acre tract and has its own farm, beef, and milk cattle, an orchard, and mountain springs to supply ample water.

The school is a boarding school for boys and girls from six through 12. It is incorporated under the laws of North Carolina. Classes are small to make individual attention possible.

The school is designed for families of limited means, and a homelike atmosphere is maintained for the sake of children of broken homes or of working mothers.

The school, with room for 50 children, has to be self supporting; the annual cost of operation is approximately \$17,000. Rising costs have forced the board of trustees to review the program, and to consider three courses of action: first, to find extra income; second, to ask a competent religious order of women to staff the school; and third, to cease operation.

Until a decision is made plans for the 1959-60 school year are going forward.

The school was founded in 1912 by the late Junius M. Horner, first bishop of Western North Carolina.

Fr. Peter Lambert of the Oratory of the Good Shepherd is chaplain and headmaster.

PACIFISM

Monstrous Corruption

"Pacifism has become the inescapable issue of this generation," Dr. John Oliver Nelson, of Yale Divinity School, told the closing session of a four-day national conference of the Church Peace Mission, a

Christian pacifist group, in Evanston, Ill. last month.

The conference adopted a message to Christians everywhere which said:

"God has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be messengers and servants of Christ who is Lord of history and victor over the demonic forces in it. . . .

"It is the Christian vocation to reject now the sin of involvement in nuclear war. . . . While there is yet time, we must develop and apply creative alternatives to defense and foreign policy which are responsive to the demands for justice and order, to imaginative service to human need, and to the aspirations of the oppressed. . . .

"This is no longer war as it has been known in the past. . . . It is war of man against himself, monstrously corrupting the image of God in him; it is war against God and God's creation."

Referring to the physical danger of destruction, the report claimed that "spiritually in this land we are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation."

Conference speakers included Dr. Edwin T. Dahlberg, president of the National Council of Churches; Dr. Howard Schomer, president of Chicago Theological Seminary; Dr. Bryan de Kretser, former secretary of the National Christian Council of Ceylon; Dr. Alvin Pitcher, of the Federated Theological Faculty of the University of Chicago; and William C. Davidon, theoretical physicist at Argonne National Laboratories.

The Church Peace Mission is composed of 20 religious organizations in the U.S. and Canada, one of which is the Episcopal Pacifist Fellowship.

ORTHODOX

A Message and a Call

Archbishop Iakovos, new primate of the Greek Orthodox Archdiocese of North and South America, in his first message for the Orthodox Easter, May 3, since his enthronement, called on all Christians to fight persecution of all Churches and persons "sincerely dedicated to humane and peace-loving beliefs."

Any oppression of such individuals or groups, he said, "is an act of violence against the principles by which Christ lived and for which He died, and a transgression against the basic concepts of humanity."

In a recent visit to President Eisenhower at the White House, the archbishop said that as an American citizen and new head of more than a million-member Greek Orthodox in the U.S., he wanted to pay his respects to the president and assure him of "the readiness of my Church to give all its moral support to our national policy centered on spiritual views which recognize human dignity and personality."

[RNS]



The retired bishop of Milwaukee confirmed his grandson, Benjamin Franklin Price Ivins II, of Milwaukee, in the chapel of St. Joseph's Church, Boynton Beach, Fla., on Easter Even.

BRIEFS

HONORS FOR A LADY: The General Division of Women's Work of the National Council has voted a \$5,000 gift to the General Theological Seminary Building Fund in honor of Mrs. Henry K. Sherrill. This gift will be used towards the construction of the new residence of the dean at the General Seminary. Some \$45,000 has already been contributed to the building fund in honor of Bishop Sherrill, and it is the seminary's intention to combine these amounts with others expected to be contributed for the same purpose and designate some important part of the new deanery's public rooms in honor of Bishop and Mrs. Sherrill.

GTS has also just received a \$25,000 gift from Episcopal Church Foundation.

LIBERAL MERGER: Universalist and Unitarian Churches have voted three to one in favor of a merger of their denominations. Detailed plan of merger is to be presented to a joint biennial conference in Syracuse, N. Y., next October.

AROUND THE CHURCH

Ground has been broken for **St. Paul's** new three-story and basement Church house in the **Bronx, N. Y.** The building will stand in a recreation area, part of the new 1600-family **Gouverneur Morris Housing Project**. All the surrounding buildings except St. Paul's Church and a junior high school are scheduled for demolition.

This is the first construction project undertaken in connection with the 175th anniversary program of the diocese of New York, the urban phase of which is directed at modernization and expansion of Church facilities in housing projects.

About 160 Churchpeople left the cathedral house in Newark, N. J., in buses, on the second "**legislative caravan**" to Trenton, N. J. The caravan, sponsored by the department of Christian social relations of the **diocese of Newark**, was under the leadership of the Rev. Canon Benedict H. Hanson, chairman of the department. The trip enabled concerned Churchmen and women to speak personally with their representatives in government about some of the bills in the New Jersey Legislature affecting human welfare. At a luncheon in a Trenton hotel, Bishop MacAdie, suffragan of Newark, spoke to Churchpeople, legislators, and other notable leaders on Christian citizenship in New Jersey.

St. John's Church, Crawfordsville, Ind., (122 years old), is building a \$60,000 addition.

St. John's Church is of Georgian Colonial architecture. It was built when Jackson Kemper, missionary bishop of the

SWEET REASON AND AGGRESSION: The Bishop of Birmingham (England) recently told a meeting of the Anglican Group for the Ordination of Women, "The task we have before us today is one of propaganda, sweet reasonableness, argument, and occasionally more aggressive action if it can be taken." He also said, "I told the Lambeth Conference that our report on the family would have been much more sensible if we had had a few women bishops to help us."

LEXINGTON VOTES TO TITHE: Churchpeople in Lexington look forward to paying their full assessment to the national Church for the first time in 1960. Their diocesan convention scrapped old methods of diocesan assessments in favor of tithing, asking each parish and mission to give 25% of its income to support diocesan work and the missionary work of the national Church. This is expected to mean a total raised of \$100,000, as opposed to the \$64,000 raised by the old method of assessing each congregation a percentage of its current expenses. More about this convention next week.

BISHOPS IN COMMUNIST SUCCESSION: Chinese Communist newspapers reaching Hong Kong report that a public denunciation meeting in Nanchang ordered removal of (Roman Catholic) Archbishop Chou. The meeting then elected three priests as bishops to "relieve" three missionary bishops who were expelled from the country. Archbishop Chou, who was released from prison last year, was accused of having denounced effort by the Association of Patriotic Catholics to rally Chinese Catholics behind the Communist "Big Leap Forward" program.

PASTOR OUT OF JAIL: Back to Cincinnati has come the Rev. Maurice F. McCrackin after completion of a six months sentence for refusing to appear at a tax office to discuss his failure to pay federal income taxes. A pacifist, Mr. McCrackin withheld tax payments because they would contribute to military budgets. He is pastor of the West Cincinnati-St. Barnabas Church in Cincinnati, O., a congregation which includes both Presbyterians and Episcopalians. Mr. McCrackin is a Presbyterian.

northwest (later bishop of Indiana and Missouri and still later of Wisconsin), was dividing his time between the two centers of Indiana Anglicanism — Indianapolis and Crawfordsville.

Seating space in the church will be increased 50%. parish school rooms will be vastly increased in the undercroft, and a large parish hall will be added. The narthex will be enlarged to make room for a pipe organ; the sanctuary will be doubled in space; and a new sacristy and study for the rector will be added.

The parish — it was a mission for 120 years — raised over \$40,000; the rest of the money came from a prominent Indianapolis layman.

St. John's maintains an extensive college work program at Wabash College, and at the present has one postulant in seminary and two postulants in college.

St. James', Goshen, in the diocese of **Northern Indiana** celebrated its **100th anniversary** on April 26.

Confirmed on that day by Bishop Mallet of Northern Indiana was 10-year-old **Richard Kintigh**. April 26 was also the 100th anniversary of the election of Richard's great-great-grandfather, Philip B. Henkel, to the vestry of St. James'.

A special distribution of the **Book of Common Prayer** is being made in the **Diocese of Pennsylvania** as part of the diocese's **175th anniversary observance**.

It is a regular edition, but it contains a newly printed seal of the diocese in black, red, and gold, as a bookplate, and

the autograph of Bishop Hart, the diocesan.

The cost, is \$2.25, of which \$1 will be given to the **Philadelphia Divinity School** to build up its library.

The distribution of the Prayer Book is sponsored by the diocesan **Brotherhood of St. Andrew**.

Parishioners of **Holy Faith Church, Santa Fe, N. M.**, turned over most of their offering at a service to the director of **Roman Catholic Charities** in Santa Fe. This act of good will came after a sermon by the **Rev. Henry F. Seaman**, rector. "As St. Paul would not allow differences of opinion to cause dissension among the Christians of his day," the rector pointed out, "so in modern times Christian solidarity might be maintained by deeds of compassion toward the poor of different Churches." In this we are following the biblical example as given by St. Paul," he added. "Our only purpose is a gesture toward Christian unity." [RNS]

The men's prayer group of the **Church of the Redeemer, Elgin, Ill.**, has adopted a plan to provide **transportation** for people who otherwise are unable to get to church. By arrangement with a cab company in Elgin, the group has issued "courtesy cards" to various **elderly parishioners**, which entitle them to cab service to and from church, without cost to themselves. The prayer group pays the bills. It is believed the plan will relieve people of any feeling of imposition on others, and will spare them disappointments and embarrassments.

With **Bishop Bayne** of Olympia officiating, **ground-breaking ceremonies** were held at **Annie Wright Seminary**, Tacoma, Wash., for the new \$165,000 library wing of the school. Dr. Ruth Jenkins, headmistress of the Seminary, and Bishop Lichtenberger shared the sod-breaking operation, and members of the student body, equipped with miniature red shovels, joined the ceremonies, too.

This new wing will add some 9,000 square feet of floor space, provide shelving for 16,000 books, a main reading room, browsing room, librarians' workroom, and stack room. There will be storerooms, six bedrooms, and increased bathroom facilities on the second floor, and a partial basement and attic for storage.

A **pilgrimage for men and boys** of the Church, sponsored by the **Brotherhood of St. Andrew**, is scheduled for June 13 and 14, at **Williamsburg** and **Jamestown, Va.**

The occasion for the pilgrimage is the 352d anniversary of the first recorded Anglican service of Holy Communion on American soil. The commemorative corporate communion will be observed at the outdoor Robert Hunt Memorial Shrine. The shrine preserves the first rude altar set beneath a ship's sail stretched between two trees.

Grants totaling **\$33,325** from the 1958 income of the **Wilks Fund of St. Peter's Church, Morristown, N. J.**, were announced by the Rev. S. Hughes Garvin, rector of St. Peter's, and chairman of the committee which administers the fund. The fund came into being in 1952, when an unexpected \$1,250,000 bequest from the estate of the late Sylvia H. G. Wilks was presented to St. Peter's. The income of the fund is given annually toward worthy purposes and causes, both Church and secular.

Beneficiaries of this year's grants include: five local Morristown agencies, Calvary Baptist Church, furnishings for the chapel in the Morris County Jail, district of Haiti, the Rt. Rev. Roland Koh, assistant bishop of Singapore, Kuala Lumpur, Malaya [see p. 11], for assistance in his work, and others.

The department of research and planning of the **Metropolitan Church Federation of Greater St. Louis** has received a grant of \$50,000 to set up and operate a five year planning program. The sum is being matched by various communions in order that future congregations may be located in high-potential areas and that adequate attention may be directed to low-potential spots. Chairman is the **Ven. Charles F. Rehkopf**, archdeacon of the diocese of Missouri. Churchmen have long been prominent in the 50-year old organization, beginning with one of its founders, the Rt. Rev. Daniel S. Tuttle, and continuing through Presiding Bishop Lichtenberger, who served as its president during 1957.

CANADA

Anglican, Orthodox and Roman Discuss Unity

Eastern Orthodox Christians of Montreal were hosts recently when representatives of the Roman Catholic, Eastern Orthodox, and Anglican communions discussed informally before an audience of over 400 persons the possibilities of Church unity.

The Roman Catholic Archbishop of Montreal, Emile Paul Cardinal Leger, sent the Rev. Paul Dickenson, S.J., of the Catholic Inquiry Center, and Bishop Dixon of Montreal sent the Rev. John Rossner, of the (Anglican) diocesan college. The Orthodox were represented by the Rt. Rev. Archimandrite Michael Shaheen, rector of St. George's Syrian Church.

Fr. Dickenson assured the Orthodox present that Pope John XXIII was particularly interested in extending an invitation to separated eastern bishops of the Orthodox communion to take part "in some way" in the Council. But he expressed the personal misgiving that it might be extremely difficult for a negotiation to be made with the entire Anglican communion as a body, in view of the widespread divergence of views among Anglicans.

Fr. Rossner next spoke for the "essential unity" of faith and order among Anglicans by drawing attention to the "unanimous continuity" of creedal and sacramental worship contained in the Books of Common Prayer of the Anglican Communion from the earliest times of her separation in the west from the Latin Church. He drew attention to the Lambeth Report, 1958, as a sign and witness of the fact that Anglicans do agree in the "essentials" of apostolic and kerygmatic Faith, and that, according to this basic Anglican view, the true and whole Church of Christ exists in the world wherever Word and Sacraments held in the context of the "Apostle's teaching and fellowship" are able to call God's rational creatures into the "Mystical Body" of His Son, the extension of His Incarnation. He emphasized that neither Bible, nor Church, nor Apostolic Succession, nor the two greater Sacraments of Baptism and Eucharist, could be considered alone, but that in the Anglican view, reasserted at Lambeth 1958, they must be analyzed all together as marks of "one true faith within the one Body of a living Lord, the Church's Head."

Fr. Shaheen said that although St. James was the first to preside at the Council of Jerusalem, and St. Peter was Bishop of Antioch before he was Bishop of Rome, the pope could be a "primus-inter-pares" and preside at the ecumen-

ical councils of a reunited Christendom. Fr. Shaheen quoted the patriarchs of Constantinople and Antioch as saying that the Orthodox would be willing to enter certain negotiations with Rome, but asserted that Rome must also be willing to "look toward the east." He reaffirmed the Orthodox position that the Churches of the eastern patriarchates have more nearly than any others maintained the "pure and un-added-to" faith and practice of the ancient undivided Christian Church.

The panel ended with all the participants in essential agreement on the fact that all Christian bodies must learn to cooperate on matters of common concern in the modern world.

ENGLAND

Confession Secrecy

The Convocations of Canterbury and York voted in London to defer action until their next sessions in October on a proposal to embody in the canons of the Church of England a clause ensuring the secrecy of confessions made to priests.

Both Convocations, which are the canon-making bodies of the Church, reaffirmed confessional secrecy as a doctrinal principle, but they said they wished to avoid a possible clash with parliament on the issue of exempting priests from legal requirements governing testimony in court.

Since the Anglican Church is the established, or state Church, its canon law requires royal assent. This consent would not be granted in case of parliamentary opposition.

A new canon on the secrecy of the confessional, if adopted, would replace one dating from 1603 and regarded as largely obsolete. Among other things, the



From left: Frs. Dickenson, Rossner, Shaheen.

17th century canon exempts from the priestly seal of secrecy "such crimes as by the laws of this realm his (the priest's) own life may be called into question." This exemption was intended at the time to apply to confessions of treasonable acts or intentions.

The Convocations reaffirmed the doctrinal principle upholding the secrecy of the confessional.

A Church spokesman said the seal of confession has not been tested in the courts, at least in modern times. In any case, he commented, "an Anglican priest would probably go to jail rather than disclose a confession."

A Roman Catholic official in London pointed out that in the Roman Church the secrecy of the confessional is absolute and has nothing whatever to do with the law of the realm. Nothing in the world, not even an act of parliament, he said, could change it. [RNS]

FRANCE

Ministry to the Scattered

The Rev. Canon Frederick McDonald, formerly headmaster of the Iolani School, Honolulu, was welcomed to Europe and the convocation of American Churches, last month by the Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral of the Holy Trinity, Paris, where he was guest preacher. Canon McDonald will be European representative of the Armed Forces Division, acting as liaison officer between the Division and the Episcopal chaplains, and ministering to scattered groups of Episcopalians on the continent. He will live in Heidelberg, Germany, and supervise the congregation there.

Royal Occasion

Dean Riddle represented the Episcopal Church at a patronal festival observed in St. George's English Church in Paris, attended by Queen Mother Elizabeth and Princess Margaret during their recent weekend in the French capital.

GREECE

Crisis and Law

Asked to comment on a recent rift in the Greek Orthodox Church and governmental interference, Paul B. Anderson, associate editor of *THE LIVING CHURCH*, and expert in the field of Eastern Churches, reports:

The recent crisis in the Church of Greece reflects the tension which has developed in recent months over a number of problems, partly basic differences over functions and rights or prerogatives within the Church, and partly current, less basic opinions on policies.

An open crisis arose on April 7th during a session of the Holy Synod. Proposals were made for the appointments to the rank of bishops with a view to filling vacancies. Archbishop Theoklitos of Athens, Primate of All Greece, president of the Synod, called the

proposals out of order as they were presented before a report from the commission, which had been appointed on January 23, 1959, to consider amendments to the constitution of the Church.

He adjourned the meeting and left, accompanied by several bishops. The seven who remained decided that since they constituted a quorum, they could transact business, and went ahead with nominations of candidates. When, however, they went to the Church of St. Andreas, where by constitution appointments to dioceses must be proclaimed, they found the church closed by order of the archbishop.

The government, failing to effect reconciliation, decided to present at once a proposal to parliament for amendment to the Church constitution which would have the effect of clarifying the procedural question as well as bringing about a more reasonable diocesan structure.

The new law prohibits translation of bishops except in the case of three major cathedra — Thessalonika, Ioannina, and Patras. The law also reduces the number of bishoprics, defines qualifications for candidates, the convocations and functions of the hierarchy (the entire body of bishops), and the procedure for the election of the archbishop of Athens.

Naturally there was resentment on the part of some of the bishops.

The crisis became the occasion for public debate in the market place, in the coffee house, and in the public press. On the whole, the people seemed to support government action, partly because the Church of Greece is the Church of all the people, who express themselves through government legislative organs, and partly because they felt that the Church would benefit by the provisions of the new law. In the end, the recalcitrant bishops fell into line, there were some compromise agreements regarding dates and procedures for putting the law into effect, and peace was restored.

The net result will be a higher standard for the episcopacy and a removal of the temptations inherent in the system of translation.

While the question of relationships with the World Council of Churches did not appear as a definite item in the crisis, it was in the background, since some of the opponents of the archbishop and the new legislation were those who had opposed the World Council. On the whole it appears that the crisis will have a salutary effect in that the people as well as the hierarchy have been involved, and the government's action now will be recognized as no more than one which would have been needed soon in any case in order to avert even greater confusion.

MALAYA

Insight on a Struggle

Insight into the life of an oriental Anglican Church, struggling for independence and self-support under present conditions, is given in an excerpt from a newsletter issued a few months ago by the Rt. Rev. Roland Koh, recently appointed assistant bishop of Singapore. Dr. Koh, who was a 1958 visitor in the United States and who received his appointment during his stay in the U.S., writes:

"In Kuala Lumpur, when I first came in 1954, our members never had to bother giving a single dime for clergy stipend. Everything came conveniently from outside support. . . . Hence, steps were taken to teach our members about stewardship and all that.

"We are no longer a 'Mission Church.' This congregation has just attained parish status, and yet we have to operate without a church building of our own, nor even an office. The congregation continues to worship at St. Mary's Church but assumes full responsibility in running its own finance. We have in hand about \$20,000 but require \$70,000 for the building.

"This young parish can take care of the regular running expenditure, but is not strong enough to raise all the money required for building as well. . . .

"It is puzzling to know what to do next. It is also frustrating, particularly as there is so much that we can do in the area around where the church is to be erected. You know in many countries in Asia, the Christian Church has to face all sorts of obstacles in the task to spread the Gospel, and in some the doors are even closed to us. On the other hand, in Malaya, we have all the opportunities that we want, but lack of facilities and tools prevent us from making full use of the opportunities.

"However, we are not giving up hopes. We have gone to our architects asking them to go ahead with preparing the plans, praying hard at the same time that when the hour comes for building, we shall not have to postpone it. Please sustain us by your prayer and encouragement."

SWEDEN

Dr. Brilioth

Dr. Yngve T. Brilioth, 67, former Archbishop of Uppsala and Primate of the Lutheran Church of Sweden,* died in Uppsala on April 27, after a short illness.

He had retired from office last October after eight years as head of the 7,000,000 member Swedish Church. He was succeeded by Bishop Gunnar Axel Hultgren.

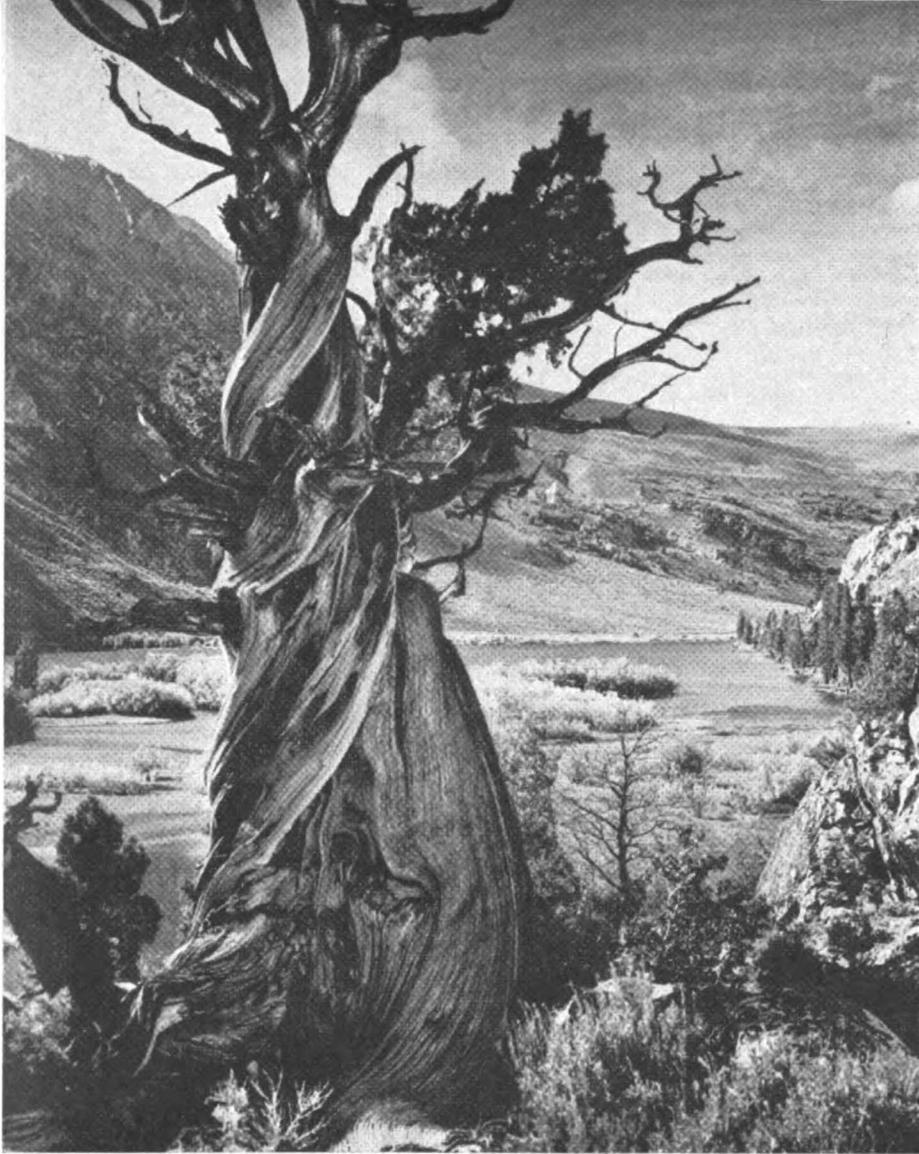
Dr. Brilioth, who had been termed "one of the architects of the ecumenical movement," was a former chairman of the Faith and Order Commission of the World Council of Churches and also a member of the Council's Central Committee.

A leading delegate to the conferences which preceded the official formation of the World Council, he attended its first assembly in 1948 at Amsterdam, Holland. In 1954 he led the Swedish delegation at the second assembly in Evanston, Ill.

Among the numerous books which he wrote are: *The Anglican Revival, Eucharistic Faith and Practice, History of the Church of Sweden*.

Dr. Brilioth is survived by his wife, a brother, three daughters, and three sons, one of whom is Lars Olaf Brilioth, Swedish vice consul at New York.

*The Church of England through its Canterbury Convocation has authorized "members of the Church of Sweden qualified to receive the Sacrament in their own church to be admitted to Holy Communion in ours."



As a tree forms, so does an organization. However, you cannot take dead posts and bark and pump sap into them.

RNS

The World and the Church

Are we gambling for...

Are we fighting for...

By the Rev. Samuel
Rector, Calvary Church

Do you have the feeling, as I do, that we need a whole new shuffle in the Church? That we are chewing very old cud, and saying words that have lost their edge, and gambling for too small stakes, and fighting for the wrong thing? What we need is a great, sweeping movement of the Holy Spirit — bigger than any of us, bigger than any Church or all of them taken together, including (please God) but transcending us all?

We keep saying the old truths, but they have a hollow sound, as if they spoke of things beyond our grasp. We need a new reformation that will go much farther than any reformation ever has since Pentecost — much farther than what we call the Reformation went. I think this is the thing we ought to be thinking about, praying about, talking about, working for, in the Church — not the trivialities of our ceremonies and Church differences, certainly not our trust in the millions of words we say, in sermons, in reports and official pronouncements. These are the

things we say when we lack the power to do. Bishop William Lawrence used to say that the great American heresy is to think that because a thing has been said, it has been done. We “say” and cannot “do” because we are not sufficiently in league with the Holy Spirit.

Extinction or Survival

The situation in the world is that we face the simple issue of extinction or survival. We can now destroy our civilization, perhaps our race, and even our planet. Revolution gallops in three directions: political change, with the decline of the ideals of freedom and the leadership of the west; nuclear discovery, with what bane or blessing for mankind none can foresee; and spiritual demoralization, centered largely I think in man’s deification of himself and his determination to make himself the master of the universe. The most thoughtful men are the most quietly desperate. Man’s wisdom has come to an end.

Yet, beneath present events, one must see certain old truths working themselves out. Peace, which we say we want, can only come as the result of righteousness. Freedom can only arise and remain with us as it is supported by faith: men must seek to be ruled by God if they don’t want to be ruled by tyrants. God does not change in His faithfulness. His laws are immutably at work. Christ is His revelation of Himself. Man can only look for anything remotely resembling his wished-for peace and freedom as the kingdoms of this world become more and more the kingdom of Christ. But instead of letting these dynamic truths take hold of us, and galvanize us into action, we sit back contemplatively and hope that all this will some day be fulfilled. Sir George McLod says that we repeat the old adage that the trouble is, we are in a hurry and God is not: but what, says Sir George, if God should be in a hurry and we are not? It looks like one of those times, to me. The answer we need today is not one that

Church Today

es that are too small?

ne wrong things?

Shoemaker, D.D.

Pittsburgh, Pa.

man can dream up: we pray for it, we can prepare for it, we can cooperate with it: we cannot "organize" nor produce it.

It is my own deepest conviction that what we need, in the Church as much as in the world, is a fresh discovery and experience of the Holy Spirit. The Churches never said more, nor more orthodox, words about Christ than they are saying today: but these words have lost their power to draw and convince people. Is it because, while we are loyal to our faith in Christ, we have refused to move forward, as the early Church had to do, beyond the Resurrection into Pentecost and the era of the Spirit? Dr. Henry P. Van Dusen has written a book which I consider so important that it might give us the intellectual background for the awakening we need. It is called *Spirit, Son and Father*. He deliberately turns the usual order in which we speak of the Trinity clear around, not because the Father and the Son are not eternally equal and of one substance with the Holy Spirit;

but because, as he says, "In the faith of the Early Church, the Spirit was central, perhaps *the* central reality. It was not primarily a conviction for thought, certainly not a matter of instructed dogma. It sprang directly from vivid, commanding, indubitable experience."

The Experience of the Holy Spirit

What do you think the experience of the Holy Spirit was? I think it was several different things, all converging in the one experience. It was a coming into the Spirit-filled fellowship, and finding people who were in peculiarly close relation to one another because all of them were in relation to the Holy Spirit. It was a combined individual and group experience: in the Pentecost story we read that the Spirit came upon them "all together in one place," but the fire of the Spirit "sat upon each of them." It was increasingly a discovery that the Spirit either gave them, or stirred up in them, a special "gift" which meant some special way of manifesting the Spirit in their personal lives. It was a coming into a stream of power which carried them along, constantly imparting to them new grace, giving them strength, spiritual power and divine guidance far beyond their deserts or natural powers. It was a summing together of these changed and inspired people into a movement which would wholly change the course of human history. This experience brought God near, and released His power among them.

Was not this also an experience of Jesus Christ? Yes, it was. The blazing light of His Resurrection is over all the events in the Acts and Epistles. But this was a stage beyond the Resurrection. This was the fulfillment of His promises that He would send His Spirit. The universal Spirit, to be found and experienced everywhere, was to be the successor to the historic Jesus after His Ascension, the real extension of His Incarnation. St. Paul reminded them that all this tied right back into what had taken place in and through the Life and Death and Resurrection of Jesus Christ, saying, "The Lord is the Spirit." The Two are inseparable, and inseparable also from the Father. But what people saw first, in the days of the radiant early Church, and what I suspect attracted them, and lifted their lives far beyond their own little local significance, was the presence and power of the Holy Spirit. Their individual lives, and their common life together, was infused with supernatural power.

The Holy Spirit was given, and never withdrawn, from the Church. We say often the words in our Prayer Book, "Take not thy Holy Spirit from us." But how often is He with us only in a theological, or in a token, sense. The fire is there, but it is a banked fire. It needs more fuel and a breadth of fresh air blown upon it from on high! When God gives man a tough assignment, He gives

him the power to meet it. The only answer to an atomic holocaust is an awakening of the Holy Spirit. God always has an answer if man will seek it and obey it. Gerald Heard says that the late Harold Laski privately admitted to him "with a sad shake of the head" that John Wesley prevented single-handed the French Revolution from coming to England. "One man, an Oxford scholar. He went down and out into the uneducated world to save souls. He cared for men's, individual men's, eternal salvation. And as a by-product, he saved his society, including many who hated him and were indulgent, greedy sinners, from revolutionary destruction."

Our need today is for something to be done for us by the Holy Spirit that accomplishes in the world what Wesley accomplished, under God, in eighteenth century England. It is beyond any man's capacity; but it is not beyond our imagination, our prayers, our faith. If the Churches will come out from behind their denominational prides, and their bureaucratic set-ups, and their preoccupation with small things, God's Holy Spirit might yet blow upon our chaos and give us the awakening we so desperately need.

If it is to happen, I think that some things must first happen to us, the rank-and-file members of the Church, laity and clergy alike.

Organic vs. Organizational

For one thing, we must learn the difference between the organizational and the organic in the life and work of the Church. Many people think that if you set up a good organization, with all the right people behind it, and the budget well assured, and say a prayer or two, something is bound to happen and the power will start to flow. That is not how Jesus began. He talked to people, in groups and one by one, drew them to Him in faith and discipleship, took them with Him where they could watch His out-poured power, fashioned them into a working brotherhood and trained them to do the same things He did. He worked organically.

The organizational thinks in terms of administration, finance, committees, ways and means. The organic knows that all that really matters is the impact of God on individuals and groups, and their inter-personal relationships with each other, and the impact of faith and the new life on others outside. When this really gets under way, it can use organization and forms, as a growing tree makes a trunk and bark; but you can't take dead posts and bark and pump sap into them. The Churches are often a mass of more or less lifeless, though very busy, organization. A friend of mine has been saying for years that we suffer from "committee-ized Christianity." We in the Churches need to repent of our programs, of our

Continued on page 19

Dr. Fisher's 48 Hours in Korea

*"It may be God's will," said the archbishop to the Koreans,
"that you be a poor Church. Blessed are the poor."*

by the Rev. John B. Whelan

While the Archbishop of Canterbury was keeping the centenary of the founding of the Episcopal Church in Japan, he was invited by President Syngman Rhee's government to visit neighboring Korea.

Dr. Fisher* was received by the republic with little less than a royal welcome. At the airport, beautiful sunny weather and rank upon rank of smart, alert, Korean soldiers, sailors, marines, and airmen greeted him. A 19-gun salute was fired in his honor. He was met by ambassadors and other high diplomats from every country represented in Korea. He drove in state through the suddenly quieted streets of Seoul in which all traffic had come to a standstill. With him was his wife and the Rev. Canon Cyril K. Sansbury, warden of St. Augustine's College, Canterbury, and former missionary in Japan.

Of the Korean republic's reception the archbishop said: "This is the most impressive welcome I have ever received in any country." "The highlight of our whole tour," added Canon Sansbury.

From the airfield the archbishop proceeded to the retreat center of the United States Eighth Army and there with Major General Frank A. Tobey, Chief of Chaplains, he dedicated a new chapel. The Chief of Chaplains in the course of his address said:

"President Eisenhower has often warned us of the dangers that threaten us if we lose our Christian faith. 'Without religious faith we're sunk,' he has said. We never hear of buildings like this being dedicated behind the Iron Curtain. In fact, no man who is known to be a Christian can become an officer in the East German army and when men become soldiers they have to leave behind them their Bibles and New Testaments."

Later, while celebrating the Eucharist in

the newly dedicated chapel, the archbishop spoke over the broadcasting network of the American forces in Korea warning his listeners of the need for high moral standards rather than devotion to ceremonial, quoting the collect for the day "that they may eschew those things that are contrary to their profession." High morality was a surer test of the vitality of a Church than a highly developed ceremonial, and devotion to the person of our Lord was the surest test, he said.

Later in the afternoon there was a great gathering of representatives of all the Christian Churches in Korea in the blossom-scented grounds of the Cathedral of St. Mary and St. Nicholas. Evensong was sung with such moving dignity and devotion that many visitors from overseas remarked, "Never have I felt prouder to be an Anglican than at this moment." Among those present were ambassadors of various countries, the Korean Roman Catholic bishop, the leader of the Orthodox Church in Korea, the heads of the Salvation Army, and of every Protestant Church at work there. The vast crowd filled the cathedral in every corner and poured out into the sun-drenched grounds. To this great throng the archbishop seemed as an angel pleading for the unity of all Christians in the Body of Christ. He said:

"I bring to you all, in Christ, greetings from the whole Anglican Communion throughout the world. It fills my heart with great joy to see so many Christians of all denominations united here in this solemn act of worship. Here in Korea you do not feel it strange to worship together since you have all been baptized into the martyrdom and sufferings of Christ. It is strange however, that Christians find it easier to be united in the sufferings of Christ than to be united in the power of his resurrection. When the Church speaks to the world about peace, the world replies, 'Physician, heal thyself.' So the Churches must find their way back to unity if they are effectively to witness for Christ. However, no denomination has a

right to forget its past and to say 'this or that doesn't matter, let us all come into a common pool.' On the other hand we ought not to keep fighting old battles over again. Twelve men, whom Jesus chose, laid down the pattern of Church life. There in the Acts and the Epistles is drawn for us that pattern of the Church to which we must all return. Whatever we find there of our tradition we must bring with us into the united Church."

To the great congregation, civilian and military, western and oriental, which filled the cathedral for high mass the next morning, the archbishop spoke of the Church and its function in the world and especially of the contribution that the Anglican Communion could make:

"There was a time when each little bit of the Anglican Communion lived for itself and for itself alone. This is no longer possible under modern conditions."

He reminded the congregation that the Church stood under the judgment of God as much as human society.

"The Church can become tyrannical and heretical, the Bible can be revered as though it redeemed and not Christ. The Holy Communion can be used as an instrument of ecclesiastical discipline and not as the indispensable gift of the King of Love. The Anglican Communion can help other denominations to see better what is Christ's will for His Church. . . . The most glorious memory that I shall take away from Korea will be of this gathering of Christians round the Table of the Lord."

Later the Korean clergy of the Episcopal Church presented a memorandum to the archbishop requesting him to call upon the Churches in America, Australia, and Canada to undertake the responsibility of evangelism in different parts of Korea. The archbishop replied that as result of the last Lambeth Conference, the metropolitans of the Anglican Communion throughout the world had just elected Stephen Bayne (Bishop of Olympia), as executive officer of the Anglican

*Dr. Fisher and his wife are shown on this week's cover being escorted from their airplane upon arrival in Korea by Korea's chief of protocol.



President Rhee and Dr. Fisher: The welcome was little less than royal.

Communion. They ought to make their needs and their aspirations known to him, he said. He continued:

"Severe tasks yet await you. Many of you have grown old in the service of the Lord. To the aging I would say, remember that Moses led his people to the borders of the Promised Land but did not enter therein himself. Many of you will not see the Promised Land which undoubtedly awaits the Church in this country. For many years you have been isolated and separated. Now you must come into the full life and activity of the Anglican Communion. I know that there are great national divisions between Koreans and Japanese but in the Church there can be no such divisions. Japan is your nearest neighbor and you must think of

her as such. In this part of the world you will also look to America, Australia, India, Burma, Pakistan, and Borneo and you ought to have direct links with the Church in China as soon as that is possible. However, at the moment, your first duty is to be self-supporting. It is an act of self-respect to pay your way. There are many Churches in the world as poor as yours which are making splendid efforts at self-support. You feel the lack of schools and other such institutions and you may have to do without them. Christ said, 'Blessed are the poor,' and it may be His will that you be a poor Church."

In the afternoon of the same day in the Campus of Yonsei Christian University before thousands of people of all ranks, the archbishop was invested with the de-

gree of doctor of laws by Dr. George Paik, President of the University. Dr. Paik praised him highly as the "great diplomat, scholar, statesman, and priest who had labored with such zeal for the unity of the Church."

Looking around the great open-air amphitheater of the university, and upon the sea of young and eager faces, the archbishop replied:

"I will especially treasure this degree because you are a Christian university. I have been told that in the past the Anglican Church has stood aloof from this university. I regard such a policy as dangerous and shortsighted, for in no country are the Christian forces so strong that they can afford to stand aloof from each other. I pray that this ceremony may mark a new era of co-operation between the Methodist, Presbyterian, and Anglican Churches."

He went on to speak of university education in detail drawing attention to the grave danger of over-specialization which produces fragmentary knowledge.

"The specialist comes to know more and more about less and less until in the end he knows nearly everything about nothing. The work of the university is not to provide knowledge so much as to teach wisdom. It is harder to study the humanities than the sciences but even so, if you only study man, you will end in despair for man is the stupidest animal on earth."

Soon afterwards, the archbishop went out to lay the foundation stone of the new Anglican university center for students on the campus of Seoul National University. Before hundreds of people who lined the streets he said:

"Students will be able to come here to inquire what is the will of God for themselves and for others. In England the older universities were founded by the Church, and to this day have been faithful in proclaiming the Christian faith. The modern universities of England, however, were founded in direct opposition to the Church in the spirit of 'We will have our own universities free of Church control.' Now however, they were asking for chaplains and were acting in ever closer co-operation with the Church by means of such centers as this. If the Church will be humble, people will listen and learn and come to Christ. The greatest thing to be thankful for on this occasion is that the president of the university is here with us and is completely happy that this center should be here."

The archbishop's visit lasted only 48 hours, but during that time he saw nearly a complete cross-section of present-day Korean life. In that short time he endeared himself to thousands of people, Christians and non-Christians, Korean and westerners, young and old with his sincerity, humility, friendliness, tolerance and wisdom. "He seems to like and to have so much time for ordinary people," remarked a Korean.

Before leaving Korea the archbishop dined and conferred with President Syngman Rhee.

Gloom Over 4th Avenue

THE LIVING CHURCH's Man Friday happened to be in National Council headquarters the day the New York newspapers printed the announcement that a move of the headquarters to another city was under consideration.

He listened with interest to the distressed cries of numerous Council employees who, as citizens of the Only City in the World, could only look with horror upon such a tragic development.

A minority could imagine the remote possibility of a move to Washington — after all it is the political capital of the Only City. But St. Louis — Chicago — this is wild-eyed treason.

Man Friday tried to comfort some of his anguished friends. "Almost all the western clergy can read and write," he told them. "And stage coaches are hardly ever held up nowadays."

The denizens of the Only City explained and explained, but Man Friday is a very obtuse individual, a foreigner from Milwaukee, suspect of wearing jeans under his cassock. He showed his utter lack of comprehension by trying to argue that the report of the committee on housing the National Council offices was drafted by an eastern bishop.

"Eastern!" cried a veteran of 40 subway summers. "Why that report was presented by the Bishop of Bethlehem. Bethlehem, you ignoramus, is in Pennsylvania, and that's west — even west of Jersey!"

The Headquarters Choice

Jesting aside, Bishop Warnecke's committee has done the Church a real service by simplifying the issues involved in deciding how to house the National Council's headquarters. Before the committee reported and National Council unanimously approved the report, six solutions of the problem were under consideration. Now only two solutions remain possibilities.

The report flatly rejected four solutions: taking space in New York's new Inter-Church Center, building in a suburban location, renovating the present building at 281 Fourth Avenue, and purchasing and renovating an old building.

The report tentatively favored building a new headquarters in Manhattan, but it left under consideration the possibility of moving the headquarters to some other part of the country.

With each of the rejections, we enthusiastically agree. Here are our reasons:

(1) *The Inter-Church Center.* The Warnecke Committee pointed out [see L.C. last week] that a decision on housing in no way indicated an attitude on ecumenical relations.

It pointed out justly that physical proximity might even be harmful to such relations. It stressed the inflexible situation which the Church would face as the owner of one-eighth of a New York building, if changing conditions required a change of location. It reported the fact that considerable opposition to a move to the Center existed within the Church. To these excellent reasons, we would add a very human resistance to high-pressure salesmanship — and the campaign to get the Church into a lease at the Center was very high pressure indeed. It included widespread publicity given to tempting offers of aid, in what appeared to be an effort to go over the committee's head during its consideration of the problem.

(2) We agree with the Warnecke Committee's view that the Church's headquarters belong in "the center of power and life, not on the dormitory fringe." Attractive as a suburban location may be for staff members, any such location would be isolated from the main stream of the city's life and the life of all but one group of suburbs. As for travelers, the nearer headquarters are to main transportation terminals the better. Suburban thinking is already prominent enough in Episcopal Church life without giving it the further impetus which such a location could hardly fail to provide.

(3) If anybody doubts that the building at 281 Fourth Avenue is beyond renovation, we suggest that he visit it!

(4) We haven't shopped for used office buildings lately, but we have had some experience with the costs of renovation of other buildings and the quality of the end-product of such renovations. So we are willing to take the committee's word that it wouldn't be a good idea for National Council to go into a buy-and-renovate deal.

Having agreed with the committee on its rejections, we come to the question of the relative merits of locations on Manhattan Island and in some other part of the country.

The committee says, "At the present stage of our investigations and discussions, we favor remaining in the metropolitan New York area, but we feel that further study and consideration would be valuable in reaching a sound and objective conclusion. . . . Subject to completion of our study of other sections of the country, we favor Manhattan as the logical location."

We do not accuse the committee of the New-York-provincialism which Man Friday encountered at "281" the other day (see above). We can see many telling reasons for maintaining Church headquarters in the nation's largest city, with its great influence on some phases of American life: finance, light manufacturing, world trade, and entertainment.

These reasons are so telling that we might be inclined to agree that headquarters ought to remain in New York — if we could house headquarters in a tent, and move it at will in the near future,

In 1927, 61% of the Episcopal Church membership lived east of Ohio and Kentucky, and north of North Carolina. By 1957, barely 50% of the Church's membership lived in this region. Every sign points to a

continuation of the westward surge of national population and Church membership.

A few days before this editorial was written, the first ships to pass through the St. Lawrence Seaway were fanned out through the Great Lakes, and large ships of the North Atlantic trade were docked in Detroit, Chicago, Milwaukee.

From midwestern airports, airliners strike great circle routes that are hardly longer roads to Europe than those from the east coast cities.

These facts are indicative of a tomorrow in which the unique function of the coastal cities as windows looking out on the wide world will largely be gone.

At the same time, the Orient is burgeoning with growth, hope, and grimly decisive struggles for the hearts and minds of men. Peking and New Delhi loom as large as London and Paris in the world scene, and the Balkans of our day are Korea and Tibet.

We urge a very serious consideration by the committee of the importance of a westward move of National Council headquarters. We do so only partly for practical economic reasons. The fact that it would cut down National Council and diocesan travel budgets substantially is worth mentioning, but it is not the central issue.

More important is to establish headquarters in an area which looks out upon the whole perspective of American life and the whole spectrum of our world outreach.

We are great admirers of some of Robert Frost's poetry. But if you want the image of American agriculture as it is, you had better not be dazzled by his pictures of New England stone farmers. You had better look to a Delta cotton plantation, an Indiana soy bean farm, a sweeping acreage of Iowa corn, or the miles of wheat blowing in Minnesota, the Dakotas, Nebraska. The New York needle trades have contributed much to American culture and language — but the real flavor of American industry is in the Detroit assembly line, the Gary blast furnace, the Ohio machine tool plant, the west coast aircraft factory, the Chicago stockyards. We acknowledge America's great debt to the east for her provision of centers of learning — but the days when top-notch higher education was an eastern monopoly are long gone.

Business has showed the way. A city like Chicago is host to scores of national organization headquarters. Even the smaller midwestern cities like Milwaukee have their share of them.

Some of our more devoted New York friends raise the issue of the "mission to metropolis." The Church, they argue, belongs at the true center of power. We might be inclined to agree with them if there were any center in America comparable to, say, Paris in France.

America has many centers today, not just one. And New York is a city in which it is particularly difficult for the Church to witness adequately to the community. It would be impossible to demonstrate that the presence of headquarters on Manhattan for generations has, in fact, made any great impact on the city.

One of the prairie metropolises might well prove a better ground for the working out of the living witness

of the Church to America and the world as they are now constituted and as they will be a generation from now.

We sympathize with the practical problems of our headquarters staff. It is hard to tear up life-long roots and move to a new part of the country. Such a move would mean losses in personnel, for many employees of National Council are married women whose husbands' work would make a change of location impossible.

But wherever headquarters are located, staff needs will require such uprootings. It is a truism that New York fills a large share of her most responsible jobs (in or out of the Church) with people drawn from all over the country.

We strongly urge the Warnecke Committee to look westward, to look to the future not the past, to look for the location where headquarters can best serve the Church's national and worldwide mission. Our guess is that that location lies somewhere between Cleveland and Omaha.

Japan

One hundred years ago, the first modern Christian missionaries reached Japan and began work. It is a matter of satisfaction that these missionaries were Episcopalians.

Next week, two special events will call the Japanese mission to the minds of American Churchmen. We hope you will have a share in both these events.

The first is the launching of a drive to raise \$360,000 to purchase a nuclear reactor for use in scientific and medical research at St. Paul's University, the Church's great educational center in Tokyo.

This gift, approved by General Convention last fall, has been greeted with great enthusiasm by the Japanese Churchmen, by American scientists and clergy, by missionaries and educators and businessmen.

As Presiding Bishop Lichtenberger said in an address in Tokyo recently, "This is not simply a venture in scientific research. The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world. As His people, we are concerned with the whole of God's creation. Here are great benefits that can be made available to many people."

This gift certainly offers American Churchmen an opportunity for constructive Christian giving.

The second event of next week will be the publication of the special Japan Issue of *THE LIVING CHURCH*. The issue will contain more than 40 pages, and it will present a well rounded, up-to-date picture and interpretation of Japanese Christianity. A special team of able journalists has been working in Japan for months to supply the material for this issue.

Don't miss the May 24th issue of *THE LIVING CHURCH*!

MILLION DOLLARS

Continued from page 7

✓ Creation of a committee, by a 195 to 148 vote, to prepare a resolution for next year that would seek to have canon law of the church specify responsibilities for vestries in the area of evangelism, rather than limit their duties to fiscal and property administration.

✓ Appointment of a committee to consider the possibility of a diocesan summer camp, such as many denominations of the Philadelphia area have.

✓ Adoption of a budget of \$670,000 for 1960, which is \$45,000 more than this year's. Of this, \$386,000 is for the national and overseas program of the Church, an increase of \$37,000, and the remaining \$8,000 increase for the diocese.

✓ Recommendation that all churches underwrite 100% subscriptions to the recently revised *Church News*, monthly publication of the diocese, in order to become informed as to the aims and program of the diocese and the national Church. The present circulation is 14,000, with 19 parishes taking blanket subscriptions.

✓ Reception into parish status of one of the oldest and one of the newest congregations: St. Martin's, Marcus Hook, founded in 1702, which had lapsed from parish status, and St. Paul's, Levittown, built by a diocesan loan in 1954, and grown since then from 120 to 1,200 members.

✓ A rising ovation to self-effacing Bishop William P. Roberts, veteran missionary to China, for his assistance to Bishop Hart over the past eight years. Bishop Roberts will retire this summer and move to Princeton.

One anticipated subject of debate was switched to a committee for review. It concerns a proposed allocation of \$50,000 to the Church of the Advocate, Philadelphia, to further its mission to Negroes. Suffragan Bishop Armstrong, sponsor of the plan, said that it had been rejected by the executive council but would be reviewed by a special committee.

The Episcopal Community Services (until recently known as the City Mission), the welfare arm of the diocese, distributed its 89th annual report, full of illustrative photographs. The Rev. Arnold Purdie, executive director, reported that approximately 13,000 persons and families had been served during the year.

The Fire Was Built

The stand on racial equality was clearly aimed at "building a fire" under the boards of trustees of about a half-dozen institutions that do not admit Negroes. Their policies are based on custom, charter, or the terms of wills that established them, and where it is the latter, the wishes or dictates of the convention may not necessarily contravene, on legal grounds.

Speaking to the resolution, however, several Negro clergy observed that about 14% of the 120,000 members of the diocese are of their race, and mostly in parishes that contribute, even though indirectly, to the support of several of the segregated charitable institutions.

While Episcopal Academy, Philadel-

phia, is completely independent of the diocese, it was referred to by the Rev. Jesse Anderson, of St. Thomas, West Philadelphia, one of the largest parishes of the diocese. He said "It would be to the benefit of the whole student body if this school were to admit some Negro boys, as some of the private schools in New England have done."

The resolution calling for the elimination of segregation policies was introduced by the Rev. William Vaughn Ischie, Jr., of Christ Church (Franklinville), Philadelphia.

The resolution against capital punishment was spoken to fervently by Henry T. Dolan, a past president of the Brotherhood of St. Andrew, who related his personal experiences as an attorney with murder trials.

The Daughter Dioceses

A service of thanksgiving for 175 fruitful years of the diocese preceded the convention. It was attended by a capacity crowd of about 3,500 persons.

In attendance were Presiding Bishop Lichtenberger and the bishops of the "daughter" dioceses of Bethlehem, Erie, Harrisburg, and Pittsburgh.

WASHINGTON

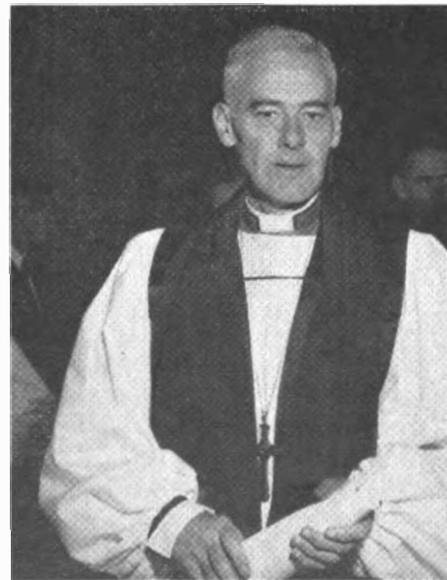
Strategy in a Changing City

by GERTRUDE ORR

Radical population changes in the city of Washington present the diocese of Washington with an "urgent and complex situation," Bishop Angus Dun told the delegates to the annual convention.

Bishop Dun of Washington, in his address to convention, called attention to the "steadily increasing concentration of population in metropolitan areas." He said:

"Less than one-third of the population was metropolitan in 1900; more than half by



New bishop, Dr. Creighton, must help solve intricate problems of inner-city parishes.

1950; by 1975 it is expected that 70% . . . will live in metropolitan areas. Along with this basic trend there is an equally dramatic change in the make-up of the inner-city populations. Whereas the white population of the 14 great cities increased 15.6% between 1940 and 1950, the Negro percentage gain was 65.1% In-migration of non-whites, out-migration of whites, and the higher birth-rate among non-whites account for these changes.

"Washington is not unique in experiencing these population changes but it is faced with them in superlative measure. . . . As of 1959 Washington may already have an actual Negro majority. It is frequently said we should have a diocesan policy and strategy for meeting this situation. . . . We have presently 35 parishes and missions in the District of Columbia. . . . Of our 28 congregations in the district which have been almost exclusively white in membership, I would say that 10 are in varying measure seriously affected by population changes in their areas. . . .

"The formulation of an overall diocesan policy to meet the problems presented by rapid social change is profoundly difficult. I hope we can come to accept the basic principle that the seeking love of God in Christ, of which we are the servants, reaches out to all sorts and conditions of people. If that is accepted there can be no barriers to anyone entering any of our churches to hear the Gospel, to receive the sacraments, to share in prayer and worship. I hope we can agree that our Episcopal Church, which knows itself called and sent to fulfill Christ's mission, cannot simply withdraw from the changing city because the going is hard and transfer its operation to greener pastures. . . .

"Speaking only for myself I would express the judgment that in the next five to ten years we should seek to determine what are the most strategically located churches in areas of radical population change and which are the ones with facilities adequate to serve new constituencies large enough to give promise of supporting an effective ministry."

A resolution from the diocesan social relations department was adopted by the convention providing for study, and "funds to implement it," of this whole intricate problem of inner-city parishes. The action to be taken will be determined by the bishops of the diocese and the executive council.

Bishop Creighton, Washington's coadjutor, who was consecrated on May 1, presided as vice president of the convention, with Bishop Dun.

Convention admitted three parishes into union with it: St. Francis Church, Potomac Parish; St. Barnabas Parish, Oxon Hill; and St. Michael and All Angels Church, Adelphi. Each of these parishes requested and received permission for women to have the same right to vote and to hold office as is now conferred upon men by existing law.

Convention adopted a budget of \$292,209 for 1960 for the Church's program of work in the diocese, and for the National Council's asking.

ELECTIONS. Standing committee: clerical, W. C. Draper, Jr., S. F. Gast, E. F. Kloman, T. O. Wedel; lay, A. W. Atwood, C. L. Carr, E. R. Finkenstaedt, E. W. Greene.

LETTERS

Continued from page 4

the Sinister," responds to his warden's request that he wear nothing Roman, by taking off his pants!

Yours, for a more recklessly evangelical Church.
(Rev.) EDWARD OWEN WALDRON
Vicar, St. John's Church
Mount Vernon, Ind.

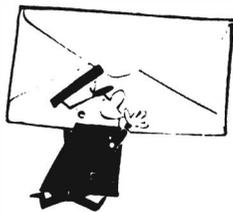
Jeweled Chalice for Sale

I shall be most grateful if you will publish this letter, which I am sending by permission of His Grace, the Archbishop of the West Indies, my diocesan. I am in charge of what might be called the downtown parish of the city of Georgetown, with a congregation largely composed of lower grade workers.

For a good many years now we have been the possessors of a silver gilt chalice, richly studded with diamonds, rubies, pearls, and other stones. It has a lid and can also be used as a ciborium. It is valued at £450 (sterling), and is kept perpetually at the bank, as St. Philip's is a wooden building, and we cannot afford to pay the premium which would be asked for insurance of such a valuable article. As a chalice it would communicate 200 [see cut, column 2].

It was given many years ago by a wealthy English family resident here, who have long since left the colony for good, and are now mostly departed this life.

The sum of £450 (sterling) [about \$1,268.33] or thereabouts would be a godsend to us who



have to face heavy expenditure on repairs to our buildings. Should any of your readers care to purchase it with a view to presenting it for use at the altar of some church, I should be very glad to receive an offer. It has a short Latin inscription on the foot which I am told could be erased and replaced by another. My address is:

(Rev. Canon) H. E. WORLLEDGE
St. Philip's Vicarage
Georgetown
Demerara

British Guiana, South America

Correction, Please

The heading to my article [L.C., April 26] stated that I am rector of St. Paul's, Walnut Creek, Calif. The rector is the Rev. Wilfred Hodgkin, who is on leave of absence as fellow at St. Augustine's College, Canterbury, England. During his absence and while on sabbatical leave myself, it was my good fortune to be associated with the parish on a temporary basis where he is rector.

(Very Rev.) CORWIN C. ROACH
Locum tenens, St. Paul's Church
Walnut Creek, Calif.

Virgin Birth and Empty Tomb

Relative to the importance of the historicity of the Virgin Birth and the Resurrection of our Lord, the Rev. Dr. William H. Nes made these excellent comments in his essay,

"Anglicanism," delivered at the annual meeting of the Anglican Society, January 22, 1959, at Calvary Church, New York City:

"For my own part I regard the problems of 'churchmanship' as relatively trivial in comparison with matters of tension amongst us which relate to the very core of Christianity itself. The Virgin Birth and the Empty Tomb, in anybody's view of them, are more important than the Catholic-Protestant antithesis.

"The whole Christian community is being agitated by theological questions which concern the heart of the Christian faith. Not least among them is the relation of historical fact to kerygmatic truth. Does the phrase 'the Resurrection faith' mean what 'faith in the Resurrection' means?

"I must say for myself that if the Virgin Birth is not by Christians believed to have happened physically, I cannot see in what way it has kerygmatic truth or is in any way an accurate incarnational myth.

"[These matters] must be dealt with seriously in a Christian disputation fully aware that in them the direction of Anglicanism in the future has far more at stake today than it had in the period of the Reformation. Surely, no *via media* lies here." Amen.

J. PHILLIP PULLIAM, JR.
Layman, St. Mark's Church

Richmond, Va.

May I quote from *The Church and the Creed* by the Rt. Rev. Philip Mercer Rhineland:

"Each article has its own place in the whole truth which the Creed tells about the Church's Lord. *Tear any one of them out of its place and the process of depletion instantly begins.* The truth and grace of Jesus Christ is lost, by just so much, to His Church and therefore to the world." (Italics are mine).

Christ founded the Church; the Church has its Creed — and that Creed is Catholic truth. Again and again in the Prayer Book the Virgin Birth is affirmed — and no specious talk about "new light on the Creed" will serve to alter the faith once delivered to the saints.

CLARENCE M. LINDSAY

San Diego, Calif.



St. Philip's chalice is in the bank.

CHURCH TODAY

Continued from page 13

failures to bring individuals and groups and institutions within the stream of the Holy Spirit, of our powerlessness to mobilize our laymen for Christ as the state would mobilize them for war. We who are responsible for the leadership of the Churches need time for people. We need accessibility. We need informality. We need the human touch. We need the Holy Spirit. We need the dynamic of experience, of fellowship, of witness and of joy.

For another thing, we have conceived of Christian conversion (if we have thought much of it at all) in terms of belief, or of conduct, thus making the mind and the will central in it. I think we need to recognize that Christian conversion in the powerful days of the early Church consisted of two things that seemed to happen at the same time. Jesus was risen from the dead, and they came to believe in Him as the divine Son of God and their Lord and Saviour. At the same identical time, inseparable from this, took place their immersion in His fellowship of the Church, characterized chiefly by the current of power running through it all the while, which was the life and presence of the Holy Spirit. This involved not the mind and the will only, but the emotion, the imagination, what we should call the "subconscious."

The reason why it will always be true to say "extra ecclesiam non salus" (outside the Church there is no salvation) is that no one can experience this kind of redemption and deliverance apart from the Beloved Company. I am saved by Christ in part through you, and you through me. As we are accepted and received in this company, baptized and confirmed in it— as we grow and develop in it as a child does in a home, we keep finding Him anew through one another, serving Him best with one another, knowing that we are not serving Him at all unless also we are serving one another in and for Him. To be saved is to be immersed in the stream of the Holy Spirit, buoyed and carried by Him. As in a river or an ocean, we must do something to propel ourselves, and to keep our eye on our destination, it is so in the stream of the Spirit; but, as in physical water, the great factor is the buoyancy of the water itself, so here the great factor is the buoyancy of the Spirit about us. We must let this stream of Grace, which is the stream of the Holy Spirit, do for us what we can never do by reason nor by effort.

If the Church is to touch and redeem the world of our day, the Church itself must make three great discoveries, or re-discoveries: (1) the Holy Spirit, who is the Source of the very life of the Church; (2) fellowship, which is the sign of our being one in Him, and one with one another, in a fellowship where all are welcome; and (3) witness, which means a life

so radiant and contagious with Christ that no one coming within reach of it can help feeling that it is a possessed life.

A hundred years ago there was an awakening afoot in New York City, almost wholly led by laymen, and associated with no great evangelistic name. A number of businessmen began gathering at noon-time for prayer meetings in a church in Fulton Street. Soon these gatherings multiplied and overflowed into other places. By the spring of 1858, 20 daily prayer

meetings were being held in different parts of the city. It spread to other places till almost every town had its prayer meetings, its special services, its press columns telling of what was happening. This had been touched off by the commercial crash and panic of 1857. God sometimes uses human crises to remind men of Himself — He may be using our world-crisis to do the same thing.

And the simple technique of aiming for individual conversion, informal

meetings, and witness, needed no great leader — only men who would let God use them in these simple, available ways.

The laws that govern such awakening do not change. The Holy Spirit who caused that and every other true awakening is alive, now as then. Instead of the chaos and disaster that seem to threaten, might there not be world-wide spiritual awakening instead — if we believed, if we wanted it, if we were willing?

Reprinted from a sermon by Dr. Shoemaker.

BOOKS

More Tools

THE NEW TESTAMENT. Revised Standard Version and King James Version in Parallel Columns. Thomas Nelson. Pp. 527. \$3.50.

GOSPEL PARALLELS. A Synopsis of the First Three Gospels, with alternative readings from the Manuscripts and noncanonical Parallels. Text used is the Revised Standard Version, 1952. The arrangement follows the Huck-Lietzmann Synopsis, Ninth Edition, 1936. Edited by Burton H. Throckmorton, Jr. Second Edition, revised, 1957. Thomas Nelson. Pp. xxv, 191. \$2.50.

Ever since the Revised Standard Version of the Bible was published — the New Testament first in 1946, then with slight revisions along with the Old in 1952 — the number of "tools" to accompany its use has steadily risen.

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for now the general reader, with not too many dollars to invest in such equipment, may purchase a single volume of handy size and format in which he may read both versions, or one or the other, or flit back and forth from the one to the other and have the best of each.

This is not as exact a parallel arrangement, line for line, as is found, for example, in *The Interpreter's Bible*; but it is adequate to its purpose, KJV text being in small bold-face type and forming, with the usual RSV typography, two parallel columns to the page. KJV column has a guide to pronunciation of proper names; and it would have been smart if a table

of the signs thus used had also been given, but as the system is one commonly employed the omission of such a table is not a matter of too much moment.

This is a volume that should spur many once again to read the New Testament.

The other volume — *Gospel Parallels*, edited by Burton H. Throckmorton, has been published for some time now but is here mentioned because of its close relation to the volume just reviewed. *Gospel Parallels* is a harmony of the Gospels of St. Matthew, St. Mark, and St. Luke. As such, it prints these Gospels — the Synoptic Gospels, as they are called — in parallel columns, so that one can tell at a glance exactly what phraseology they have in common and exactly wherein they differ.

Of course, the only harmony of the Gospels in the strict sense of the word is one based on the Greek text; nevertheless, those who work with the RSV will be happy to know that a harmony based upon this version is now available in a revised edition.

FRANCIS C. LIGHTBOURN

THE FIRST 100 YEARS. Being an Historical Review of the Diocese of Kansas of the Protestant Episcopal Church from its Formation in 1859 to its Centennial in 1959. Pp. 124. Available from Diocesan Office, Bethany Place, Topeka, Kans. Paper, \$1.25.

The diocese of Kansas is this year observing its centennial, and, as part of the celebration of that event, has produced a history of the diocese from its beginnings in 1859 to this centennial year.

The contents of this attractive booklet include a brief history of the diocese, biographical sketches of its bishops — Bishop Fenner is the fifth, and, when he retires September 29, 1959, Bishop Turner, now coadjutor, will be sixth — and a write-up of each parish and mission. All of this is abundantly illustrated with pictures.

Under "Acknowledgments," Bishops Fenner and Turner pay tribute to Park Wilcox of Wichita and Dr. Winnie D. Lowrance of Lawrence, as well as to the bishops' secretary, Mrs. Robert Taylor, "for the work they have done on this centennial booklet."

In Brief

LUTHER'S WORKS. Volume 51. Sermons I. Edited and Translated by John W. Doberstein. General Editor Helmut T. Lehmann. Muhlenberg Press. Pp. xxi, 405. \$5. Another installment in the projected 55-volume set of Luther's works, scheduled for publication over a period of 15 years. Expected to be the most complete edition of the works of Martin Luther in English.

Books Received

UNDERSTANDING ROMAN CATHOLICISM. A Guide to Papal Teaching for Protestants. By Winthrop S. Hudson. Westminster Press. Pp. 192. \$3.50.

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE. By Kyle Haselden. Harpers. Pp. 222. \$3.50.

THE FATHERS OF THE GREEK CHURCH. By Hans von Campenhausen. Translated by Stanley Godman. Pantheon. Pp. 170. \$3.95.

THESE LAST DAYS. Time Seen Through Christian Eyes by A Religious of C.S.M.V. London: Faith Press. New York: Morehouse-Gorham. Pp. 101. \$2.40.

PREACHING VALUES IN THE EPISTLES OF PAUL. Volume I: Romans and First Corinthians. By Halford E. Luccock. Harpers. Pp. 220. \$3.50.

SPECIFICALLY TO YOUTH. A Book of Sermons. By Harry H. Kruener. Harpers. Pp. viii, 146. \$2.75.

WORSHIP IN WORD AND SACRAMENT. By Ernest B. Koener. Concordia Publishing House. Pp. 109. Paper, \$1.50.

THE MINISTRY OF PREACHING. By Roy Pearson. Harpers. Pp. 127. \$2.25.

A THEOLOGY OF THE LAITY. By Hendrik Kramer. Westminster Press. Pp. 191. \$3.

THE POWER OF GOD IN A PARISH PROGRAM. By Joseph E. McCabe. Westminster Press. Pp. 164. \$3.50.

INTERPRETING PROTESTANTISM TO CATHOLICS. By Walter R. Clyde. Westminster Press. Pp. 160. \$3.

CORPUS CHRISTI. The Nature of the Church According to the Reformed Tradition. By Geddes MacGregor. Westminster Press. Pp. 302. \$5.

THE THEOLOGY OF GRACE. By Jean Daujat. Translated from the French by a Nun of Stanbrook Abbey. Hawthorn Books. Pp. 158. \$2.95. [Volume 23 of "Twentieth Century Encyclopedia of Catholicism."]

CHRISTIANITY AND MONEY. By Jacques Leclercq. Translated from the French by Eric Earnshaw Smith. Hawthorn Books. Pp. 126. [Volume 59 of "Twentieth Century Encyclopedia of Catholicism."]

WHY WE BELIEVE. By Msgr. Leon Cristiani. Translated from the French by Dom Mark Pontefex. Hawthorn Books. Pp. 123. \$2.95. [Volume 107 of "Twentieth Century Encyclopedia of Catholicism."]

PEOPLE and places

Appointments Accepted

The Rev. C. Edward Crowther of Oxford University, England, has been appointed by Bishop Bloy of Los Angeles to be full-time Episcopal chaplain at the University of California at Los Angeles, effective May 15.

The Rev. Mr. Crowther has advanced degrees in history and law from Leeds and Oxford Universities and has done parish work with students and faculty members. For several months recently he assisted at St. Paul's Church, the Dalles, Ore., during the illness of the rector.

The Rev. Roger G. Dissell, formerly rector of Bishop Seabury Church, Groton, Conn., is now assistant at St. Francis' Church, San Fernando Way at Ocean Ave., San Francisco 27, and is also Episcopal chaplain at the San Francisco State College and the City College.

The Rev. Arnold A. Fenton, formerly chaplain at the New York Military Academy, Cornwall-on-Hudson, N. Y., will on June 15 begin work as canon sacrist of Trinity Cathedral, Trenton, N. J.

The Rev. Donald C. Field, formerly assistant at St. Clement's Memorial Church, St. Paul, Minn., is now rector of All Saints' Church, Northfield, Minn. Address: 401 College St.

The Rev. Samir Jamil Habiby, formerly a member of the Paso Robles field team in the diocese of California, is now a member of the newly established Lower Salinas Valley field team, working in cooperation with the rector of St. Mark's, King City, Calif. Fr. Habiby may be addressed at Box 812, King City; he will live in the vicarage at 428 Collins St., King City.

At the completion of this new project, Fr. Habiby hopes to return to the Middle East to serve under the Archbishop in Jerusalem. Fr. Habiby's parents live in Jerusalem. His father, Judge Jamil I. Habiby, is the chancellor of the archdiocese.

The Rev. Chandler C. Jackson, II, formerly vicar of the Church of St. John the Divine, Costa Mesa, Calif., is now curate at All Saints' Church, Riverside, Calif., and chaplain at the University of California at Riverside.

The Rev. Ralph Markey, formerly vicar of Trinity Church, Mount Vernon, Ill., and St. James', McLeansboro, is now rector of St. Stephen's Church, New Harmony, Ind.

The Rev. Thomas R. Marshall, who has served for 18 years as rector of St. Paul's Church, Pomona, Calif., will on June 1 become first full-time dean of the Pasadena convocation of the diocese of Los Angeles.

A member of the board of directors of the Episcopal Hospital of the Good Samaritan, Los Angeles, the Rev. Mr. Marshall will establish his new office at the hospital where he has served as secretary for the past 10 years.

The Rev. William Rees, rector of Holy Trinity Church, Blendworth, Horndean Hants, England, will begin work as exchange rector for a year at St. Mark's Church, St. Louis, Mo., on June 15. The Rev. Mr. Rees served as a combatant in His Majesty's air sea rescue forces during the war and participated in the Normandy landings. He is married and has three children.

(The Rev. W. Murray Kenney, rector of St. Mark's Church, will sail for England on June 2 with his wife and their four children to assume the Rees' place in Horndean Hants.)

The Rev. H. Alfred Rogers, formerly rector of the Church of the Ascension, Detroit, is now serving Trinity Church, Connersville, Ind.

The Rev. Plummer Whipple, formerly assistant at St. Philip's Church, Rochester, Mich., is now in charge of St. Alfred's Church, Lake Orion, Mich.

Ordinations

Priests

Arkansas — By Bishop Brown: On April 21, the Rev. William M. Manes, vicar of St. Matthew's Church, Benton, and St. Michael's, Arkadelphia.

Los Angeles — By Bishop Bloy: on February 3, the Rev. Richard B. Harms, curate at St. Mark's, Altadena, Calif.; on February 5, the Rev. Rob Roy Mason, curate, St. Cross, Hermosa Beach, Calif.; on April 1, the Rev. Oswald Jefferson. By Bishop Campbell, Suffragan: On March 28, the



The Rev. William Rees: From England to Missouri.

Rev. Eugene L. Warner, vicar, St. Mary's Mission, Imperial Beach, Calif.

Tennessee — By Bishop Barth: On April 25, the Rev. Jack B. Van Hooser; to continue his studies at Harvard.

Marriages

The Rev. H. Benton Ellis, assistant at All Saints' Church, Winter Park, Fla., and Miss Martha Lee Leavitt were married on April 25.

Births

The Rev. Bruce H. Cooke and Mrs. Cooke, of St. Alban's Church, Worland, Wyo., announced the birth of their sixth child and fourth daughter, Katrina Landon, on February 17.

The Rev. John Lewis Said and Mrs. Said, of Grace Church, Muncie, Ind., announced the birth of their first children, twin sons, Gregory Alan and James Timothy, on April 25.

Laymen

Mr. Robert Reeves, formerly layreader at St. Alfred's Church, Lake Orion, Mich., became full-time lay minister at St. John's Church, Otter Lake, Mich., on April 1.

Changes of Address

The Rev. N. B. Groton, retired priest of the diocese of Pennsylvania, formerly addressed at Henry Lane, Whitmarsh, Pa., may now be addressed at Henry Lane, Flourtown, Pa.

The Rev. Alan P. Smith, who recently became executive secretary of the diocese of Milwaukee, may be addressed at 804 E. Juneau Ave., Milwaukee 2.

Other Changes

The Rev. Donald E. Bodley, assistant director of the department of Christian education of the diocese of Michigan, has been named by the General Division of Laymen's Work to serve on the national committee for layreader standards.

Mr. Maynard Kennedy, an Oneida Indian, has been elected to the vestry of St. Peter's Church, Detroit. The status quo of St. Peter's vestry, 50% men and 50% women, is again the same as last year.

Living Church Correspondents

The Ven. David E. Nyberg, archdeacon of Alton and rector of St. Bartholomew's Church, Granite City, Ill., is now correspondent for the diocese

BISHOP STEPHEN F. BAYNE, JR.

MAY 17, 1959

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of Springfield. He is also editor of the Springfield Churchman, 2412 Benton Ave., Granite City, Ill.

Missionaries

The Rev. Randall Mendelsohn, with his wife and their young daughter, left for Alaska early in April, returning to St. John's-in-the-Wilderness, Alakaket, after furlough in the United States.

The Church Divinity School of the Pacific announced recently that three of its seniors would become missionaries in Alaska this year:



Messrs. Robert F. McClellan, Jr., Alfred H. Smith, and Murray L. Trelease. Mr. Roger Melrose, a candidate from Honolulu, will return to Hawaii to work.

Three CDSP seminarians who are not yet seniors will participate in the Overseas Department's summer training program. Mr. Bruce Kennedy and Mr. Joseph D. Carlo will go to Mexico, and Mr. Thomas Bigelow, to Costa Rica.

Diocesan Positions

The Rev. Dr. E. B. Maynard, Sr., rector of Christ Church, Grosse Pointe, Mich., is now chairman of the finance department of the diocese of Michigan.

Episcopal Church Annual Corrections

The Rev. Clayton E. Crigger is the assistant minister at St. Paul's Church, Petersburg, Va., and has held this position since July, 1958. Through error, he was listed in the Episcopal Church Annual with the middle initial S, at St. Stephen's Church in Petersburg.

DEATHS

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

The Rev. Francis F. Lynch, rector of the Church of the Holy Nativity, Baltimore, Md., died April 24, at Maryland General Hospital.

The Rev. Mr. Lynch was born in Baltimore, Md., in 1896. He attended Mt. Vernon College, Baltimore, and Virginia Theological Seminary, and was priested in 1926. Mr. Lynch served churches in New York, Colorado, and Kentucky, before becoming rector of St. Thomas' Church, Baltimore, Md., in 1937. He was rector of St. Thomas' Church until 1953 when he became rector of the Church of the Holy Nativity.

Mr. Lynch was active in diocesan work, serving for many years as a member of the executive council of the diocese, and chairman of the committee on new parishes and congregations.

Surviving are his wife, the former Ruth T. Armstrong, and three daughters, Mrs. Charles G. de Vries, whose husband is rector of St. Luke's Church, La Union, N. M., Mrs. Ralph Tracey, and Miss Frances Lynch.

The Rev. Henry Clay Mitchell, retired priest of the diocese of Pennsylvania, died April 19, at the age of 73.

Fr. Mitchell was born in Cincinnati, Ohio. He attended General Theological Seminary, and was

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a graduate of the University of Cincinnati. Fr. Mitchell began his ministry at St. John's Church, Worthington, Ohio, serving there from 1912 to 1915. From 1915 to 1918, he served St. Uriel's Church, Sea Girt, N. J., and from 1918 to 1924 he was at Christ Church, South Amboy, N. J. Fr. Mitchell became rector of St. Mary's Church, Wayne, Pa., in 1924 and served there until his retirement in 1953.

Surviving are three sons, Peter F., Joseph K., and Michael C., and three daughters, Mrs. Harry Rolin, Mrs. J. P. Reath, and Mrs. John Vianest.

The Rev. Francis Harramond Richey, rector emeritus of St. George's Church, Maplewood, N. J., died April 21 in Orange Memorial Hospital at the age of 84.

The Rev. Mr. Richey was born in Faribault, Minn. He attended the University of the South, and General Theological Seminary, and was ordained to the priesthood in 1901. Mr. Richey served churches in Missouri, Florida, Ohio, and



New Jersey, before becoming rector of St. George's Church, Maplewood, in 1918. He was rector of St. George's Church until his retirement in 1949.

It was during the rectorship of Mr. Richey that the present St. George's Church was built.

He leaves a daughter, Mrs. Adolph Neubert, a sister, Miss Emma Richey, and two grandchildren.

Deaconess Ruth E. Bylesby died at her home in St. Augustine, Fla., on April 25, at the age of 94.

Deaconess Bylesby was born in Meadville, Pa.,

and was the daughter of the late Rev. and Mrs. Marison Bylesby. She attended the Philadelphia training school for deaconesses and was set apart in 1896. Deaconess Bylesby served St. Mary's Chapel, Pittsburgh, Pa., from 1896 to 1904, and Church of the Redeemer, Morristown, N. J. from 1904 to 1907. From 1913 to 1932, Deaconess Bylesby was at Christ Church, Detroit, Mich., and from 1927 to 1943 she was head of Neighborhood House and parish deaconess of Christ Church, Augusta, Ga. Deaconess Bylesby was a part-time parish worker at Church of the Ascension, Pittsburgh, Pa., from 1948 to 1950, when she became part-time parish deaconess at St. Mary's Church, Jacksonville, Fla.

Deaconess Elsie Riebe, who served in China for over 30 years, died March 31, in Jamestown, N. D.

She was born in Pingree, N. D., in 1887. She taught in North Dakota public schools for three years, and in 1912 was graduated from the New York Training School for Deaconesses. After graduation she worked for over two years in the diocese of Western Massachusetts, and at the Church of the Holy Communion, New York City.

Deaconess Riebe was set apart in 1914, and appointed to work in the missionary district of Hankow (China). She arrived in China in 1915, and served the Church there, at Ichang and Hupeh, until her retirement in 1952. During World War II, Deaconess Riebe spent a four year furlough in this country.

Deaconess Riebe is survived by a brother, Grover Riebe, of Pingree.

Ethel M. Grayson, mother of the Rev. Allan B. Grayson, died March 27, at her home in New York City. The Rev. Mr. Grayson is rector of St. Clement's Church, Hawthorne, N. J.

John Calvin Hoffer, member of St. Paul's Church, Philipsburg, Pa., died April 15, at the age of 72.

Mr. Hoffer served St. Paul's in many ways. He was a vestryman for over 30 years, senior warden for 18 years, clerk of the vestry for more than 20 years, Church school superintendent for many years, Church school treasurer for 40 years, and a lay reader for many years. Mr. Hoffer was a member of the standing committee of the diocese

of Harrisburg from 1948 to 1957, and a delegate to the annual diocesan conventions for more than 25 years.

Mr. Hoffer retired this year, after 54 years in banking.

John G. Jackson, Churchman and New York attorney, died April 27, at his home in New York. He was a vestryman of Trinity Church, New York City.

Mr. Jackson was born in 1880 in Middletown, Conn. Mr. Jackson was a former president of the New York State Bar Association, and senior partner of Jackson, Nash, Brophy, Barringer, and Brooks, New York City.

Mr. Jackson was also President Eisenhower's personal attorney and sometime golfing companion. He was a former president of the United States Golf Association, and helped condense and clarify the rules of play.

Surviving are his widow, Grace Jewett Bunce Jackson, a son, John G., Jr., and two grandchildren.

Vance M. Morton, member of the Church Club of New York, and junior warden of St. Mark's-in-the-Bouwerie, died April 19, in a Brooklyn hospital.

Mr. Morton was born in Iowa City in 1892. He received the B.A. and M.A. degrees in Iowa and did graduate work at Columbia University.

He was an associate professor of the Brooklyn College department of speech and theater since 1946. Mr. Morton had previously taught at the State University of Iowa, the University of Missouri, and Northwestern University.

He was a Mason. Surviving are his widow, Virginia; a son, the Rev. James Parks Morton, Grace Church, Jersey City, N. J.; a brother, John K. Morton; and two granddaughters.

ANGLICAN CYCLE OF PRAYER

May

17. _____
18. Hereford, England
19. Hokkaido, Japan
20. Honan, China
21. Hong Kong (Victoria)
22. Honolulu
23. Huron, Canada

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

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DIRECTOR OF RELIGIOUS EDUCATION available after June 1. Capable and experienced. Excellent references. Reply **Box L-275, The Living Church, Milwaukee 2, Wis.**

YOUNG PRIEST, 29, ordained five years, desires school or college work. Reply **Box H-265, The Living Church, Milwaukee 2, Wis.**

PRIEST, available late May or June for new opportunity. Reply **Box H-268, The Living Church, Milwaukee 2, Wis.**

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LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — **The Rectory, 321 Mountain Avenue, Piedmont, Calif.** Canon Gottschall, Director.

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. C. Higgins, dean
 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
 Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
 Rev. Harley Wright Smith, r;
 Rev. George MacFerrin, Ass't.
 Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
 education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
 Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
 Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
 Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
 Fri 7:30; HD 8; C Sat 5-6

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
 Rev. Ralph A. Harris, choirmaster
 Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

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

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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 (Children's), 11, MP 8:30,
 CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
 Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
 EP 5:30; C Sat 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

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

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

OLD ST. PAUL'S

Charles St. at Saratoga
 Rev. F. W. Kates, r; Rev. A. N. Redding, c
 Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
 12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
 Revs. S. Emerson, T. J. Hayden, R. T. Loring
 Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
 8:30) & Wed 10; EP 5:45; 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. J. C. Soutar,
 Rev. R. S. Hayden, canons
 Sun 8, 9:30, 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 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
 Thurs) 10; Sat 7 & 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 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
 4 EP (Spec. Music); Weekdays HC Tues 12:10;
 Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
 Wed 12:10; EP Daily 5:45. Church open daily for
 prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
 Rev. René E. G. Vaillant, Ph.D., Th.D., r
 Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
 Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

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

ST. MARY THE VIRGIN

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

RESURRECTION

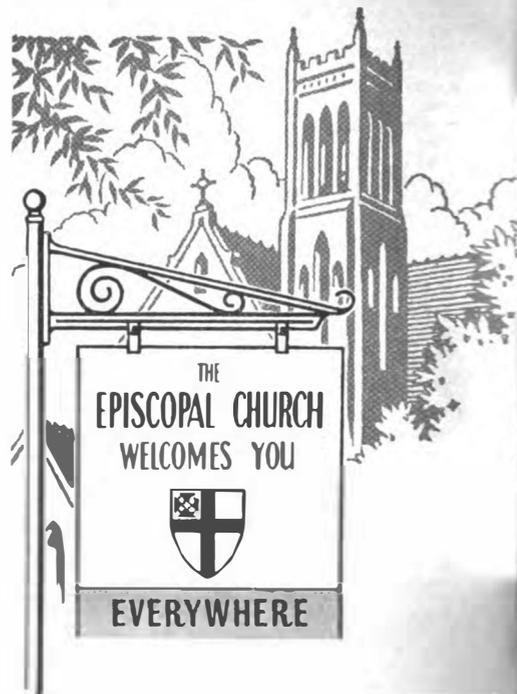
115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
 Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital
 3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
 HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
 12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
 Sat HC 8; 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; Int & Bible
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
 appt; Organ Recital Wednesday 12:30

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, S.T.D., 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. Uyeke,
 B.D., c

Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
 9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
 3rd), MP (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 Unction 2d Thurs 10:30; C Sat 4-5

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, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 ceSSION; 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.